Complete Mrs. Lees 59

Vol. XVI JANUARY, 1940 No. 1

THE GLAD TIDINGS

Estimates for 1940

The Rev C. P. Young

First Impressions

Study of India

Our Giving

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVI TORONTO, JANUARY, 1940 No. 1

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Call to Prayer

SPECIAL attention is called to the prayer printed above. Having been asked to issue a Call to Prayer similar to the Call sent out in England, the Reverend Mother of the Sisterhood of St. John the Divine (of the Church of England in Canada), with the approval of the heads of all the Churches, asked the co-operation of women's groups within and without the Church in preparing a call to all women in Canada to join daily in prayer at this time. That Call is now being issued in the hope that individuals and families everywhere may use the prayer daily.

A second, shorter prayer is also given that women are asked to use at twelve noon each day, whenever possible: Grant that all men everywhere may recognize their need of God and turn to Him. Fill my heart and theirs with the spirit of our Lord Jesus Christ.

On the reverse side of the card one may, if one so desires, sign an affirmation—

I will try to pray daily for the peace of the world, believing that God wants me to do this and so help to establish His Kingdom on earth.

I will try to work for it in the following ways:—

(a) By showing goodwill in a practical way in all my dealings with others, in my home, in my business, and beyond.

(b) By befriending people in distress at home and abroad.

''It is known that each individual is praying often for a righteous and lasting peace, but corporate intercession for all in need at this time is important. What power might be released if at all meetings in the morning at eleven or twelve o'clock there was time given for prayer for the world's needs, or if in afternoon groups work was put down at three or four o'clock, and this done! Evening gatherings might pause at nine o'clock for prayer.''

Studying the British Guiana Field

AT the request of the Board of Missions, its Secretary, Dr. W. A. Cameron, and Dr. A. S. Reid went to British Guiana in the late autumn to make a survey of the Church's work on that field, on which they will report to the General Board at its meeting in March. Leaving Canada at the beginning of November, they expected to return soon after the middle of December.

Again in the Supply Department

THE Council Executive is glad to announce that Mrs. W. H. Fletcher, formerly Supply Secretary, has again undertaken to share in the work of the Supply Department, as the Assistant Secretary.

To Visit Western Presbyterials

MISS ADA E. ADAMS, on furlough from North Formosa, is to visit the West early in this year to speak at Presbyterial meetings in Alberta, Saskatchewan, and Manitoba. It is to be hoped that a great many will have the opportunity of hearing from her of the progress and needs of the work in Formosa.

Returns to Studies

AT the end of November the Rev. Hugh A. MacMillan returned to Edinburgh to resume the work that was interrupted following the outbreak of war. Mrs. MacMillan and their children are remaining in Toronto, where the latter are at school.

Chinese Contribution

THE Chinese Ladies' Auxiliary, Toronto, sent the General Treasurer the sum of $20 for the work of the Women's Missionary Society, the proceeds of their bazaar in November having been divided between missions and the Red Cross.

World Day of Prayer

THE World Day of Prayer will this year be observed on Friday, February 9th, with the theme: In quietness and in confidence shall be your strength. The programme, prepared by the Misses Muriel and Doris Lester, the founders of Kingsley Hall in the East End of London, has been adapted by the Inter-Board Committee of the Women's Missionary Societies of Canada for use in this country. At the request of the Inter-Board Committee Miss Violet Tennant, Girls' Work Secretary of the Presbyterian Church in Canada, prepared the Service of Worship for Youth. It is expected that the two programmes will be published in our February number.

A coast-to-coast broadcast over the CBC network and private stations has been arranged for Thursday, February 8th, 1940, at 1.15 p.m. Pacific Time; 2.15 p.m. Mountain Time; 3.15 p.m. Central Time; 4.15 p.m. Eastern Time; 5.15 Atlantic Time. Local committees should get in touch with their private stations and request them to carry this broadcast.

Miss Margaret Wrong

NOT only is the importance of the written word being increasingly recognized but the importance of literature has been accentuated by the war, reported Miss Margaret Wrong, Secretary of the International Committee for Christian Literature for Africa, when she came from London in the autumn to consult Mission Boards in the United States and Canada about the work. In Great Britain it is felt that the war is a challenge to carry on work as normally as possible. Earlier in the year she had visited the countries of East and West Africa and in the light of knowledge thus gained of the need and demand for literature in the different areas and the opportunities for its distribution—demand and opportunities greater even because of the war—the Committee made plans to advance. People are anxious for news, the circulation of periodicals is going up and more people want to learn to read. This new interest will affect the reading of Christian literature and the distribution of missionary periodicals and leaflets. The capacity of the people to buy literature, too, may be increased by the war, if the world price is good for certain crops. Simple Christian literature is greatly needed and, especially, literature for the home, that women and children can read. The Committee plans to issue penny booklets, eight pages and two pictures, bringing out five a year, first in English and, when approved, in French and Portuguese, then, as desired, in the languages of the various areas—with the war the sixteen pages originally decided on will have to be reduced. The importance of pictures for teaching is being realized, and pictures by African artists are now being published. The beginning of an interesting development of African art is welcomed—from the missionary point of view it is interesting to get a beginning of African expression of Christian experience. Missions will have to agree on the books needed and Europeans help Africans in the writing and editing. The key to advance is co-operation, Miss Wrong said, and co-operation on the fields is increasing, among missionaries and Government educational officials; never before had she found officials and local rulers, too, so ready to co-operate and so willing to get literature definitely Christian into the hands of the people, if it is interdenominational.

To Help European Christians

IN response to a request from Dr. Adolf Keller of the Central Bureau for Inter-Church Aid, Geneva, for a further grant towards the relief of Churches in Middle Europe, our Women's Missionary Society has continued the grant it made last year and again sent $250 to help fellow Christians in Central Europe. Of the plight of European Churches at the present time Dr. Keller writes in the December issue of the *Missionary Review of the World:*

''The Provisional Committee of the World Council of Churches in Geneva is considering what can be done for the spiritual welfare of prisoners of war, and how the relief work for Christian refugees can be maintained. The European Central Office for Inter-Church Aid faces the emergency tasks such as aid for the Russian Orthodox Academy in Paris, and for the Czech-Slovakian congregation in Paris, which is cut off from its mother church in central Europe.

''The European Central Office is greatly concerned for the maintenance of thirty Ukrainian evangelical pastors and their parishes in southern Poland and Wolhynia. These Ukrainians must meet the hostility of the new Polish Government and are cut off from aid which hitherto has been granted by the European Central Office. Those in occupied territory are placed under the protection of the German army, and an evangelical professor in Germany, who knows the language, has been asked to care for these orphan parishes.

''It is hoped that the German evangelical ministers and congregations in Poznan and the rest of Poland may find the necessary protection by the German army in the occupied territory. General Superintendent Blau says that two pastors in Bromberg have been murdered and that seventeen others are missing.

''One of the most difficult tasks is to find some way to continue relief which can no longer be given by the European churches. The French churches cannot now give much for the evangelical refugees in southern France and for the thirty Spanish evangelical pastors who are not able to go back to Spain. The French Church Federation says: 'Our churches have to face immense difficulties of all kinds, and appeal to other Protestants to make a special effort to aid orphan congregations.'

''The Church of Christ in every land must help to keep fellowship in faith alive and to express it by practical co-operation.''

News That is of Value

AS was fitting in Organization Year, Presbyterials and Auxiliaries have been putting forth special efforts to strengthen the organization of the Society, trying new methods, in the hope that thus deeper interest would be aroused and better results achieved in the work for which the Society is organized. For instance, instead of having sectional meetings, one Presbyterial tried the experiment of bringing departments together, having a young women's rally and a girls' rally, and planning later to get the senior women together, while another organized its Executive, so that two or three members were to visit the Auxiliaries in their districts; instead of having its Vice-Presidents visit the Auxiliaries as usual, a Presbyterial used the money for a missionary's itinerary through the district. On another page, Miss Pelton writes of how two other Ontario Presbyterials undertook to do things differently, and found the results good. Auxiliaries, too, have been trying new ways of working, of getting more members, of increasing their knowledge of the work and its possibilities, of deepening their sense of responsibility for it.

Now one wonders why there has been little or no mention of all such efforts in the Provincial pages of our magazine. That is what they are for—to be a medium of communication between the branches that make up our Women's Missionary Society. New ways tried by one branch will undoubtedly interest, encourage, and benefit other branches, *but* they must be able to learn of them. Once more, at the beginning of this new year, we would appeal to the Press Secretaries to learn about and report such new ventures, new plans being devised, new methods being tried, instead of simply reporting that a regular meeting was held. All groups desire to know what is being done to make the work of the Society more effective in the branches, on the one hand, and, on the other, on the home and overseas fields. And, too, the Provincial Press Secretaries would like to hear from Presbyterials that have not been sending in news, *but* news must be sent in *promptly*.

Faith looks above the hills, and rings,
''Strength as the day'' the New Year brings.
—*Martha S. Clingan.*

ABOUT THE ESTIMATES

By Mrs. Daniel Strachan

THIS issue of the *Glad Tidings* contains the estimates for the work of the Women's Missionary Society for 1940, as passed by the Council at its annual meeting in September 1939. Let us see then what can be done for $145,000, the amount agreed upon to be raised by the Provincial Societies.

In the Hospital Department it will be gratifying to all members to know that at Canora Miss Cuddy is able to pay from hospital earnings all expenses but the Superintendent's salary and those of four of the nurses. This, in the face of hard times in that district, speaks volumes for the management. At Rocky Mountain House, because of the addition to the hospital, the total estimate is increased by $250. While the contingency is reduced, an extra amount is placed for nurses, if required. This year will show exactly how much is really required for this work. The appearance of Weirdale Nursing Home in the estimates is very welcome; here, too, 1940 will show just what it takes in money to maintain a nursing home.

The work among the Chinese in Canada calls for a very little less than last year, but it is a satisfaction to note that the estimate for Montreal will help establish it in a building and work managed and supported entirely by our Church with help from the Women's Missionary Society and as mentioned at the Council meeting. While the amount $2,625 remains the same, it may require to be apportioned differently. In Vancouver the salary of a Chinese worker is reduced to $480 for a part-time worker. It was hoped to bring a trained Chinese worker there, but war conditions prevented this.

In the Residences it is worthy of note that at Saskatoon all expenses are met by the residence itself, except the salary of the Superintendent and a local tax. This means good management on Miss Geddes' part. Huntingdon, too, has been able to reduce its expenses by $400, which speaks well.

The Indian Residential Schools, because of the restoration of the cut grant by the Department of Indian Affairs, have been able to reduce their estimate by $3,305. The cut of fifteen per cent. had laid rather a heavy burden on the funds of the Society, so that the restoration of the last five per cent. cut releases money for other expenses. It is of interest that the Arts and Craft teacher at Birtle is Miss Mary Begg, a graduate of the Cecilia Jeffrey School, who was also given further education in Toronto.

In the Welcome and Welfare and Deaconesses there are changes. In Toronto our veteran and well loved hospital visitor, Miss Murray, has found it necessary to go on part-time work. To assist in this work Mrs. Gillespie, a graduate of the Missionary and Deaconess Training Home, has been appointed, also on part-time. Mrs. Gillespie's salary and expenses will come out of the estimate for two new deaconesses, the appointment having been made after the Council meeting. In Toronto, too, the name of Miss Scott appears; this is a transfer from Vancouver, where she worked in 1939. Miss Scott is working under the Presbytery of Toronto. This year Miss Macarthur's name appears at Val d'Or, Quebec, instead of at Kirkland Lake, where such good work was done. Although Miss Todd worked nearly all of 1939 in Red Deer, her name only now appears on our staff. She was one of the new deaconesses appointed under the estimate in 1939. Miss Frieda Matthews has finished her work at Shaughnessy, Alberta, and has been transferred to Edmonton to work under that Presbytery. In the Peace River district there are now only two workers. This is one department where much more could and should be spent, but the most has been made of the money available, $16,352.50. We regret a lowering in the total estimate for National Missions. Is this a time in the history of the world to lower the work in the home land? Let our branches increase their givings and we promise the work will soon be increased.

Turning to the overseas fields, both fields in India are asked to reduce by $500. We note the name of Miss Margaret Kennedy appearing for the first time on the staff of the Bhil field, but even so there are still just six missionaries, for Miss Maxwell was called to higher service. There is a provisional estimate for two new missionaries for India where earnest pleas come for an increased staff. This estimate is provisional, not because of the doubt of the need but the doubt of the money.

In 1939 there was available on the Formosan field trust funds which helped to reduce the amount sent from Canada, but for 1940 the whole amount of $16,226 must come out of the estimates which remain about the same. In order to give this amount $450 is to be taken from the Formosa Trust Fund. Nothing should be too much for the Society to do for these missionaries in Formosa who are so heroically enduring.

The names of our two missionaries appear for the first time under their own field, Manchuria, along with the necessary expenses for their work, which gives an estimate of $2,690.

Among the Koreans in Japan, one new piece of work is granted. This has been long and earnestly asked for—a medical clinic. The old estimate of the nurse's salary has been placed in this estimate along with a further estimate for a doctor, for rent, and additional expense. Both nurse and doctor are to be Koreans. This will enable this clinic to be begun, and, as it grows, may the gifts of our women grow along with it.

The Council decided, on the recommendation of the Overseas and Finance committees, to withdraw from the work in British Guiana, and the amount in the first draft of the estimates has found a resting place under the heading General Contingency, to be used possibly to assist the General Board of Missions.

In the Organization Department Miss Lamont's work has been limited to the three western provinces and the time to six months. We are glad to welcome Miss Pelton on the staff again. It should be noted that the only expense the Society gives for any of these Secretaries is railway fare when they are on deputation work.

We are almost ashamed of the small grant to Christian literature in the face of the world's need. This should be increased at the earliest opportunity.

The other departments of work remain perforce about the same. Let no one think we are limited in our work—only in our money. Is that right, or are we limited in our outlook? This will be a hard and trying year and as a Society we will require to stick very close together. We will serve our cause best by carrying on the work entrusted to us and doing a little extra.

A Prayer for the Times

Creator Father, by Whose will
The worlds in space and time had birth,
Bear with the nations, hear us still,
And bless with peace our bruisèd earth.

Atoning Saviour, by Whose cross
The erring race is found of God,
Forgive our selfish fears of loss,
Pardon our sin, and stay Thy rod.

Renewing Spirit, by Whose breath
Heart, mind and soul are made anew,
Brood Thou above this world of death,
Come now within us, make us new.

Creating Father, Saving Son,
And cleansing Spirit, Three in One,
Bind all the severed lands to Thee
That we may live in unity.

—Harry Escott, in the *British Weekly.*

Life can have little meaning for us without the faith that the things which we know in our hearts to be highest will one day be triumphant.

—*Scott.*

W.M.S. ESTIMATES FOR 1940

NATIONAL MISSIONS

HOSPITALS

Hugh Waddell Memorial Hospital, Canora, Sask.—

Superintendent's Salary	$1,200.00	
Four Nurses' Salaries	2,990.00	
		$4,190.00

Weirdale Nursing Home, Weirdale, Sask.—

Superintendent's Salary	$1,000.00	
Nurse	600.00	
Relief Nurse	200.00	
Contingency	600.00	
		$2,400.00

Rocky Mountain House Hospital, Alta.—

Superintendent's Salary	$1,200.00	
Four Nurses' Salaries	2,400.00	
Possible Contingency	500.00	
		$4,100.00
		$10,690.00

CHINESE IN CANADA

Montreal, Que.—

Miss Agnes I. Dickson, Salary	$1,000.00	
Expenses and Room Rent	410.00	
Travelling	50.00	
Assistance	720.00	
Expenses	110.00	
Equipment	30.00	
Rent of Y.M.C.I.	280.00	
Daily Vacation Bible School	25.00	
		$2,625.00

Toronto, Ont.—

Miss Fay McTavish, Superintendent, Salary	$960.00	
Expenses	110.00	
Mrs. Henry Lore, Salary	720.00	
Expenses	55.00	
Kindergarten, expenses and supplies	140.00	
Rent of Y.M.C.I.	300.00	
Daily Vacation Bible School	20.00	
Mrs. W. F. Adams, Anglo-Chinese Work (part time)	350.00	
Expenses	55.00	
		$2,710.00

Vancouver, B.C.—

Miss Ruth Yeandle, Salary	$960.00	
Mrs. F. Y. Louie	480.00	
Supplies and expenses for two workers	175.00	
Rent paid to Chinese Presbyterian Church	200.00	
		$1,815.00

Victoria, B.C.—		
Miss Gertrude Scott, Salary	$1,060.00	
Miss Grace Lee, Salary	840.00	
Expenses and Supplies	25.00	
		$1,925.00
Contingency		140.00
		$9,215.00

EDUCATIONAL—PRESBYTERIAN RESIDENCES

Saskatoon, Sask.—		
Superintendent's Salary	$900.00	
Local Improvement Tax	60.00	
		$ 960.00
Huntingdon, Que.—		
Superintendent's Salary	$900.00	
Coal	250.00	
		$1,150.00
		$2,110.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Man.—		
Principal's Salary	$1,350.00	
Matron's Salary	500.00	
Two Teachers' Salaries	1,300.00	
Assistant Matron's Salary	500.00	
Nurse's Salary	600.00	
Arts and Craft Teacher, Salary	400.00	
Taxes on farm	63.00	
		$4,713.00
Mistawasis, Sask.—		
Teacher's Salary Paid by Government	....	
Board of Children	$150.00	
Maintenance and Fuel	300.00	
		$ 450.00
Cecilia Jeffrey Indian School, Kenora, Ont.—		
Principal's Salary	$1,350.00	
Matron's Salary	600.00	
Nurse's Salary	720.00	
Three Teachers' Salaries	2,090.00	
Sewing Matron's Salary	420.00	
Engineer's Salary	480.00	
		$5,660.00
Contingency		75.00
		$10,898.00

WELCOME AND WELFARE AND DEACONESSES

Toronto, Ont.—		
Miss Mary Murray, Salary (part time) hospital visitor	$ 605.00	
Expenses	55.00	
*Mrs. S. Gillespie (part time) hospital visitor..		
Mrs. C. Steinmetz, Salary (part time)	600.00	
Expenses	57.50	
Miss S. V. Scott, Salary	1,060.00	
Expenses	110.00	
		$2,487.50

Hamilton, Ont.—		
Miss M. Allan, Salary	$1,060.00	
Expenses	110.00	
		$1,170.00
Montreal, Que.—		
Miss Iris Munro, Salary	$1,060.00	
Expenses	110.00	
		$1,170.00
Val d'Or, Que.—		
Miss L. Macarthur, Salary	$1,210.00	
Expenses	175.00	
		$1,385.00
Winnipeg, Man.—		
Miss Hazel Macdonald, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Regina, Sask.—		
Miss Helen Ross, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Saskatoon, Sask.—		
Miss Mabel Booth, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Red Deer, Alta.—		
Miss Mary Todd, Salary	$960.00	
		$ 960.00
Edmonton, Alta.—		
Miss Frieda Matthews, Salary	$960.00	
Expenses	110.00	
		$1,070.00
Prestville, Alta.—		
Miss Rosetta Moors, Salary	$960.00	
Expenses	175.00	
		$1,135.00
Last Lake, Alta.—		
Miss Georgina Roy, Salary	$960.00	
Expenses	175.00	
		$1,135.00
Two new Deaconesses, Salaries and Expenses		$2,165.00
Contingency		465.00
		$16,352.50

* Mrs. S. Gillespie was appointed since the estimates were passed; her salary and expenses come from new deaconesses.

SUPPLIES

Department Expenditure	$1,200.00
TOTAL OF NATIONAL MISSIONS	$50,465.50

OVERSEAS MISSIONS

INDIA

Bhil Field

Salaries—		
Miss Isabel McConnell	$1,000.00	
Miss M. H. Williamson	1,000.00	
Miss Ellen Douglas	934.00	
Miss B. M. MacMurchy	900.00	
Miss Mary Sherrick	900.00	
Miss Margaret Kennedy	650.00	
		$5,384.00
Vacation allowances		300.00
Furloughs (Miss Williamson, and Miss Sherrick's return)		800.00
Language Study, Miss Kennedy		150.00
Evangelistic		1,157.00
Educational		4,717.00
Medical		3,670.00
Miscellaneous (repairs, taxes, and itinerating)		950.00
		$17,128.00
Reduced		500.00
		$16,628.00

Jhansi Field

Salaries—		
Miss F. I. Stringer	$1,000.00	
Miss A. L. Whatling	1,000.00	
Miss L. A. Simpson	1,000.00	
Dr. E. H. Thurrott	900.00	
Miss M. E. Magee	800.00	
		$4,700.00
Vacation allowances		225.00
Furloughs (Miss Simpson, return Miss Stringer and Miss Whatling)		1,200.00
Language Study		180.00
Evangelistic		1,065.00
Educational		4,200.00
Medical		961.00
Orphanage		675.00
Miscellaneous (repairs, taxes, and itinerating)		665.00
		$13,871.00
Reduced		500.00
		$13,371.00
Grant to Ludhiana Medical College	$ 50.00	
Grant to St. Christopher's Training College	100.00	
		150.00
TOTAL FOR INDIA		$30,149.00

FORMOSA

Salaries—		
Miss Alma Burdick	$1,000.00	
Miss Ada Adams	1,000.00	
Miss Dorothy Douglas	1,000.00	
Miss Margaret Ramsay	1,000,00	
Miss Ethel Chisholm	1,000.00	
Miss Isabel Taylor	900.00	
Miss Hildur Hermanson	900.00	
Miss Ruth Heighton	834.00	
Miss Mildred Weir	817.00	
		$8,451.00
Mrs. Koa (Special Worker)		500.00
Language Study		700.00
Vacation allowances		525.00
Furlough allowances, Miss Adams and Miss Burdick		600.00
Evangelistic—		
Evangelism	$1,000.00	
Travel	300.00	
Preachers' Wives' Conference	50.00	
		$1,350.00
Educational—		
Women's School Maintenance	$1,400.00	
Kindergarten Maintenance	500.00	
Girls' School Bursaries	400.00	
		$2,300.00
Miscellaneous (repairs, taxes, and incidentals)		$1,500.00
Missionaries' wives, itinerary allowance		300.00
		$16,226.00

CHINA

Manchuria

Salaries—		
Mrs. Langdon Gehman	$700.00	
Miss Helena Gibbs	700.00	
		$1,400.00
Vacation allowances		150.00
Language Study and Expenses		500.00
Biblewomen for Missionaries		240.00
Biblewomen		400.00
		$2,690.00

South China

Grant to Evangelistic work under the Church of Christ in China	$1,000.00
	$3,690.00

JAPAN

Salaries—		
Miss Jean MacLean	$1,150.00	
Miss Mary E. Anderson	1,084.00	
		$2,234.00
Vacation allowances		150.00
Biblewomen for Missionaries		720.00
Travel on Field		120.00
Salaries for Biblewomen		3,150.00

Nursery Schools		$1,000.00
Assisting Bible School Students		150.00
Tracts and Bible Vacation Schools		150.00
Pastor Kim		500.00
Language Study		150.00
Medical Clinic—		
Nurse's Salary	$500.00	
Doctor's Salary	600.00	
Rent of Dispensary	400.00	
Expenses	300.00	
		$1,800.00
		$10,124.00
TOTAL OF OVERSEAS MISSIONS		$60,189.00

NEW MISSIONARIES

Provisional Estimate for two new missionaries for India	$1,730.00

PUBLICATIONS

Literature and "Glad Tidings"

Salaries	$6,550.00	
Office rent (part)	1,020.00	
New Publications, free leaflets and mimeographing	375.00	
Mission Band Leaders' Corner	50.00	
Annual Report	1,350.00	
Departmental Tabulated Forms	215.00	
Publications free to workers (*Glad Tidings* and Literature)	250.00	
		$9,810.00

ORGANIZATION

Miss Lamont, Field Secretary, Salary (6 Mos.)	$ 900.00	
Travelling Expenses	250.00	
Miss Pelton, Promotion Secretary, Salary	1,800.00	
Travelling and Incidental Expenses	200.00	
Miss Negoro, Young Women's Travelling Secretary	1,200.00	
Travelling and Incidental Expenses	200.00	
New Young Women's Travelling Secretary	1,200.00	
Travelling Expenses	300.00	
Miss Tennant, Girls' Work Secretary (part salary)	900.00	
Expenses	200.00	
Provincial Girls' Camps	200.00	
Grants to Provincials	670.00	
		$8,020.00

STUDENT

Contribution to the Budget of the Mission Council of the Student Christian Movement	$100.00	
Subscription to Student Magazines and Incidentals	10.00	
		$ 110.00

CANDIDATES

Department Expenditure (The major part of the expense of this department is borne by the Ewart Fund.)	$100.00	
		$ 100.00

LANTERN SLIDES

Department Expenditure	$100.00	
		$ 100.00

LIBRARY

Department Expenditure	$180.00	
		$ 180.00

MISCELLANEOUS

Exchange	$700.00	
Canadian School of Missions	425.00	
Federated Fees	267.50	
Grant to Missionary and Deaconess Training Home	100.00	
Lecturer at the Missionary and Deaconess Training Home	300.00	
Deputation Work	400.00	
Council Meeting and Missionaries' Deputation Work	2,000.00	
Pension Rates paid to the Church	1,200.00	
Missionaries' Retiring Allowances (less interest)	1,400.00	
Insurance	455.00	
Taxes on Vegreville Property	175.00	
		$7,422.50

CHRISTIAN LITERATURE

Chinese Literature for Saskatchewan	$ 50.00	
Christian Literature for Manchuria	100.00	
Christian Literature Society, Shanghai	100.00	
Committee on Christian Literature for Women and Children	250.00	
Ukrainian Literature	50.00	
Christian Literature for Formosa	50.00	
		$ 600.00

ADMINISTRATION

Salaries	$2,650.00	
Rent (part)	1,020.00	
Auditing	250.00	
General Expense	1,403.00	
		$5,323.00
General Contingency		$1,400.00

SUMMARY

National Missions	$50,465.50	
Overseas Missions	60,189.00	
New Missionaries	1,730.00	
Publications	9,810.00	
Organization	8,020.00	
Student	110.00	
Candidates	100.00	
Lantern Slides	100.00	
Library	180.00	
Miscellaneous	7,422.50	
Christian Literature	600.00	
Administration	5,323.00	
General Contingency	1,400.00	
		$145,450.00
Less amount for Girls' School Bursaries and Christian Literature in Formosa to be taken from the Formosa Trust Fund		450.00
		$145,000.00

The Rev. C. P. Young

By the Rev. A. A. Lowther

I HAVE been asked to write a few words about Mr. Young to serve until the *Glad Tidings* can secure fuller information from the field. It is hard for those who knew Mr. Young to realize his death. He impressed one as being a strong man, with reserves of energy, and one given to constant activity. Nevertheless, when last I saw him, in March of this year (1939), he had evidently been quite ill. His face bore the marks of suffering, he was much thinner than usual and looked worn. Yet he insisted that he was really much improved. He had had much sickness, but was getting over it now and hoped that the approaching summer holiday would restore his strength. Evidently this was not the case, for, according to the meagre details so far available, it was during the trying rainy season which follows the holiday, that he contracted the dengue fever from which his frame did not recover.

My first meeting with Mr. Young was ten years ago when I was the guest of him and Mrs. Young in Mendha. At that time he was treasurer of the mission and unsparing in his efforts to keep the affairs of the various departments in order. He had a Christian congregation under his care, a district for evangelistic work, and a school, in all of which tasks his wife shared fully. One morning I went with Mr. Young as he treated the sick who came to his dispensary. I do not remember the ailments he treated, though it was the time of year when malaria and tropical sores abound. But I do remember how the faces of the patients brightened as each one came near the kindly Sahib. There was a smile ready for each, a kindly word, a jest such as the quick-witted Bhil would appreciate, and then, with the medicine, some sound advice and encouragement. It was a clinic for joyless lives and discouraged souls as well as for suffering bodies.

It always seemed to me that Mr. Young brought to his work in India something of the atmosphere of the Western foothills which he loved to recall. His genial manner, his friendly relations with the people about him, his quiet thoughtfulness for others, reminded one of the Canadian Westerner at his best. Distance, too, seemed to matter less to him than to others and that was natural in one used to Western Canada. When Mr. and Mrs. Hawtin were leaving India, it was typical of Mr. and Mrs. Young that they should find excuse for coming in person five hundred miles to Jhansi to pay a farewell visit and bid them godspeed.

Anyone who knows missionaries is impressed with the infinite variety in the contributions they make to the work. Mr. Charles P. Young brought the quiet unobtrusiveness of vast spaces to the villages in the jungle of India; he brought the unfeigned kindness to all which prevails in a new land to a country caste-ridden for countless centuries; he brought a loyalty to his Master as fixed as the Rocky Mountains to a continent which needs Christ more than it needs anything else.

Library Department

THE Library Department is deeply grateful to the Canadian National and Canadian Pacific Railways that have again granted to the Churches free transportation by freight, a privilege in which we share for the benefit of those of our Church affected by drought conditions in the provinces of Manitoba, Saskatchewan, and Alberta. This privilege is granted *until March 31st, 1940,* on the following conditions:

1. Shipments must be consigned from one Presbyterian Church organization to another Presbyterian Church organization, in care of a person responsible for distribution.
2. Application must be made to your local freight agent a few days before presentation of shipment, so that he may get permission from his district agent to accept the shipment free of transportation charges.

Recently several complaints have been received from consignees having to pay carriage charges, sometimes as much as $4.00 or $5.00, caused mostly by those making shipments failing to carry out the regulations set down by the railroads. These people should be reimbursed without delay.

Also, note that old numbers of the *Presbyterian Record* and the *Glad Tidings* should not be enclosed, unless it is known that they are really wanted. —*Mrs. A. W. Talbot, Library Secretary.*

THE WAR AND THE CHURCHES IN EUROPE

. . . Now, as in 1914, countries and nations are at war. Now, as then, the value of human life will sink terribly, Christian Churches, especially in Middle and Eastern Europe, congregations, religious communities, charitable institutions, are in danger of being wiped out. Yet the holy fellowship of the Church of Christ and the communion of saints remain.

The Church does not stand where she did five-and-twenty years ago: she is better prepared spiritually, and there are tokens of an unbroken fellowship strengthening the faith in a supra-natural Christian Society. Here are some of them.

First, the Church is more alive to-day to the fundamental difference between Church and World. A Church-consciousness has grown and a realization of the otherness of the World with its sin and revolt against God from the Church of Jesus Christ as an organism which, though in the world, cannot be confounded with it. The Church has heard the challenge of the Oxford Conference: Let the Church be the Church! Where she is, the Kingdom of God will no longer be identified with worldly power.

Secondly, there is evidence that a sense and conviction of deeper and wider fellowship has grown. In spite of racial, national, linguistic, and denominational frontiers, the various branches of evangelical Christianity know to-day something of the *Una Sancta* and of that indestructible communion which not even war can sever. Even statesmen and business leaders have borne testimony that in the Church is the world's hope for the future.

Thirdly, the belief has deepened that human differences, even ecclesiastical and theological differences, have not that final importance once attributed to them. Controversial differences have become minor elements in the life and faith of the Church. We have learned to tolerate differences of opinion and theology because we can lay them at the feet of the Lord of the Church. He stands upright in our midst at a moment when States and Churches are menaced with the end.

. . . It seems as if in some countries the Church may be dissolved into congregations, congregations into groups, these groups severed into unattached individuals or into twos and threes. But, even if Churches, congregations, Christian organizations cease as entities, Christ as Son of God abides, calling the twos and threes into communion, into a family, into a Church, and it, inspired by new understanding and the knowledge that He is in the midst, will be prepared to tackle the concrete tasks set at her feet by the Sovereign God. What will she do?

She will preach her message of redemption through faith in Jesus Christ. She will point out that God is sovereign and above a world that believes in violence and the force of arms. She will struggle for the Truth against a lying propaganda. She will render her service of love to suffering humanity. She will still, despite other claims, support that interdenominational and ecumenical work for which the Central Bureau, composed of representatives of the evangelical Churches of America, Britain, and the European Continent, stands. The needs now are great. . . . Jesus Christ calls to action, and, with prayer, concrete help strengthens the faith of brethren elsewhere, inspires hope, and gives evidence of our solidarity, which cannot be shaken, so long as Christ remains with us, ''even to the end of the world.''—Adolf Keller, D.D., Geneva, in *Life and Work.*

A friend in Northern Manchuria has many friends among the military officers. He told us of a certain small church (Japanese), whose leader is not yet ordained and so cannot conduct a communion service. The group waited a long time for some visiting minister to officiate, but none came; and so at last they went to a Chinese minister and asked him if he would overlook the present state of war and come to officiate for them. He replied that he would, and he did, saying that for Christ's sake even war could be forgotten; and while he led in Chinese, an interpreter repeated all he said in Japanese, and everyone was deeply moved.

—From *Women and Missions.*

First Impressions of India

By Miss Margaret F. Kennedy

MY first Sunday in India, my first Sunday in Jobat! I wonder if I shall ever forget the feeling it gave me. Even waking up was different—no stuffy bedroom walls surrounded me, only the gossamer thickness of a mosquito net beyond which God's great out-of-doors lay framed by the arched end of the verandah. No need to wonder if Nature were awake as the golden light of the rising sun gradually spread across the sky; guinea fowls hailed the dawn with a not very musical greeting, while the crows and other feathered friends joined in the chorus which was swelled by the jubilant calls of a lordly cock. My whole self joined in that hymn of thanksgiving! Amidst dangers and excitements, Miss MacMurchy and I had been brought safely to our promised land without a great deal of inconvenience and with a minimum of worry. We had cause to be thankful!

My first Church service in India! We were all in our places at 8.30 a.m. when the service started, under the direction of Jigiyo, the Indian pastor. I did not understand a word of what was said, of course, but I could make an interpretation to suit myself, and then there was much of interest around. All the women in their *saris* were on one side of the church, the men on the other side, with children on both sides. The children were remarkably well behaved, I thought, but then it is much more comfortable for them here than for children at home sitting bolt upright in pews, not supposed to move. Here is where the delightful casualness of the East comes in; if a youngster gets tired of sitting by his mother, he noiselessly crosses over and squats by his father for a while, or a little girl may quietly patter over from father to mother and become absorbed in the inevitable bracelets on her mother's arm. Nearly every woman had an infant or a very small child with her, but no wonder they are usually so contented! You just cannot imagine, until you have seen, what a comfortable, cozy cradle the crossed legs of a mother make, and, if the baby gets drowsy, one corner of the *sari* makes an excellent covering. In that serene atmosphere I was possibly the only one aware of untoward events, such as the entrance of a bird which poised in its flight on a side window-sill before resuming its flutter out of the open door. Something similar happened in the afternoon as we were going to the hospital service at 5.15 p.m. Just as we approached the entrance door, a goat walked in in front of us, looked around for a minute to see if everything was in order, then sedately stalked out again with all the air of a major domo.

There is nothing like a complete change to make one appreciate things anew, I find. It is quite delightful to come home from church and have breakfast at eleven o'clock. As we have *chota hozri,* consisting of toast, tea and fruit, as soon as we get up, the breakfast is rather a glorified affair, but of all the inconsistencies—a staple food for breakfast here is porridge! Porridge, which is usually associated with the cold, wet mists of Scotland! Yet, wherever you go, you get it put before you here, and somehow or other you thoroughly enjoy it, even if the temperature is running close to one hundred in the shade. I suppose I shall soon get used to the heat, but its effect now is to make me very sleepy and I am always ready to lie down in the middle of the day. It was good to lie down that first Sunday and think back over the experiences of the past few weeks. The uncertainty in London, then the somewhat exciting trip with those fascinating days ashore at Gibraltar, Malta, Port Said, and Aden; our arrival in Bombay and the sudden impact with the Orient. One of the most striking things to me in Bombay was the sight of so many people sleeping on the sidewalks. In the middle of the day and at night, hundreds would nonchalantly lie down on pieces of cloth and sleep while pedestrians and traffic buzzed all around them. In the bazaars and markets, if you were interested in making a purchase at some shop, you might first have to awaken the proprietor who would be having a nap on the counter. The casualness of the East! Once you have shown an interest, however, you get no more peace, but are pestered by merchants all around as persistently as the thousands of beggars call to you on the streets. I could think back, too, to that train ride from Bombay to Dohad, the thrill of arriving in the Bhil country and of seeing Bhils for the first time—they look no more incongruous in their loin cloths in their own surroundings than a man in a morning coat does in London. Then our arrival in Dohad with the missionaries meeting us! You can imagine the shock we got, though, to learn that Mr. Young had passed away two days before, Miss MacMurchy being especially distressed, as she had known him as a fellow worker and friend.

Finally, I shall never tire of looking back on our arrival at Jobat, the hearty welcome we received and the friendly gestures of all the people. We had to greet each man, woman, and child individually, Miss MacMurchy quite at home talking away in Hindi, while I very self-consciously said ''Salaam'' and wondered what they were saying back to me. But oh, the children! They are really enchanting with their happy smiles and their big, brown eyes! And their complete lack of sophistication adds to their charm. It is very amusing to see them around the countryside; they hear the motor coming, they push and shout and pull their oxen, or their buffalo, or their goats, off the road, then they stand and stare at us, many times raising their hands to their foreheads in greeting and shouting ''Salaam''. If we stop in a village bazaar, the car is soon surrounded by grinning, inquisitive boys, and young girls not sure if they should cover their faces or not, but all determined to have a good look at the ''Miss Sahibs'', see what they have in their car and what they are buying from the merchant. The merchants are exceedingly polite, and rush around to get stools for us to sit on; usually before we leave, we have to partake of a fruit drink or a cup of tea—I'm learning to close my eyes steadfastly to the state of cleanliness of glasses or cups.

One last thing I must mention, as it seems typical of life here. Driving along in the dark one evening, we came to a line of ox-carts drawn up for the night, occupying half the road. As we came closer, our driver still hooted and hooted, and here in the middle of the other half of the road, some of the men were calmly cooking their meal over a small fire of cow dung. The thought that any traffic might come along and want to pass was far from their minds.

Yes, the people here are casual, almost childlike, but already I find them lovable, and I am longing for the time when I can speak to them, find a way to their hearts and share with them the joyous Gospel message, inviting them to become children of their own Father and citizens of the Heavenly Kingdom.

How Do We Give?

By Miss L. K. Pelton

THE readers of the *Glad Tidings* will recall that in the letter sent down to Auxiliaries from the Council Executive dated December 8, 1938, one of the eight points stressed for Organization Year was: ''A concentrated effort for systematic giving, either on a weekly or a monthly basis. I Corinthians 16: 2.''

What have we done about this appeal for systematic giving? We should like to make two suggestions about giving as we enter upon the second year of our effort toward Organization Advance.

First, let us have *planned* giving. ''Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. . . .'' I Corinthians 16: 2. In St. Paul's admonition we find a principle which has perpetual meaning for the Christian in his or her giving to the Church: the principle of forethought, or of definite planning. The particular application of the principle must be determined, of course, by each individual, and will vary according to the circumstances of the giver. For instance, where the giver has a stated salary, allowance, or interest on investment, and within reason can calculate her income for the ensuing year (we are quite aware that no one can be *sure* about anything in this day and age pertaining to one's income), what is to hinder the planning of one's income at the beginning of the year? Why should we not thoughtfully and prayerfully plan our missionary giving? Most women give thought to the running of their homes, the planning of meals and the hundred and one details necessary for an organized household. Is there any reason why we should not be as careful about our rendering unto God through our missionary giving?

For some people advance planning is not practical. Their incomes are not consistent, and cannot be calculated in advance; but surely at the end of the year each one has a fair idea as to one's profit, or of the amount of money which one used. Does not Paul's principle apply just as truly even though the particular manner of its application varies? If our circumstances were such that in January 1939 we could not make any contract with ourselves as to what we would give to our Women's Missionary Society during 1939, then in January 1940 the likelihood is that we know what was ours in the year that has just passed. Very well, let us reckon on that. ''As God hath prospered . . .'' No one who calls herself a Christian can escape from that principle.

Planned giving *works.* The young women of two Presbyterials have proved it. In one they increased their givings by two hundred dollars, in the other by eight hundred dollars, as a result of planned giving, giving in terms of stewardship.

Secondly, let us give with imagination. Often we complain that missionary giving brings no tangible results. Surely if we exercise our imagination we can visualize results. Is our imagination so dull that we cannot picture our money converted into lives that have been helped, restored, redeemed? When we read of Grace Bai's work in the Orphanage at Jhansi, India, do we not think of our dollars as instruments being used to restore a wan, sickly, unwanted baby to health and strength? Can we not see the baby growing into a happy, smiling child in a Christian home? When Miss Ellen Douglas writes, ''Living with the people in their homes every day, telling the Gospel story to all whom we meet. . . .'' (*Glad Tidings,* March 1939) do we visualize our money being used in the work of bringing the Light into the minds and hearts of the Bhil people? When we read in the September *Glad Tidings* of Mrs. Yang and her eighteen-year-old son in Manchuria, did a picture of the young man come to our mind, and did we realize that our dollars had helped to make him what he is? Cannot we live through our money in the work at Rocky Mountain House Hospital, where lives have been saved because the patients had not to be taken over uncertain roads into Red Deer, and where, because of the service of our hospital, a greatly increased interest in the Church is manifest?

PLAN and IMAGINE in connection with giving and see what happens.

O Master of the modern day,
  Our hearts are kindled as we know
Thou walkest still along life's way
  As in the ages long ago!
And by the magic of Thy will
New worlds Thou art creating still.
—W. S. Gordon, from *Missions.*

Prayer

OUR Father which art in heaven, Thou who hearest the prayers of Thy children everywhere, be pleased to hear us when we plead for Thy blessing upon us throughout the coming year. We acknowledge Thy love and tender care for us in the year that has just passed and pray for grace to do Thy will and strength to serve Thee during the year we are just entering. Thou hast spoken to us in many ways during the year—sometimes through joy and sometimes through sorrow, but always in love.

We thank Thee for the assurance that Thou art always watching over us and caring for us. May this knowledge help us to live more nearly as we ought to live. We thank Thee for the land in which we live, for the freedom of worship that we enjoy. There are other countries that have not these blessings and we ask Thee to be near to Thy servants in those lands. Strengthen and uphold them by Thy great love; may they feel Thee near them in times of trial. For our missionaries at home and overseas we pray. We name each one in our hearts, remembering them before Thee. Be Thou close to them in every trial and triumph; may Thy Holy Word be a light unto their feet and a lamp to their path.

We leave all our difficulties and hopes with Thee, dear Lord, knowing that Thou wilt do for us far more than we can ask or think, and to Thy name be all praise and glory. Amen.

Lord, in Thy faith and fear,
We enter this new year:
May it be free from stain!
May hope awake again
In loyal hearts that hear
Thy word, "Lo! I remain!"

Through all our length of days,
Our God — we see Thy ways:
Still doth Thy hand us guide,
Though oft our footsteps slide.
May we show forth Thy praise,
Whatever us betide!

—*David Dale.*

A Study of India To-Day

OUTLINE FOR SECOND YEAR

Prepared by Miss Pelton

TO refresh our minds we quote Miss Lamont's introduction to the Study on India (*Glad Tidings,* December, 1938).

> ''To make a satisfactory study of 'India To-day' in one year would leave little time for the consideration of other phases of our work or for special meetings; therefore, it has been deemed advisable to extend the study over two years. Six programmes, covering the first three chapters of *Moving Millions,* are here given for use in 1939. It is necessary for us to keep always in our minds the work in all our fields. This may be done by having Current Events or a Missionary News Broadcast given at each meeting.
>
> ''If more material is suggested than can be used at the meeting, choose that which will be most interesting to your Auxiliary. The various topics in a programme might be assigned to different people—the more taking part the better. The use of conversation, costumes, stories, pageants, lantern slides, and maps help to make a programme interesting. Valuable information may be secured from the General Assembly's report for 1938 and from our Women's Missionary Society annual reports.
>
> ''In these studies may we seek to understand God's will for us in our relationship to those who are 'of one blood with us'.''

New Reference Material

1939 Mimeographed Sheets, 5 cents; Leaflet, ''Three Knocks in the Night'', 3 cents; 1939 *Glad Tidings* (All *Glad Tidings* references in this year's outline are to 1939 numbers).

Optional—Loose Leaf Biography Sketches of our India Missionaries, 50 cents. (See Publications Department page in this issue.)

Supplementary Reading

The Church Takes Root in India, by Basil Mathews, 50 cents.

MEETING ONE

A. Introduction to second year study, an **Information Broadcast**
Reference material—Mimeographed Sheet
''Introduction to Second Year''

B. *Moving Millions*—Chapter Five

Following suggested points for paper.

1. Brief statement about educational position of India at the beginning of the last century, pp. 131, 132.
2. The new day for women, pp. 138-149.
3. Give some results of Christian education, pp. 151-154.
4. Student Christian Movement, pp. 157, 158.
5. Why Christian Colleges? pp. 159-161.
(Also *Glad Tidings,* June, page 230.)

MEETING TWO

Moving Millions—Chapter Four

This chapter could be covered by having one or two talks or papers, or by three or four members working together and preparing questions and answers which they would give at the meeting.

The following points to be brought out:

1. Who were the first American missionaries to India, and when did they go? pp. 102-104.
2. Compare the medical needs of India with the needs on this continent, pp. 105, 106.
3. India's Women Doctors (Refer to the *Glad Tidings,* September, p. 327.)
4. Why is it so necessary that India have women doctors? Use Leaflet, *Three Knocks in the Night.*)
5. Name four benefits Indian society has derived from medical missions, pp. 114-121.
6. The training of Indian doctors and nurses, pp. 122-129. (Refer again to the *Glad Tidings,* September, p. 327.)
7. What is the need for future medical work in India? pp. 129, 130.
8. How can we help? Let us discuss this last question at our next meeting by a survey of our own medical work in India.

MEETING THREE

A. Prepare a paper from the following reference material—
Women's Missionary Society Annual Report, 1938, p. 76.
Glad Tidings, March, p. 112; June, p. 231.
Refer to the estimates in the January number and note our share in the meeting of India's need as expressed in money. Note, too, in annual report the call for new missionaries.

B. Have some one who reads well read the mimeographed sheet ''Our Indian Babies''.

C. The President might close with the question of the last meeting—''How can we help?''
Surely the immediate and practical help we can give to India is to enable our Council Executive to answer the call from our own fields for more missionaries. They are asking now for four.

MEETING FOUR

A. A Day With Our Missionaries through the *Glad Tidings*
We are helping to build the Church in India.

1. Miss Ellen Douglas, Schools and Camp Life. March, p. 111.
2. The Rev. C. L. Wood, ''And Certain Women Followed Jesus''. June, p. 232.
3. Mrs. Quinn, Among the Bhils. July-August, p. 285.
4. Miss A. L. Whatling, Evangelistic Work. July-August, p. 288.
5. Grace Bai. Grace Bai of Jhansi. October, p. 370.
6. Miss Margaret Kennedy, Designated to Missionary Service. September, p. 313.

B. Let us bring ourselves up to date about India with DR. MANIKAM
Two articles in the *Glad Tidings* (June)—
Problems of the Church in India, p. 224.
The Bible in India, p. 227.

MEETING FIVE

Moving Millions—Chapter Seven

A. This chapter closes the study on India. It is interesting and should stir us to greater effort on behalf of India. The particular method of its presentation is left to the choice of each group. We would suggest that special emphasis be given to Dr. Jones's mention of the third approach to the home base on page 212, and to the words of James Chalmers quoted on page 216.

B. An informal, heart-searching discussion on the following points might be desirable at this meeting.

1. When shall we enable our Council Executive to launch out into new fields and into new work in India?
2. Are we going to do our share toward providing good reading matter for the thousands we are teaching to read?
3. Are we convinced that there is a tremendous need in India which the Church is not yet able to meet?
4. Would better prayer and a re-consideration of the use to which we put our money enable us to make a larger contribution to this need?

Dr. John R. Mott said in Toronto not long ago:

> "The living Christ invariably points to the unoccupied fields and to the unmet needs of mankind."

NOTE.—There are suggestions for only five meetings in this outline, but an outline for one or two meetings on Madras will be given in a later issue of the *Glad Tidings.*

OUR LETTER BOX

News from the Jhansi Field

Mrs. John Cheshire, Jhansi, writes:

. . . We moved to the farm a few days after Mr. and Mrs. Hawtin left and were very happy there. We liked it much better than living on the compound. We both seemed in much closer contact with the people—sometimes it seemed too close as there was always some one coming to the bungalow. However, we decided to try to make the most of our opportunities and talk to those who came—Christians and non-Christians—about Christ. It is often rather difficult, especially if they come with such ideas on their minds as borrowing money, etc. We refuse to lend money and when they are convinced that no amount of coaxing will work, they usually don't bother so much. One doesn't like to be hard, but at the same time when you see how easily spoiled they are and how easy it is for them to get into debt, one has to draw the line some place. Of course, if they are in need because of sickness, it is a different matter; but so often they want to borrow money to buy more land, or oxen, or to go some place.

I was kept very busy, along with looking after my family, as a number of people were coming for treatment of sore eyes and this gave me a contact with the people without having to leave the children alone with the *ayah.* When the children are small, it is difficult to go out into the villages very much.

We are hoping that the farm problems will be settled so that we can go out into camp when it is cool enough. We are hoping to be able to try out this ''evangelistic visit'' method; . . . we hope and pray that through this concentrated effort people may turn to Christ. . . .

Our Gospel van, I should explain, is not a mission van—the Board does not supply cars for the work. It is our own car; we bought the chassis or frame and had the body built on. By doing this, it was cheaper for us than buying a pleasure car and much more serviceable for touring work, as there is plenty of room in the back for luggage and one can also make a comfortable bed in it.

The children are both well. Arnold speaks mostly Hindi, though he is picking up English now, too, and often mixes the two. Marian is running around and can say a few words.

Some Szepingkai Christians

From a letter from Mrs. Allan Reoch, Szepingkai, Manchuria:

. . . We are still happy and peaceful in our work over here. Mrs. Gehman and Miss Gibbs are at last living in the new Women's Missionary Society house, so that we have a very friendly missionary community and have many pleasant times together.

This week we are specially happy to welcome Mr. and Mrs. Davis back to the field after their year in the homeland. They are spending a few days with us before proceeding to their home in Taonan. While in Canada and the United States they met friends and members of our several families so that we have a greater bond of sympathy than ever before. On Sunday night we had a special prayer-meeting of praise and thanksgiving to God that in these troublous times they have crossed the seas safely and that we are all together once more in Christ's service to the Chinese in this vast country.

The autumn has been rather quiet. During my first term I used to like to go to the outstations at this time of year, but this does not seem possible at present and we are concentrating more on the Szepingkai Christians. One feature of our Szepingkai church is the junior congregation led by the Sunday School teachers in turn. It is a splendid arrangement, as it tends to keep the church service quieter and more reverent. Two weeks ago our Harvest Home festival was held with a splendid attendance. For some time now new Christians have been preparing for baptism, which was celebrated last Sunday, followed by Holy Communion. Among those baptized were twin baby boys; they were named Happy Grace and Double Grace.

In one very pleasant home we visit often the wife is a Christian but her husband, though he knows the Bible and understands the doctrine, has not made a definite stand. We pray that he may be led into the full knowledge of Jesus Christ and know Him as his Saviour. Just north of Szepingkai is a little village called North Ditch, where a very poor class of people live. Many are the families of rickshaw pullers. It is really heart-breaking to go into their homes in the very cold weather; there are no stoves and even the *kangs,* which usually take the chill off a room, are not properly papered or covered with warm enough bedding, so that much of the heat escapes. There are some splendid old ladies living there, earnest in the faith, and little children, with smiles shining through their dirty faces. One day we called at the home of Mrs. Chao, who was very ill with dropsy. We prayed for her, and our nurse, Mrs. Gehman, also called to see her. That day Mrs. Chao had changed her clothes, saying she would soon die and might as well have on her funeral attire. Although she had heard the Gospel and seemed impressed, yet there were idols up in her home in the hope that she would recover. She did not seem to believe in them herself, but she said her husband wished incense burned to them. No doubt she was too ill and miserable to object. Two days later the Biblewomen called and the little children wept and asked them to pray for their mother, as they knew she could not live much longer; she was comforted and we hope trusted in the Lord Jesus before her death.

Mrs. Chang's home is near where we live. She is quite a recent believer and hoped to have been baptized last spring. Although she understood the means of salvation and faithfully attended church and the street chapel every evening, the pastors felt she had not believed long enough to be baptized, and she was requested to wait until the autumn. She was very much disappointed, but the Biblewomen kept in close touch with her, giving her further instruction yet feeling that she might be so discouraged that her ardour might cool. However, she has been very happy these few months and has realized the wisdom of the decision. She was baptized last Sunday. We feel she is an earnest and steadfast believer in Jesus Christ.

It Works

MAKE the effort, spend the energy, organize and work together, and almost anything can be accomplished. At any rate, Hamilton and Paris Presbyterial Executives believe that because they tried it.

Last spring the women of Hamilton Presbyterial Executive conceived the idea of having a banquet for the members of senior and young women's Auxiliaries, leaders of girls' groups and Mission Bands in Hamilton city, for the purpose of discussion which would aim at organization advance.

Four hundred attended the banquet. It was a success. Looking from the head table over the packed hall of Westminster Church, watching the smiling faces and listening to the enthusiastic conversation during the supper hour, one felt a decided ''lift'' within one's heart. The table decorations and the seating of the guests interested us. Each table being decorated to represent a certain country gave the appearance of a gala international affair while suggesting the wide interest of missionary women. Seating all from the same congregation —senior, young women, girls' leader or leaders, and the Mission Band leader—at one table made it a true get-together of Women's Missionary Society ''families'' and demonstrated the happy fraternity always possible between groups from different departments. After supper we assembled in the church for the planned discussion and for an address by Miss Irene Stringer. The main points of discussion were: membership committees—how they should be chosen, how they should work, and how the members should prepare themselves for the many and various questions in connection with missionary work that they would likely be asked; closer co-operation between our Society's groups within one congregation; whether we should have closer co-operation between Auxiliary secretaries; where to look for girls' leaders, and where for Mission Band leaders; why we do not get more money; the best method for getting missionary information into Auxiliaries. Miss Stringer's address followed, and it was a most worth-while missionary address.

But how did they get four hundred busy women out to a missionary affair? Because there was organized effort behind it. The Executive arranged for its members to visit every Auxiliary in the city at their meeting preceding the date of the banquet, explaining the object of the banquet and something of the nature of the programme, and urging that every member of the Auxiliary attend, not just a representative or two. They did not depend on mere notices for that banquet. They worked, thought, and organized; and four hundred women and young women responded to their appeal.

At a summer conference of the Paris Presbyterial the Finance Committee advised that in the autumn they have a series of three meetings in different parts of the Presbyterial for the purpose of arousing the Auxiliary members to a sense of need for more members and for more money. This was done: a speaker was brought in and three meetings were held, one a young women's with an attendance of over one hundred; the other two were in the afternoon and through them about one hundred and seventy-five women were touched.

The secret of the success of those meetings, as in the case of Hamilton, lay in the fact that there was organized effort on the part of the executive and the committee. Every Auxiliary in the Presbyterial was visited in advance by a member of the executive and told exactly why the meetings were being held. One woman visited several women who were not members of the Society and invited them to attend the meeting in their district, and further made a point of being personally responsible for getting them there.

A unique feature of the meetings sponsored by the Finance Committee was the fact that at none of them was there an offering taken nor an appeal made for money. The Committee believed that information and an appeal to the women's sense of responsibility were the primarily important things. Through these special meetings the Committee made its appeal to about two hundred and seventy-five of its members. There was a spirit of deep earnestness in the meetings and a desire for greater results. The project was abundantly worth while because the women who promoted it thought, worked, and organized. That *kind* of effort *works.* —*L. K. Pelton.*

Publications Department

By Margaret Ness

Of interest to the Senior Auxiliaries. The biography set mentioned in the outline of study (page 24) includes these workers in India—Misses Douglas, Magee, MacMurchy, Stringer, Kennedy, Dr. Thurrott and Dr. Buchanan, and it is hoped that Miss Sherrick's and Miss Whatling's will be added early in January. A snapshot of each of these is arranged on a loose-leaf sheet on which is typed a short biography of the missionary. Eight of these sell for 50 cents. A complete set of twenty-one workers (names furnished on request) costs $1.10.

We are delighted to announce that there is a new Isabel Cameron ''Doctor'' book. This time it is Rory the mail driver whom we meet in **More Friends of the Doctor** (35 cents).

Published by the Edinburgh House Press are two exceptionally fine books which should be of great help to those who are pondering on the part the Church and the individual should play in these days. **The Hour and Its Need** (30 cents) by William Paton, written immediately on the outbreak of war, ''shows the intensified relevance of the world mission of Christianity in time of war.'' One chapter ends with these words: ''The real antagonists to the peace and order of the world cannot be cast out by force. You cannot change an ideology by war, though you may prevent it from succeeding in its aims. The ultimate task remains, and will remain as long as men live on the earth. It is the changing of men's hearts.'' **Chinese Christians Face Their War** (expected price 10 cents) contains graphic descriptions of how Chinese Christians are ''measuring up''; it gives many instances of Christian initiative; it describes the struggles of the Christian Colleges to continue their work — and they are continuing; it reveals a deepening religious sense.

We are also recommending highly **Prelude to Prayer** (15 cents), one of the most attractive and helpful devotional books that we have seen.

Memories of Blinkbonnie by the Rev. William Allan is now off the press. For this volume his son collected some of the last of the broadcast **Musings,** together with certain others for which there had been the most insistent requests. Price, $1.00.

A third edition of **Goforth of China** by Mrs. Goforth is now ready. Price, $1.50.

NOTE: World Day of Prayer, February 9th. Please order Adult Programmes and Service for Youth programmes from Publications Department, Room 800, 100 Adelaide Street West, Toronto. Price, one cent each.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

READING FELLOWSHIP

OUR newest baby, the Reading Fellowship, is growing slowly. Sometimes we wonder if anyone is noticing him at all, and then a registration will come in and we feel so much better. A number of groups in the west are only just starting now, but we are anxious to welcome them into the Reading Fellowship and we hope their registrations will come in to us as quickly as possible. It is a good idea to make one member of the group responsible for getting the group registered. Once that is done, one can read on for the contests and go after the credits.

Do not forget to find a place in your monthly programme for an occasional review of one of the interesting books on the list. Spring a ''Book Quiz'' on your group sometime, after the books have gone the rounds, and have a bit of fun trying out memories for authors, titles, and incidents.

Do notice the publications reviewed on the Publications Department page. Those of interest to young women (other than those on our Young Women's studies) will be good for the Reading Fellowship immediately. **The Hour and its Need** and **Chinese Christians Face Their War** are two for this month that really ought to be read by everyone.

For the benefit of groups late in starting to read, we have decided to continue the contest period for another year. This means that all contest entries must be postmarked not later than midnight, December 31st, 1940. We give you the contest features again—please note the change in the first one, ''Off the Bookshelf.''—T.N.

Three Contest Features

1. **Off the Bookshelf.** A book prize valued at $2.50 is offered to the group reading the largest number of books and obtaining the highest number of credits. (Each Reading Fellowship book is listed with a certain number of credits.) No reviews of the books read will be asked for, except in the case of a tie.

2. **Current Events.** A book prize valued at $1.00 is offered for a letter, not to exceed 100 words, dealing with the best-liked article in the *Glad Tidings* read by your group (any 1939 or 1940 issue). In the judging of these letters, preference will be given to those that are the most interesting, the most thought-provoking, or the most original in viewpoint. So make your comments brief but pointed.

3. **Play-making.** A $5.00 book prize, donated by Miss L. K. Pelton, will be awarded to the group making the best one-act dramatization of chapter 4, ''Out of the Mire'', from **India on the March.** (The winning play will, if possible, be produced at some future date.) Write clearly, or use double-spaced typing, on one side of the paper only. Manuscripts will not be returned unless a stamped, addressed envelope is enclosed.

NOTE: For further information, registration and contest entry forms, please write to Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto, Ontario.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

HAPPY New Year to you all!

Now that we are midway in our work of this session, we can judge our progress and set the tempo for the remaining months. I trust you are all enjoying our study books on India. I have had reports from two Presbyterials where the girls held their annual rallies, but, taking their cue from the study book, the rallies were called *melas* and were conducted after the Indian mode. Both were very successful and in both cases the Auxiliary members rallied to the support of the girls. The change in the form of the meeting served to arouse new interest, with very happy results. The girls were enthused because of the interest of the ladies of the Auxiliary, while the ladies have, perhaps, a clearer idea of what the girls are trying to do. The result has been a closer co-operation between the girls and the women of the Women's Missionary Society in these Presbyterials and the suggestion is passed on to you for consideration and possible action. Why not try to have your rally or one of your meetings a *mela* and invite the members of your Women's Missionary Society Auxiliary. If you do not know what a *mela* is, read *Fun and Festival from India* in your Tales from India Packet. Use your imagination, make your *mela* suit your local conditions, and, if the experience of the Presbyterials mentioned is any criterion, you will be surprised at the success which will attend your efforts.

I have had several interesting letters from Miss Tennant, our Girls' Work Secretary, who is at present visiting Western Canada. Her letters show that in the lonely places of our country our leaders and girls are holding on and doing splendid work for our Church. There is, in many places, a dearth of leaders, one group of fifteen girls waiting for a leader. What an opportunity there is here for some young woman to take these girls and give them a guiding and helping hand!

One intimate picture of a group is worth repeating, ''We met another group of girls after school in their little club at the top of the school house. This group had cleaned and calcimined the place themselves, and the furniture was made from orange crates, but it looked splendid, and the girls are very proud of their work.'' Mark you, this is in a place where there are no regular services held by the Presbyterian Church; only an occasional service, when a minister happens to visit this locality, but the girls uphold the old tradition and their enthusiasm should be an inspiration to some of us whose lot has been cast in easier ways.

By this time you will have received Miss Tennant's field letter and poster. Please see that the poster is put in a prominent place, read the field letter carefully; I am sure that you will find in it information that will be useful to you and helpful to your group. May I remind you again of our special interest this year, the Helen Macdonald Memorial Girls' School in India? We have promised to support the work there and we must not fail here. The people out there are depending on us as an organization and it is my earnest hope and prayer that our girls will respond generously and willingly.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

PAO-ME'S NEW YEAR SHOES

PAO-ME was a little Chinese orphan girl who lived with her uncle and looked after his house for him. Her uncle was a Christian and was very kind to her, but he was poor and Pao-me, who was only ten years old, had to work very hard. One thing she had wanted for a long, long time was a pair of leather shoes. Her old cloth ones, which she had made herself, were all patched and broken. But she must be patient, for her uncle had promised to give her some at New Year.

One evening when she went to church with her uncle the preacher spoke about some villages not far away where the people had never heard of the love of Jesus. He asked everyone to give an offering to help send some one to tell them of God's love.

Pao-me's loving little heart longed to do something, but what could a little orphan do? She had nothing but what her uncle gave her, and he was far too poor to do more than just feed and clothe her. Suddenly she thought of her promised New Year shoes—the gift to which she had looked forward for so many months.

Pao-me bowed her head—could she, could she give up the price of those shoes and just "tidy up" her old ones, or sit up late to sew herself some sort of substitute? Every girl in China save the beggars wore leather shoes. Still, it was more necessary for children in those far-off villages to hear about Jesus. When she went home that night she spoke to her uncle.

"My Uncle, you have so graciously promised me a pair of leather shoes at New Year. I want you to give me the cost of them to help those outside village people!"

"But, Pao-me, you know our old Chinese custom through the New Year. People will say I treat you badly if you have none."

"Not so, my Uncle. I will make myself new ones; it is all my heart's wish."

Her uncle said no more, but when the special collection was taken next Sunday, what was the surprise of the Biblewoman, as she passed round the bag on the women's side of the church, when Pao-me dropped in two silver dollars. Fishing them out with a quick movement, she hastily slipped up to Pao-me's uncle and whispered to him.

"It is all right," he said. He took the money and, standing up, he held up the two dollars for all to see, as he told of Pao-me's gift.

By his side was a landowner who was by far the richest man in the church. He rose and pledged himself to give the value of a large rice-field. Others followed, until the whole sum needed to support a preacher was given.

When New Year's Day dawned, Pao-me's uncle smiled as he looked at her feet neatly shod in the cloth shoes she had made herself.

"I think, Pao-me, there is a word in the Holy Book which is true of you," and he showed her Ephesians VI, 15: " 'Your feet shod with the preparation of the Gospel of Peace.' In God's sight, my child, you have surely begun a good New Year's walk, even though you gave up those coveted shoes." —A. O. Stott in *Greatheart* (abridged).

Go Forward

The sun sinks in the West,
The old year dies,
Out of its memories gather the best,
And start with hope on to-morrow's quest
When the New Year shall arise;
Thanking our God for the bygone days,
Trusting in Him for the unknown ways,
Ready to love, and to serve, and to praise,—
And leaving to Him the rest.

—*A. R. G.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

SPECIAL—Miss Ada Adams, on furlough from Formosa, will visit the three Prairie Provinces early in this new year, speaking at the annual Presbyterial meetings, which are being arranged in rotation. Make a note to meet and hear Miss Adams.

At First Church Auxiliary, Edmonton, Mrs. E. Gibbs paid tribute to the life of the late Rev. C. P. Young of Mendha, India, and at Grace Church Auxiliary, Calgary, Mrs. T. Rodger read an article written by Mr. Young. ''He being dead, yet speaketh.''

Edmonton P.S. — Edmonton Presbyterial's semi-annual meeting brought together for one day delegates from nine outside points, including Brownvale, and all city churches. Mrs. I. A. Hahn and Mrs. E. Gibbs presided, the President, Mrs. Moors, being ill. Mrs. Moors' well prepared report of the Council proceedings was read by Miss Frieda Matthews, deaconess, now stationed in Edmonton. Secretaries reported on work to date. The Rev. Mr. Thomson of Elora, Ontario, presented publications and helps provided by the Church for Sunday Schools and Young People's Societies, with helpful suggestions on what can be done to encourage worship, Bible reading, and missionary study, not only among young people, but also for groups of adult Christians and Teachers' Training classes.

Calgary P.S.—At Knox Church Auxiliary's Thank-offering meeting on the evening of October 24th, the Rev. Mr. Lytle of the British and Foreign Bible Society gave an illustrated address, the slides depicting life in Ethiopia.

Impetus to Organization Year was given by the visits of three Travelling Secretaries within two months, Miss Negoro, Miss Lamont, and Miss Tennant. While this made for a multiplicity of meetings, there was a decided gain in the linking up and presentation of the work as a whole, making for incentive and opportunity for more co-operation through a better understanding of what is being done, and what further can be done, among Senior and Young Women's groups, Canadian Girls in Training, and Mission Bands.

Miss Lamont held a number of conferences in Calgary, and visited almost all the Auxiliaries in the Presbyterial. She addressed Three Hills Auxiliary, High River and Cayley Auxiliaries at Cayley, and Knox and St. Andrew's in Knox Church, Calgary, besides visiting Grace Junior Young Women's and Grace Auxiliary. To Pleasant Heights Associate Society she outlined the foundations and scope of the Women's Missionary Society, and at several conferences gave inspiration and practical help along all lines. She concluded her work in this Presbyterial with an Executive meeting, opened to all Auxiliary officers, when she conducted a discussion period that had point and profit; Miss Violet Tennant, who had been busy with girls' work, was present and took part in the discussion, showing that stress is being placed on Bible study in the Canadian Girls in Training programme, and commenting on the lead being given by Alberta in Leadership Training courses, through the Girls' Work Board. Miss Tennant was accompanied on her visits throughout Alberta by Miss Lillian Carscadden, Provincial Girls' Work Secretary, and a number of new groups were formed. She spoke at the monthly meeting of that Board, and also spoke on Madras and showed her pictures at Grace Church.

To Banff Auxiliary at an interesting Thank-offering meeting, Mrs. G. Rae, Calgary, Presbyterial President, gave an address on the giving of thanks, and consulted with the members regarding their work. The Auxiliary President, Mrs. Annie Rae, has gone east for an indefinite period.

BRITISH COLUMBIA

MRS. J. C. McLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER,
PRESS SECRETARY

KAMLOOPS–OKANAGAN P.S.—At an open meeting of St. Andrew's Auxiliary, Kamloops, on November 14th, Dr. R. W. Irving told some of his experiences on a trip to Great Britain and the continent, while Miss Irving showed lantern slides she had taken on her trip.

Kootenay P.S.—At the Thank-offering meeting of Knox Auxiliary, Cranbrook, two sets of slides were shown, ''The Little Brown Brother'' and ''The Pathfinder'', the Rev. T. L. Williams reading the lecture. Home Helpers brought in their boxes. Both offerings were good.

Victoria P.S.—To St. Andrew's Auxiliary, Victoria, Miss Margaret Ramsay, about to return to Formosa, gave a graphic account of her work among women and children and in the hospital.

Mrs. W. H. MacInnes, Provincial President, in an address to members of the Victoria Presbyterial gave a résumé of the Council meeting in Toronto, and quoted suggestions made by the delegates to the Madras Conference regarding means of stimulating interest in mission work among younger women. She told of activities on the overseas fields and also referred to the Society's hospitals at Canora, Weirdale, and Rocky Mountain House, and the residences in Quebec and Saskatoon. She emphasized the importance of work among the Chinese in Canada and in the Indian schools.

Westminster P.S.—Buchanan Church, named after our honoured missionary Dr. Buchanan, was recently the scene of the Westminster fall rally. Mrs. Shea of Gordon Edmonds and Mrs. Barry of Sapperton led the devotions. Mrs. MacInnes gave a very comprehensive report of the Council meeting, also stressing the need for strengthening our forces through prayer and intercession. She recommended that our women organize in their own church for definite war relief work.

Knox Mission Band invited the other city Bands to hear Mrs. G. W. Mackay, before she sailed for Formosa, tell of her work among the Formosan children. Knox Band members have made wall cards to which they attach stars for attendance. Another Band takes the devotional part of each meeting; the key verse is learned and sung, the chorus impressing the story and lesson.

At the Thank-offering meeting in Robertson Church Mrs. W. G. Gourlie gave a synopsis of the Council meeting and reminded her listeners of the meaning of Thanksgiving, even under the stress of present-day troubles. At the Vancouver Heights Thank-offering meeting, too, Mrs. W. H. MacInnes spoke of the Council meeting and the work of our Society, and urged that devotion to the cause of missions be cultivated; the home and overseas work of the Society is all one.

The Fairview Young Women's Circle recently held a Chinese evening. Four members gave very instructive ten-minute talks on four aspects of Chinese life: trade, politics, missions, and Presbyterian work in Manchuria. The supper consisted of Chinese dishes eaten with chop sticks.

At its Thank-offering meeting on October 26th St. Stephen's Auxiliary, North Vancouver, had a good attendance and a splendid offering. In the play, ''The Curious Mrs. Napier'', written by Mrs. Stewart of Prince Rupert, the teen-age girls gave a vivid picture of our Society's work in Canada. Much information was received by those not familiar with that work. This Auxiliary has this year had a member address the Sunday School on the last Sunday of the month, Missionary Sunday, when the offering goes to the missionary budget of the Church. In this way our Society's work is being brought before the teachers and scholars and their interest in missions increased.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—The Rev. A. H. Johnston, who recently returned from a trip through Europe, spoke at the Thank-offering meeting of St. Andrew's, Fort William. Using as a text the verse from the Epistle to the Hebrews: ''By faith the walls of Jericho fell down after they had been compassed about for seven days,'' the speaker drew an analogy between the task which confronted the Israelites and its accomplishment, with what must have seemed to the enemy wholly inadequate tactics, and the task which confronts the Church in the world to-day with its materialism and encroaching paganism. The same faith in God that caused the walls of Jericho to fall would finally cause the destruction of the forces which oppose

God's Kingdom. We may not be privileged to see that end; our task is to do the work at hand and leave the final result to God.

Miss Smellie presided and Mrs. J. C. Clark and Mrs. Blain led the devotions at a Presbyterial meeting in St. Andrew's Church, Fort William, when Miss Jean Stevenson, the Provincial Girls' Organizations Secretary, gave a very concise and interesting report of the Council meeting in Toronto. Mrs. Blake, Young Women's Secretary, reported the organization of a Young Women's group in First Presbyterian Church, Fort William.

Winnipeg P.S.—A sectional meeting under the auspices of the Presbyterial was held in Knox Church, Stonewall. The devotional period was in charge of Mrs. Nesbitt and Miss L. Anderson. Mrs. J. P. Duffin spoke on the importance of holding aloft the missionary flag, especially in these trying times. Inspiring addresses were given by Miss Hazel Macdonald and Mrs. A. T. Kernaghan. The Presbyterial Secretaries spoke briefly on the work of their departments.

At Stonewall Auxiliary's Thank-offering meeting at the home of Miss K. McLeod Mrs. H. H. Dunwoody gave a summary of the Council meeting. The President, Miss Anderson, gave a Bible study on the topic, ''Thanksgiving''.

Very interesting reports of the Council meeting in Toronto were given, too, to First Church Auxiliary, Winnipeg, in November by Mrs. A. Evans and Mrs. H. H. Dunwoody.

The Rev. David Johnstone presided at the Thank-offering meeting of the Calvin Auxiliary. The Young People's Society and the Mission Band took an important part in the meeting. Mrs. P. J. Duffin told the beautiful story of Thanksgiving Ann.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

''Ring out the old, ring in the new,
Ring happy bells across the snow.''

AMID the ringing of bells at midnight, the old year slips quietly into the past and a joyous welcome greets the new year.

What may we hear in those ringing bells! There is a message of cheer and hope, the ''hush of expectancy in the year new-born''. Some one has said, ''May the candle burn brighter and with less smoke.'' Is there not always less smoke when the candle burns brighter? May the candle burn much brighter this year. There is a message of finality. As memory turns the pages of the book of records, we read of broken promises, unkept resolutions, ''deeds that we have left undone'', and also stories of courage, of growth, of inspiration, of ''something attempted, something done''—all of which belongs to the past and cannot be recalled or changed. This is followed by a message of urgency. Time is fleeting and there is much to do. There is much opposition to break down. The need was never greater for true witness-bearing. Will you read James 4: 14; Romans 13: 11, 12; Ephesians 6: 11? A message of invitation is carried to all. There is a place, a work, a welcome for each one. Come — Some one is waiting for the service you alone can render. Matt. 9: 37. A message of peace comes, too, even in this storm-tossed, troubled world. Isaiah 41: 10. There is a message for the future. May we have that long view that opens up new prospects and that looks with assurance to God's power. May we be much in prayer that our service shall be acceptable to God.

''Behold, I have set before thee an open door.'' Rev. 3: 8. ''Sanctify yourselves: for to-morrow the Lord will do wonders among you.'' Joshua 3: 5. —*Margaret Williams.*

The Diamond Jubilee of Ancaster Auxiliary, Hamilton Presbyterial, was celebrated with neighbouring Auxiliaries from Dundas, Carluke, and Alberton present on the historic occasion. The Auxiliary history was related by Mrs. Neil Livingstone. Miss Blanche Armstrong, Presbyterial President, Miss M. B. McQuesten, Historian, and Mrs. N. D. MacDonald, Young Women's Secretary, addressed the gathering. Hamilton city Auxiliaries held a successful conference in New Westminster Church when 400 women attended a banquet. Tables were decorated in an international setting. Mrs. J. Goforth, pioneer missionary, led in the devotions. Miss Irene Stringer of Jhansi and Miss L. Pelton were the speakers.

Successful Mission Band rallies were held in Brockville Presbyterial. At Morewood 92 children representing six Bands heard Miss A. L. Whatling tell interesting stories of the girls and boys of India. Winchester Springs won the banner. In First Church, Brockville, to more than sixty from Prescott, Brockville, and Lansdowne Bands Miss Irene Stringer, wearing Indian costume, gave an address and showed an Indian Bible, hymn book, jewellery, and snapshots. The banner was awarded for three months each to Brockville and Lansdowne. The devotional theme for both rallies was ''Love''. A rally of young women and girls' organizations was held in Morrisburg with representatives from Brockville, Winchester, Cardinal, Kemptville, and Morrisburg answering the roll call. Miss Irene Stringer spoke at both afternoon and evening sessions. Mrs. J. A. Koffend, Iroquois, led in a rousing sing-song. Thoughtful closing words were given by Mrs. M. W. Heslip.

Acton Young Women's Auxiliary, Guelph Presbyterial, found excellent material for their Thank-offering programme in the Thank-offering issues of the *Glad Tidings* from 1929-1939.

Members of Burk's Falls Auxiliary were guests of Huntsville Auxiliary at their Thank-offering meeting; Mrs. S. R. Alexander read a paper on Thanksgiving and Mrs. D. C. Graham, Presbyterial President, gave an address. The Presbyterial Executive met in North Bay, with representatives from Huntsville, Burk's Falls, North Bay, and Sudbury.

At a rally in Knox Church, Toronto, sponsored by Toronto Presbyterial and attended by 320 girls from C.G.I.T. groups Indian games and plays were demonstrated by Knox and Riverdale groups. Samples of articles suitable for hospitals and western bales were displayed by Mrs. J. A. McClure. Following the picnic supper Mrs. Hugh MacMillan, Formosa, gave an illustrated address. Knox group won the Presbyterial banner.

Knox Auxiliary, Midland, Barrie Presbyterial, opened its autumn season with a supper meeting to which the Home Helpers were invited; the Rev. A. C. Stewart gave an inspiring address on the need of faith and endeavour in this time of stress. At their Thank-offering meeting Miss Laura Pelton stated that if every woman who is vitally interested in missions would put forth her best effort it would have a marked effect on world conditions at this time.

The Boys' Mission Club of St. Paul's Church, Ingersoll, Paris Presbyterial, was entertained by the Victoria Auxiliary to a Father-and-Son banquet; over 80 guests were present. The boys were in charge of the programme. Rev. J. C. Grier of Guelph was the special speaker.

At Sarnia Presbyterial Executive meeting the contents of a splendid bale, the handiwork of the Fireside Fellowship group, to be sent to Miss Rosetta Moors, Prestville, for distribution among the needy in that district, was displayed. Outstanding addresses were given at many of the Auxiliary Thank-offering meetings throughout the Presbyterial by Mrs. Ross Adams, Mrs. A. B. Macdonald, Mrs. C. McClenaghan, Mrs. J. Adams, Mrs. F. Gallie, the Rev. Ross Adams, and the Rev. Gillies Eadie.

At a meeting of Knox Auxiliary, Windsor, Chatham Presbyterial, Miss P. Maitland, Mission Band leader, displayed the work done by the members of her Band.

The exchange meetings planned by Orangeville Presbyterial have proved beneficial in bringing the Auxiliaries closer together: neighbouring Auxiliaries (about three) hold a joint meeting, with a devotional period, well prepared papers on our missionaries, and music; during a social hour ideas are exchanged on ways and means to meet the allocation.

A sectional meeting of the northern district of Stratford Presbyterial was held in Monkton. Mrs. J. K. West, third Vice-President, presided and an illustrated talk was given by Mrs. A. J. Hamilton and an address by Mrs. A. Scobbie. The annual Presbyterial meeting is to be held on January 18th in Knox Church, Stratford.

QUEBEC

Mrs. C. Ritchie Bell, 357 De l'Epée Ave., Outremont, Press Secretary

TWENTY-FIVE girls and six leaders enjoyed to the full two weeks of real fun and inspiration at the summer camp held at Tyndale House camp near St. Andrew's East in August. The camp, a new venture of the Quebec Provincial Society, was under the capable management of the Girls' Organizations Secretary, Mrs. J. Leslie Craig, whose untiring efforts made the undertaking such a decided success. The girls and leaders decided to have a ''League of Nations'' camp, the group being divided into three sections—Scotland under the direction of Miss Violet Tennant, France under Miss Airth, and Canada under Miss Lindon. The day's programme began at seven o'clock with setting-up exercises and morning dip, followed by morning watch. The first morning all were together for this, but afterwards the girls, in groups or individually, always went off to a secluded spot to begin the day in meditation. Eight o'clock brought breakfast, then free time till 9.30. Morning worship was conducted in the out-door chapel built by the girls. In Bible study groups for an hour each morning the girls studied the life of Jesus according to St. Mark. Handcraft, campcraft, and dramatics were enjoyed in the hour before noon. Twelve-thirty brought twenty-five hungry girls looking for their dinner. After rest hour the girls enjoyed swimming and life-saving classes. In the council hour, from five to six, the girls had an opportunity to discuss group work, programmes, and the camp nurse, Miss Lilyan Leung, gave three lectures on First Aid and Home Nursing. After supper and a softball game or a hike the girls gathered around the bonfire where they listened with rapt attention as Miss Tennant and Miss Leung presented vivid pictures of India and China. One of the memories that will long remain in the minds of the girls was the candle-lighting service on the last evening of camp. The venture this year proved such a success that the Provincial Board is anxious to make the camp an annual event and with the co-operation and interest of the two Presbyterials sincerely trusts that the 1940 camp will surpass that of 1939.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

REGINA P.S.—The Regina congregations were glad to welcome back in mid-October Miss Helen Ross, deaconess-at-large, who had been convalescing from an illness at her home in Chesley, Ontario.

The last week of October Miss T. Negoro, travelling eastward, and Miss Violet Tennant, on her way to the coast, visited Regina. Miss Negoro addressed the Edna Bell and Laura Pelton Auxiliaries, pointing out that in recent years the word ''missions'' has taken on a new meaning, world fellowship, between the older Churches and the new. New study literature was outlined and helpful programme material described. The tea hour offered an opportunity for friendly discussion. The girls of Northside and First Churches and the Eastview Girls' Guild joined in a supper rally at First Church in honour of Miss Tennant, who showed souvenirs of India and moving pictures of the Madras Conference and of the Jhansi and Bhil fields.

In mid-November a supper meeting was held in honour of a group of senior Sunday School girls who were joining the Laura Pelton Auxiliary.

Miss Marion Martin, a charter member of the Auxiliary, sketched the activities of the group from its inception. Mrs. J. B. Shaw, Presbyterial President, addressed the girls briefly, pointing out that giving and helping are the secrets of happiness.

At First Church Thank-offering meeting the Rev. James Evans of Indian Head in an address based on I. Samuel 30: 24—''As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff''—described the ancient battle-field and the home-coming of the wearied warriors to the camp-fire and a quiet night, and contrasted this with present-day war methods; he urged those at home to do their part, to shoulder their responsibilities and face the problems which the future will bring, while they ''keep the home fires burning''. The Northside Auxiliary joined with the Alma Burdick Young Women's group for the Thank-offering meeting. Mrs. J. A. Sinclair gave an inspiring address on ''The World for Christ''; the Rev. Stanley E. Smith, of the Northside Church, conducted the devotional service.

At a meeting in Knox Church, Strasbourg, the many friends of the Rev. G. W. Mackay and Mrs. Mackay listened with delight as the latter told about her work among the women and children in Formosa. Mr. Mackay spoke of their travelling about seeking the older people who had been converted and baptized by his father, Dr. George Leslie Mackay, but had moved to other parts of Formosa, and meeting many of the boys whom he himself had taught in the Middle School, now closed. Some of the boys are now ministers; others are doctors, lawyers, or in other professions.

Saskatoon P.S.—At Parkview's October meeting Mrs. Boyd gave a very interesting paper on India, telling of the hardships that missionaries encounter in trying to bring the Gospel to the people there. Miss Sherrick of India gave addresses at the Thank-offering meetings at Parkview and St. Andrew's, at the former showing interesting slides and commenting on the improvement in the condition of children who were taken into hospitals and mission homes; at St. Andrew's she gave an intimate picture of the work being done in the Amkhut school, of which she is principal, referring to some difficulties in teaching without suitable classrooms and equipment; she told, too, of the life in the hostels where many of the school children live; great interest is taken in memorizing Scripture in Hindi. From the boys and girls educated in these schools will come the leaders of the Christian Church of to-morrow.

At the Dr. Robertson Thank-offering meeting Miss T. Negoro spoke on the challenge of Christianity to every-day living. While Christianity showed the real way of living, she said, it could only be successful in solving the problems that confront the world if people first repented and then went forth in faith and constant loving trust.

Treasurer's Statement

November 30th, 1939

RECEIPTS:

Government Grant, Birtle Indian School	$4,617.20
Government Grant, Cecilia Jeffrey Indian School	5,487.07
Government Grant, Indian Students	198.00
Refund on taxes on Prince Albert Residence	.64
A Friend, ''Children at Jobat, India''	3.00
Chinese Women's Auxiliary, Toronto	20.00
Ladies' Aid, Lousana, Alta., ''Home Missions''	4.50
Miss E. Henderson, Toronto, ''Maternity Ward, Jobat, India, and Exchange''	52.00
Rent of Prince Albert Residence	35.00
Refund from Deaconess on Expenses	3.75

Provincial Givings:

Alberta	393.60
British Columbia	300.00
Ontario	13,500.00
Quebec	1,825.00
Saskatchewan	200.00
	$26,639.76

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.16
Rocky Mountain House	250.00
Weirdale	133.33
Chinese in Canada	677.22
Cecilia Jeffrey Indian School	506.50
Cecilia Jeffrey Indian School, Government Grant	2,000.24
Birtle Indian School	396.68
Birtle Indian School, Government Grant	1666.42
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	100.00
Jhansi Field	196.66
Formosa	712.72
Japan	183.33
Manchuria	108.32
Lantern Slides	3.72
Supplies	447.08
Organization	475.00
Publications	871.29
Education of Chinese Student	24.50
Student	55.00
Special Retiring Allowances	146.66
Insurance	82.00
Exchange	3.63
Deputation	95.45
Welcome and Welfare and Deaconesses	1,252.05
Administration	372.72
	$11,284.68

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Estate of the late Annabel Hill, through Medicine Hat Auxiliary	$ 25.00
Estate of the late Elizabeth Abey, ''Permanent endowment for Children's Nursing Home, Amkhut, India''	200.00
Estate of the late Jeannie Auld, through New St. James' Auxiliary, London, ''Furnishings for Nursery at Rocky Mountain House Hospital''	500.00
Interest	55.60

Sustaining Fund—	
Interest	317.50
Special Fund—	
Interest	23.26
Payment on New Liskeard Residence	100.00
Rent of Bungalow in Japan	15.00
Special Retiring Fund—	
Interest	524.56
	$1,760.92

DISBURSEMENTS:

Special Fund—	
Weirdale Nursing Home	$ 49.67
Rocky Mountain House Hospital	825.00
Printing of Ukrainian Hymn Book	70.00
Formosa Trust Fund—	
Grant for Christmas in Formosa	100.00
	$1,044.67

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

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Guelph P.S.—Mrs. J. E. Allan, Central Church, Galt.

Hamilton P.S.—Mrs. A. R. Tarlton, Elizabeth Lyle Aux., Central Church, Hamilton.

Stratford P.S.—Miss Martha Roulston, Milverton.

Toronto P.S.—Miss K. B. O'Brien, Scott Auxiliary, St. John's Church, Toronto; Mrs. W. H. Fletcher, Victoria Church, Toronto.

Note.—We regret that in the December list of new Honorary Members Mrs. M. J. Breckenridge's address was given as Brantford; it should have been **Woodstock.**

ALTERATIONS TO ANNUAL REPORT

Manitoba

Provincial Officers, page 111.—*Glad Tidings* Secretary—Mrs. F. A. Gemmel, 487 Wardlaw Ave., Winnipeg.

Brandon Presbyterial Officers, page 116.—Literature Secretary—Miss Jean Duncan, 830 6th St., Brandon.

Ontario

Orangeville Presbyterial Officers, page 161.—Exchange Secretary—Mrs. Richard Hardy, R. R. 1, Proton Station.

Stratford Presbyterial Officers, page 173.—Literature Secretary—Mrs. Adam Gray, Box 151, Atwood.

NEW ORGANIZATIONS

Ontario

Bruce and Owen Sound P.S.—Young Women's Affiliated Group, St. Andrew's Church, Owen Sound.

Hamilton P.S.—Young Women's Auxiliary, St. Andrew's Church, Ancaster.

Orangeville P.S.—Mission Band, Burns Church, Erin.

Peterborough P.S.—Victory Mission Band, Janetville.

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Supplementary Books on India:

JUNGLE TALES by Dr. Buchanan	$1.25
MY MOTHER by Ruth Buchanan	.25
THE CHURCH TAKES ROOT IN INDIA by Basil Mathews, suggested supplementary reading to MOVING MILLIONS	.50
FUN AND FESTIVAL FROM INDIA, suggestions for programmes and socials	.25
INDIA INSISTENT, excellent on the political situation	.95
INDIA IN THE DARK WOOD, India's needs and the relation of missions to those needs	.50
THE UNTOUCHABLES' QUEST, an excellent book on the subject	.30

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THE UPPER ROOM, Daily Devotions for family and individual use	.10
PREVAILING PRAYER, thoughts for daily meditation	.25
A BOOK OF PRAYERS, written for Use in an Indian College. Very highly recommended	.40
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Renewals and new subscriptions for 1940 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings*. Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs. Lees 5 9

Vol. XVI FEBRUARY, 1940 No. 2

THE GLAD TIDINGS

South China
Christine Maxwell
The Lord Our Strength
World Day of Prayer Programmes
Women of China at Work
Among the Younger Churches
Literature in Great Demand

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVI TORONTO, FEBRUARY, 1940 No. 2

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

On the Bhil Field

FROM the Bhil field in India has come word that the Rev. F. C. Knox and Mrs. Knox are now stationed at Alirajpur, where they will carry on work and continue language study. Miss Kennedy is also at Alirajpur, busy with language study. The Rev. C. L. Wood is in charge of the Mendha field, but is living at Jobat and giving as much time as possible to the evangelistic work of the Jobat district. Mrs. C. P. Young is living at Mendha for the present, continuing to work among the people of that district.

For Famine Relief

FACED with famine conditions because of the failure of all grain crops, except corn, the missionaries on the Bhil field in India have asked for help in meeting the needs of the people during the months that must elapse before a new crop can mature. The Women's Missionary Society, in response to this appeal, has agreed to send the sum of $500 for this purpose, realizing that coming to the help of the Bhil people at this time of distress is a real part of our missionary service.

Corner-Stone of New Church Laid

ON Monday, the 27th of November, 1939, the Rev. W. A. Cameron, D.D., Secretary of the General Board of Missions, laid the corner-stone of the Canadian Presbyterian Mission Church at New Amsterdam, British Guiana. The Rev. James Dunn, writing of this ceremony, says: ''Dr. Cameron informs me that it is his first official act of such a nature since becoming Secretary of the General Board of Missions. It seems particularly appropriate that such an act should take place on one of the foreign mission fields of our Church.''

Change of Matron

MISS FRANCES LOCKHART has resigned as Girls' Matron at the Indian Residential School at Birtle, Manitoba, in order to train as a nurse in Winnipeg, and Miss Ione Gordon of Medicine Hat, a graduate of the Missionary and Deaconess Training Home, has been appointed to fill that position.

Change in the Peace River

THE Presbytery of Peace River having decided that Prestville and Wanham should be placed under one minister, the Women's Missionary Society, at the end of December, withdrew its deaconess from the Prestville field, where Miss Moors had served the three points—Prestville, Silverwood, and Royal Winner—for more than a year, since Mrs. Stevens (Miss Grigor) resigned.

Mrs. Burkwall Tells of Work in South China

AT its last meeting in December the Council Executive was glad to have Mrs. Burkwall tell something of the work of the Church of Christ in South China towards which the Women's Missionary Society makes an annual grant of $1,000. Since she left China, Dr. A. J. Fisher has been looking after the Society's interests there. It was in the Fourth or East River district, of which Shek Lung is the centre, that our Society was mainly concerned, and that district has been more devastated than any other part of the field, according to reports received. The Biblewomen all escaped, however, and were assigned to a little chapel on the mainland of the Hong Kong district, a crowded area with great opportunities among the refugees who gathered there under the protection of the British flag. One of the London Missionary Society workers of the East River field will keep in close touch with these Biblewomen, Mrs. Burkwall said. The Rev. Calvin Lee has continued to be very active and interested in the Shek Lung work, even since he became the pastor of a Canton church. Of him Mrs. Burkwall said: ''His heart and his home are open to all in need.'' In addition to his other work, he runs a refugee camp in the centre of the city, preaches at the American refugee camp, and distributes Bibles and tracts. There are wonderful opportunities for evangelistic work among the refugees, and for that some of the money given by our Society may be used. Workers report that the war has meant salvation to countless numbers who before were indifferent and a deepening of the spiritual life of Christians; never has there been such a hunger for the Word of God. Bewildered spiritually, as their temples and homes with their ancestral tablets have been destroyed, people are willing to listen to the Gospel as never before. Help is greatly needed and it is a great thing, Mrs. Burkwall told the Board, that the Women's Missionary Society is able to stand by the Church in China in the time of trouble.

WE are very grateful to Mrs. R. Goldwin Smith for allowing us to print the three addresses she gave at the devotional services of the Council meeting. Many will find in them help and comfort for these difficult days. The first address is given in this issue and the others will appear in the March and April numbers of the magazine.

WE are indebted to the Rev. D. A. Smith for the report of the first two years' work of the Women's Advisory Committee of the New Life Movement in China, part of which appears in this issue under the title, ''What the Women of China are Doing''. This report, which was sent to Mr. Smith by Madame Chiang Kai-shek, gives a most interesting account of how Chinese women are serving their country in this time of war, and we commend it to the attention of our readers.

READERS are reminded of the *coast-to-coast broadcast* over the CBC network and private stations arranged in connection with the World Day of Prayer for Thursday, February 8th, at 1.15 p.m. Pacific Time; 2.15 p.m. Mountain Time; 3.15 p.m. Central Time; 4.15 p.m. Eastern Time; 5.15 Atlantic Time. Local committees should get in touch with their private stations and request them to carry this broadcast.

Greater Demand for Books

WRITING under date of November 9th from Shanghai, where she went thirty years ago, Miss M. Verne McNeely of the Kwang Hsüeh Publishing House refers to the article in the October *Glad Tidings* on the work of the Christian Literature Society for China. Noting that in her report Miss Brown spoke of the sales of over $27,000.00 for the first four months of 1939 as something of a record, Miss McNeely says:

''You may be interested to know that the same kind of a record would also be forthcoming from almost all of those engaged in the production of Christian literature in China, except perhaps in the case of those in Central China who were cut off from all communications for so many months. All such societies report an unprecedented demand for Christian literature.''

A comparison of their own figures for the first nine months of 1939 with those for the same period (January to September) in their highest peak year (1933) shows larger sales in most departments in 1939, especially in their own publications in Chinese and those of other firms, and in books translated and published by them for the Nurses' Association of China, as well as in their sales as agents for the Religious Tract Society.

''The depression here had then (1933) just set in after the troubles of 1932-33, and from that year onward most firms were endeavouring to rise up again, until 1937 when another blow came and many of us wondered whether or not we would be able to weather the storm. Some of us consider it more or less of a miracle that we are still able to carry on at all and it can only be because of the great field that Christian literature has to fill in the work of building up the Kingdom in this land. . . .

''The headquarters of the Religious Tract Society of China, which carries on the work in China for the United Christian Literature Society of Great Britain, is situated in Hankow in Central China. Formerly they had a depot in Shanghai, but in 1936 this was given up and since then we have been acting as the agents for the three Eastern Provinces of Kiangsu, Anhwei and Chekiang. After the troubles started in 1937 we were cut off from Hankow and in fact isolated for some months. Then gradually the way was opened so that books could be sent to different parts. But from October 1938 when Hankow fell until about May this year Hankow was the one to be isolated. Before that time they had free access to all the West and it was only after about six months that the way opened so that they could send stock eastward. Had stock been available in Shanghai the sales would have been much larger. Most of their printing had been done in Hankow, but for months it has been impossible to get paper up the river and so some of their books are now being reprinted here and the sales next year should be greater.

''While Hankow was isolated, some orders from other sections came to Shanghai, but a large part of the country is still closed for sending parcels. Recently we tried to send some advertising material out to the missionary body. As there has been so much dislocation of this body we did not try to send to each individual missionary but to each unit. There are in all 1,168 different units of missionaries in China, not including Manchukuo, and at the present time mail matter could only be sent to 606 of these units. . . It is possible to send to a few places in the far west but the cost is prohibitive. Only very small parcels will be accepted and then the rate to-day is $13.08 for one kilogramme or a little over two pounds. For books which are priced as low as most of the Christian literature in China this cost of transportation makes it almost impossible for Christians to buy books, as their salaries are commensurate with the published price of the books; the aim is to keep the selling price of the books within the limits of the buying power of the average Christian. . . .

''Of course, there would be those who would not include nursing textbooks in the field of Christian literature. . . The fact remains, however, that the growth of the work of the Nurses' Association of China has up to very recent years been largely the work of missionary nurses and back of them, of course, the Home Mission Boards. The other day the Secretary of the Nurses' Association of China told me that the number of those entitled to the diploma given by the Association had now reached about 10,000. Before granting this diploma examinations have been held after studies based on the books recommended by the N.A.C., and so there does seem to be a vital link between this branch of the work and that of the other work of the Church. The service performed by these nurses during the present calamities is beyond all calculation.

''There is one thing for which we are particularly grateful. Previous to 1937 we were always glad if there was an occasional sale of a Bible or New Testament in English or Chinese. For the last two years, however, during this time of severe calamity to the country there is scarcely a day when there are not sales of Bibles or New Testaments in the Chinese Department.''

PRESBYTERIAN MISSIONARY AND DEACONESS TRAINING HOME

The Board is prepared to receive applications for the position of Principal. Applicants to send statement of qualifications and references to the undersigned.

REV. JOSEPH WASSON, Chairman,
22 De Lisle Avenue, Toronto, Ontario.

Christine Maxwell—Inspired of God

By the Rev. A. A. Lowther

THE first time I met Miss Maxwell was just a few days after arriving in India. We had visited other stations of the Bhil field and now came to lovely Amkhut, which nestles on the slope of a valley in a forest of teak-wood trees. But it was not here on the river bank that Miss Maxwell dwelt, where comfortable buildings, fellowship with other workers, and the presence of numerous Christians add to the amenities of life. Some miles away in a little-used bungalow we found her living alone, engaged in daily teaching of the simple folk who lived about her. The furnishings of the house were plain almost to the point of bareness, as if it were a camping place and not an abiding home. This fact Miss Maxwell explained as she showed us around: ''It is better for the work,'' she said; ''our classes meet here too.'' In later years, as I came to know her better, I learned that this first meeting had struck the keynote of her life. Disregard of her own comfort, absolute simplicity, utter devotion to the people about her were characteristics of Miss Maxwell's life. She did without most of the things which others thought essential. She preferred not to live in a costly house. She had no car and, while it is true that other missionaries would often take her about in theirs, one felt instinctively that a bullock cart would be just as acceptable. Plain living and high thinking marked her life, also hard work. For although she was not worldly, neither was she other-worldly in the sense of standing aloof as if engrossed in higher interests. She was essentially practical, a tireless worker, making either house or tent a workshop in which she served diligently as ''a workman that needeth not to be ashamed''.

The second occasion upon which I met Miss Maxwell was when she paid a brief visit to Jhansi after returning from furlough. It was typical of her that she had used the furlough to prepare herself for further work in India. The Bhils, you will know, are an aboriginal people. They have their own language, which is spoken by over two million persons, but no word of Bhili had ever been printed until 1917 when the British and Foreign Bible Society published Dr. Buchanan's translation of the Gospel of Mark. For many years this remained the only book written in the local dialect. Then the missionaries felt the need for translating further portions of Scripture. It was in this task that Miss Maxwell planned to assist and, because the New Testament was first written in Greek, she spent part of her furlough period in studying that language. It seems to me that we can read here a parable of the life of the translator herself. Naturally the very first requirement for translating is to know the original, and Miss Maxwell studied Greek because that was the original language of the New Testament. In a larger sense as well, however, every missionary is a translator. Every missionary must interpret Christ to those who do not know Him. Therefore the first requisite for a missionary is to know Christ. Miss Maxwell knew Him. She knew the great Original of our faith. She studied Him, she lived with Him; daily she entered more fully into fellowship with Him as she gave herself more completely to that One whom to know is life eternal. Miss Maxwell's interest in the Greek Testament of which we spoke that morning in Jhansi was not the mere interest of a professional scholar. It was the intense interest of one who loved God and loved His Word and wanted to share this love with others. Her face lit up and her eyes shone as she spoke of this work which would help to bring more Bhils into that kingdom, ''where there is neither Greek nor Jew. . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all.''

It is good to know that the translation for which Miss Maxwell was then preparing has been successfully completed and that there is now more of the Scripture available for the Bhils in their own language. Moreover, we may be confident that hers was a good translation. She not only knew the original, but also she knew Bhili as very few white persons have ever known it. Because she had been in such intimate contact with the people, she had learned in no ordinary degree to speak as they spoke. Mr. Wood has given an example of this. He spoke once of a Bhil Christian convention when the chairman asked certain leaders to pray in Bhili. Native Bhil preachers who had learned a more cultured language tried to comply, but they had so ceased to use their own mother tongue that they could not continue without turning off to Hindi. Miss Maxwell alone at that great gathering was able to lead in public prayer throughout in the words of the common people around her.

My final meeting with Miss Maxwell was early in 1936. At that time I was visiting Mr. and Mrs. Wood, who were carrying on evangelistic work in the villages of their district. Miss Maxwell was also a member of the group and indeed preceded us into camp but suffered a severe attack of malaria and had to leave. In spite of the weakness which always follows malaria, however, she was back again in two or three days and so, for a week or two, I had the opportunity of seeing her at work. The days were spent by the missionaries with their Indian helpers among the people. They tramped across the fields and through the jungle to preach in nearby villages or to do personal work in the homes of the Bhil farmers. Back in camp there would be Bible study in the early evening and then, after dinner, the missionaries would be free for a talk together. Miss Maxwell was tireless in working with her Biblewomen, she was the keenest of all at Bible study, and she added much to these informal discussions. I wish I could convey the atmosphere of the gatherings. Because of the cold nights we sat inside a tent. Not far off a stream ran through the valley in which we were encamped; all around us were the hills so characteristic of the lovely Bhil country and above us shone the myriad stars of an Indian night. The conversation usually started with some incident of the day's work—a meeting with a farmer who had been unusually responsive, the attitude of certain women who had shown understanding of the Gospel, the sight of the agents of greedy money-lenders waiting in the bazaar to seize the grain brought in by Bhils in their debt, and so forth. From this starting-point we launched forth upon the wider aspects of the work—the state of the unconverted Bhils, of the Christian Bhils; the activities of the mission in its various stations; the possibility of extending these activities; the problems confronting missions throughout India and in other lands; conditions in the Church at home and throughout the world. In discussion of all these matters, in going over again the theme of our study group or in laying plans for the future, Miss Maxwell played an important part. She was not talkative and usually preferred to listen, but whenever she did speak it was enlightening. One read in her remarks and in her manner the deep thoughtfulness of her daily life. Her influence encouraged every good impulse and made one want to do his best in her presence. It maintained the conversation on a high spiritual plane and kept it in practical relation to the work in hand. She was an inspiration to us all.

Words seem very inadequate, but perhaps we have said enough to indicate the tenor of Miss Maxwell's life, a disciplined life, a life of fellowship with Christ, a life which helped others. One of her colleagues has told of a meeting at which Miss Maxwell was unfairly criticized. After it was over others hastened to express indignation at such injustice. ''Why,'' exclaimed Miss Maxwell with undoubted sincerity, ''that doesn't matter!'' It didn't—to her, for she lived on a higher plane where personalities were not allowed to stir up resentment, where nothing mattered but her Father's business.

Miss Maxwell was somewhat older than the other missionaries who have joined our work since 1925, but she was not old-fashioned. The Madras Conference, studying the demands made upon the modern missionary, ventures to indicate also the demands which will be made in the next ten years. Some of these requisites of the future seem to be an accurate description of Miss Maxwell herself. The missionary of the future, says the Report, is ''to be a colleague and friendly helper in the upbuilding of the life of the younger churches—by enriching their spiritual life, especially through Bible teaching, evangelistic work and use of means for spiritual discipline.'' To achieve this end, the very first qualification of the missionary of the future is ''such a living conviction of the Christian faith and such a growing Christian experience that he will be an effective interpreter, able to communicate the Gospel.''

Miss Maxwell's own reports of her work do not do her justice. In a period of much confusion regarding missionary aims and methods, she moved with decision and firmness. Her deep spiritual perception showed her what was needed most and she did it, thereby instinctively avoiding the pitfalls into which many workers fall. She saw the need for preaching and for teaching the Word, so she preached incessantly and she taught in season and out of season. Her singleness of purpose made her efficient in all that she did; her devotion to God refined and ennobled her life.

Miss Maxwell was not generally known at home, but the Presbyterian Church in Canada has never had a more sincere, devoted, and capable missionary than she was. India needs many workers of many types but she needs most those like Miss Maxwell. It is your duty and mine to see that this divinely inspired life be not forgotten, that the work she began be extended and completed, that the quality of her life be the quality of our lives too.

Breathe on me, breath of God,
So shall I never die
But live with Thee the perfect life
Of Thine eternity.

Resolutions adopted by the Bhil Mission Council in October

1. This Council feels that in the passing of Miss Christina Maxwell each member has lost a sincere and loving friend, the Bhil people one who lived in their midst as a true servant of God, and the Christian Church a valiant warrior in the fight against the forces of evil. We admired her strong Christian character and were impressed by her abounding faith in the Master who had called her to work in India. For us there is sorrow because we no longer have the inspiration of her presence, but we rejoice that she has had the meeting with her Saviour for which she so earnestly and expectantly waited. To the members of her family we would convey our deep sympathy in their loss.

2. That we place on record our deep sense of loss in the death of Rev. C. P. Young, who for many years has been one of the most valued and best-loved members of this Council, and who was greatly admired for his work, his counsel, and his sterling Christian character. Although he has been called from us, a sense of his presence remains with us.

In the passing of Mr. Young the Bhil people have lost a loving comrade and a faithful adviser. To Mrs. Young this Council wish to express their most sincere sympathy in this heavy bereavement. Wherever she may be in the future, our thoughts will continue to follow her.

''This is the comfort of friends, that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.'' William Penn.

His presence was a peace to all,
He bade the sorrowful rejoice;
Pain turned to pleasure at His call,
Health lived, and issued from His voice.
He healed the sick, and sent abroad
The dumb rejoicing in the Lord. —*J. Clare.*

The Lord Our Strength

By Mrs. R. Goldwin Smith

Reading—Psalm 46

IN preparing the material for these addresses I had two things preeminently in my mind: (1) The work which we, as women of the Women's Missionary Society, are pledged to carry out—the work to which our minds are devoted, the work we love: To bring Christ to the world and the world to Christ! (2) The circumstances under which this Dominion Council was meeting.

I have tried to the best of my ability to give each its due place in what I shall have to say at these three devotional services, and if at any time it may seem to you that I am stressing one of these things to the neglect of the other, I ask you to be patient, and think you will see by the time I reach the closing of my third address that I have not given undue weight to the one side of this matter at the sacrifice of the other.

My subjects for these three addresses will be: ''The Lord our Strength''; ''The Lord our Peace''; ''The Lord our Victory.''

I have taken as my text for the first subject the verse: ''Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength''. In the coming days we shall need strength, tremendous spiritual strength, and we shall need it for two things—strength for endurance, and strength for work; and it is of this strength that I wish to speak to you.

The Bible, particularly the Old Testament, is crammed full of examples of men who through weakness were made strong. Moses—facing his great task and gravely doubting his ability to meet it, was made strong with the promise of Jehovah's abiding presence with him in the work which he was to undertake. David, facing the great task of welding together, for the first time in Israel's history, all the tribes into one national life with one centralized place for the worship of that nation's God, Jehovah. Elijah, a man of the desert, going fearlessly into the court of Ahab, the King of Israel, and fearing not to stand before him because he realized that he stood first of all in the presence of the Lord Jehovah. All these, I say, out of weakness were made strong.

Now the words of my text, which is to be found in the 26th chapter of the Prophecy of Isaiah, you may perhaps think were spoken at such a great distance of time that historically they can have little significance for us; yet, as a matter of fact, the historical parallel between Isaiah's time and our own is, to say the least, striking. Assyria, the great militaristic power of the East, was thundering at the gates of Jerusalem and Isaiah's whole soul was bent on teaching the great lesson that it was to be spiritual strength, and spiritual strength alone, which would successfully oppose this great militaristic power.

The statesmen of his day had sought alliances with one power after another, but Isaiah never swerved from his position—''In *quietness* and *confidence* shall be your strength''.

The secret of this strength lies in Jehovah. You all know, at least in theory, the great promise—''They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.''—and I want you to notice all the implications of that wonderful promise.

In the days of high adventure and great accomplishments we shall run and not be weary, and in the days of monotonous, everyday tasks, patient waiting, and quiet endurance, we shall walk and not faint. Strength for every kind of thing which we shall have to face in the coming days. With this strength to draw upon we shall be steadfast in a world of chaos, because our trust is fixed upon a God who is ''the same yesterday, to-day and for ever''. His truth is unchanging and so must our loyalties be—righteousness, justice, peace, truth, and love *incorporated in our daily lives,* and *not* merely subscribed to as great abstract truths.

Then, believing in these things, the future is with God—*and I mean this literally.*

It is often said as something which, ideally, we accept, ''Our future is with God'', but I want you to take that in its fullest meaning. ''To those who love God, the future *is with* God'', because whatever that future may contain for us cannot take God's infinite love and understanding and close presence from us. We shall come through whatever the future may hold, ''with Him''.

I have said that in the days which are before us we shall need strength for work—work to be accomplished for Him. No matter what may be the additional burden laid upon us in the coming months, as a result of the war, we must never for one moment forget or side-step the work to which we are pledged—that we shall help to the utmost of our ability to bring in the Kingdom of God upon earth. Help will be asked of us from many sides, and we must do as loyal citizens whatever we possibly can, but we must never forsake our vision of work for the bringing in of His Kingdom.

Stand, then, in *His* great might,
With all *His* strength endued;
And take, to arm you for the fight,
The panoply of God.

I have also said that we shall need strength for endurance. No one can promise that in the time to come no dark day shall come to us. But I do say that *drawing upon this strength* of which I have spoken, in the *darkest hour we can ever know,* it *will* be true that

His outspread pinions shall thee hide;
Beneath His wings shalt thou confide;
His faithfulness shall ever be
A shield and buckler unto thee.

World Day of Prayer Programme

February 9th, 1940

Adapted from programme prepared by the MISSES MURIEL and DORIS LESTER, founders of Kingsley Hall in the East End of London.

Theme: *"In quietness and in confidence shall be your strength."*

Quiet music or familiar hymns played softly.

Call to Worship

"Be still and know that I am God."

LEADER: Thus saith the Lord, the Holy One of Israel. . . . Ask of me things to come concerning my sons, and concerning the works of my hands command ye me. I have made the earth and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Honour and majesty are before him: strength and majesty are in his sanctuary.

Hymn 93: O Worship the King (stanzas 1, 2, 3, 6) (Tune: *Hanover*)

(Remain standing, prayer in unison)

O God and Father of us all, breathe upon us now Thy holy calm. Forgive the disorder, the fever, the vain purpose of our lives. We have made haste as those who believe not. We have been desperate as those who lead a forlorn hope. We have not trusted in Thee who workest evermore. We have spent our days contrary to Thy plainest laws. Our eyes have been fixed to the earth, and rarely lifted to the skies. We have not silenced ourselves to hear, not been patient to understand.

Help us now to stand awhile in the shelter of Thy shadowing wings, and to be still; to look out again upon life with new vision, that we may understand; to wait for the revelation of Thy will that shall make us calm and strong. Amen.

"In returning and rest shall ye be saved."

Responsive Reading *(the congregation seated)*

LEADER: Thou wilt keep him in perfect peace whose mind is stayed on Thee.

RESPONSE: Because he trusteth in Thee.

LEADER: The work of righteousness shall be peace.

RESPONSE: And the effect of righteousness quietness and assurance for ever.

LEADER: Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

RESPONSE: He giveth power to the faint: and to them that have no might he increaseth strength.

LEADER: Even the youths shall faint and be weary, and the young men shall utterly fail.

RESPONSE: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

LEADER: In quietness and in confidence shall be your strength.

RESPONSE: Be still, and know that I am God.

LEADER: Not by might, nor by power, but by my spirit, saith the Lord of Hosts.

In quietness and confidence let us open our hearts to God, knowing that our opening and His entering are but as one moment.

(A moment of silent prayer, ending with the hymn, "Breathe on me, Breath of God," sung softly in unison and in an attitude of prayer.)

(Tune: *Trentham*)

Breathe on me, Breath of God;
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glows with Thy fire divine.

Breathe on me, Breath of God;
So shall I never die,
But live with Thee the perfect life
Of Thine eternity. Amen.

Bible Reading *(by three speakers previously chosen)*

FIRST SPEAKER: John 15: 1-4.
SECOND SPEAKER: John 15: 5-11.
THIRD SPEAKER: John 15: 12-16.

Prayer *(by Leader)*

O Lord, Thou knowest what is best for us; let this or that be done, as Thou shalt please. Give what Thou wilt, and how much Thou wilt. Deal with me as Thou thinkest good and as best pleaseth Thee. Set me where Thou wilt and deal with me in all things as Thou wilt. Behold I am Thy servant prepared for all things; for I desire not to live unto myself, but unto Thee; and oh that I could do it more worthily and more perfectly. Amen.

—*(Thomas à Kempis.)*

"The work of righteousness shall be peace and the effect of righteousness quietness and assurance for ever."

LEADER: Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

I, even I, am he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?

RESPONSE: In God have I put my trust, I will not be afraid of what man can do unto me.

LEADER: The Lord is my life and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

RESPONSE: I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Leader: Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

Response: In God have I put my trust, I will not be afraid of what man can do unto me.

Hymn (Tune: *Rutherford*)

O Fount of Light unfailing,
Great Dawn of Heaven on earth,
O'er all strong gloom prevailing
In splendour of Thy birth;
To us, Thy children, drifting
In shadows of deep night,
With joy and with uplifting
Make clear Thy holy light.

For shadows of great darkness
Upon thy people lie;
In hunger and in starkness
Enslaved we live and die;
The fear of death hath bound us
In chains beyond release,
But Thou, O Lord, hast found us
And in Thy hand is peace.

O Tide of Life, insweeping
Through human hearts flung wide,
All man-wrought barriers leaping
That man from man divide,
From sleep arouse and wake us
To pity and to love,
That all men's griefs may shake us,
And all men's wants reprove. Amen.

"And all dominions shall serve and obey him."

Leader: God hath made of one blood all nations of men for to dwell on the face of the earth.

Response: Jesus said: Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock and one shepherd.

Leader: How beautiful upon the mountains are the feet of Him that publisheth peace . . . that bringeth good tidings of good, that publisheth salvation.

Response: The Lord giveth the word; the women that publish the tidings are a great host.

Leader: I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to Him.

Response: And there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.

Prayer *(in unison)*

O Lord God, who dost see deep into the hearts of Thy faithful people, meeting to-day in prayer round the world, we pray Thee to pierce through the fogs of disillusion, doubt, and hesitancy, that have held Christian people prisoners for so long. Let Thy Spirit awaken the Church of Christ to face her proper task and show the world the things on which peace depends: truth, equity, and love, without which peace cannot be attained. Stimulate our imagination, purify our hearts, discipline our minds and bodies, that in company with countless worthier members of the world-wide Christian fellowship we may build a new world order based on Christ, for He is our peace who hath made all of us one and hath broken down the barriers that held us apart. Amen.

Hymn 74: O God, Our Help in Ages Past (stanzas 1, 2, 3, 6) (Tune: *St. Anne*)

A Period of Intercession

LEADER: Let us pray for our King, giving thanks to God for his life of consistent Christian witness, his selfless devotion to the Empire and to the welfare of his people; praying that he may be sustained by the power of God in the heavy load of responsibility he carries, and led to put his whole trust and confidence in Him.

Let us pray for the Queen and all the Royal Family; for the Empire, that it may be enabled to bear a leading part in upholding righteousness throughout the world; for all our leaders and counsellors, and those of the nations allied with us, that they may have a right judgment in all things. Let us pray also for those who for the time being are against us, that they may be led to see God's will for them and for the world.

A moment of silence, followed by a short prayer by one appointed.

LEADER: Let us pray for all those who serve in our defence, our soldiers, sailors, airmen, chaplains, doctors, nurses, and others, that they may have skill, courage, and endurance, and turn to God for help and strength; that the outcome of these desperate conflicts may bring the triumph of right; and that all nations may be led to seek a peace that truly establishes justice, equity, and freedom.

A moment of silence, followed by a short prayer by one appointed.

LEADER: Let us pray for all who suffer in any way—the sick, the wounded, the homeless, those whose countries are invaded, those separated from their loved ones, those in prisons or concentration camps, the Jews and other oppressed minorities, the frightened, the anxious—that God will relieve them, and comfort them with the assurance of His presence.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for the strengthening of our national life, that the people may be protected from profiteering that exploits necessity; from the physical and moral wastage of unemployment; from the ravages of alcoholism and social evil. That we may be saved from despondency and despair, from triviality and fault-finding, from boasting and arrogance, from bitterness and hatred; that in quietness and confidence may be our strength.

A moment of silence, to be followed by a short prayer by one appointed.

LEADER: Let us pray for missions, that the people of the Church in this country may realize anew that the missionary enterprise is essential if peace and righteousness are to prevail, and that they may, by their prayers and gifts, enable the present to become a time of expansion. That the missionaries and their fellow workers in every land may receive strength equal to the task before them. That the fellowship of Christians through missionary work may prove a bond of unity and love the world over.

A moment of silence, followed by a short prayer by one appointed.

LEADER: Let us pray for the Church, that it may continue Christ's saving work in the world, bearing witness against every iniquity and injustice in the common life. Standing as a city built upon a hill whose light cannot be hid, may it ever be an evidence of God's power and everlasting and pardoning love.

A moment of silence, followed by a short prayer by one appointed.

A Prayer in Time of War

O God, who hast taught us in Thy Holy Word that Thou dost not willingly afflict the children of men: grant that in the present time of strife and distress of nations our people may know Thy presence, and obey Thy will. Remove from us arrogance and feebleness; give us courage and loyalty, tranquillity and self-control, that we may accomplish that which Thou givest us to do, and endure that which Thou givest us to bear. O Thou who are the hope of all the ends of the earth and of them that remain in the broad sea, hear us in Thy mercy, for His sake who was lifted up on the Cross to draw all men unto Him, Jesus Christ our Lord. Amen.

Hymn 109: Unto the Hills Around (Tune: *Sandon*)

Short Devotional Address

Offertory *(quiet music or solo while offertory is being taken)*

Act of Dedication *(in unison, standing)*

Accept this offering of Thy people, our Father. We dedicate our gifts and with quietness and confidence we commit ourselves to God that His purpose may be fulfilled in us. Only as Christ abides in the men and women of the world can His Kingdom be established here. Speak, Lord, for Thy servant heareth. Grant us ears to hear, eyes to see, wills to obey, hearts to love; then declare what Thou wilt, command what Thou wilt, demand what Thou wilt. We are Thine, waiting to be used in Thy service. Amen.

Hymn 671: The Day Thou Gavest, Lord (stanzas 2, 3, 4, 5)
(Tune: *St. Clement*)

LEADER: Jesus said: Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid; for lo, I am with you alway, even unto the end of the world.

The Benediction *(in unison)*

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church of Christ Jesus throughout all ages, world without end. Amen.

At the earliest date possible after the service, the key-woman and her committee should meet to appoint their representatives for the following year and to send their report to the district or county committee. The summarized county or district report can then be sent to the provincial key-woman whose **reports are sent to Miss E. R. Whiteside, 128 Collier Street, Toronto, Corresponding Secretary.**

All offerings are sent to Miss Bessie MacMurchy, 122 South Drive, Toronto, Treasurer of the Inter-Board Committee.

Through Prayer to Service

''We believe in the power of united intercessory prayer and in the strength derived from a sense of unity.'' Year by year this belief in united prayer has appealed to Christian women everywhere, and the day has become in real truth a World Day of Prayer. Think of prayer as beginning from the rising of the sun over the isles of the Pacific where the day begins, until the close of the day again on the Pacific in Hawaii —forty hours of continuing prayer, that in quietness and in confidence brings strength.

Because we wish our prayers to be translated into service we bring our offerings, which in turn are being used for the writing, translating, and printing of Christian literature in many lands. We are concerned that in every land there should be suitable books and periodicals carrying the Christian message; that there should be also for those just learning to read a literature simple in form and interesting to adults. The need for this is acute, for if Christian agencies fail to provide it many anti-Christian forces will enter the field.

There is also the fascinating task of presenting Christian literature for children. ''We who desire peace must write it in the hearts of children.'' The Christian Literature Committee is doing this through the magazines for little children in mission lands. There are twelve magazines in eleven languages and, in addition, there are three home magazines, many children's books, Bible stories, and mothers' manuals. These travel beyond the reach of the Christian messenger, and their influence for the gospel of love and peace cannot be measured.

We have a share, too, through our offerings, in the great work accomplished by the Bible Society in the translation and circulation of the Scriptures. So far they have been printed in more than one thousand languages and dialects. No other book in the world has been translated into so many tongues.

As we read the list of allocations for the present year, we have presented to our fancy a ''Christian Literature Map of the World,'' and we are thrilled to realize that by our offerings we are able to help make this map a reality. We hear a child in Japan singing a sweet song from her Sunday School magazine; we see a mother in China bending over a Bible as she reads to her children; we watch the teachers and evangelists in Africa being supplied with books and tracts for their work; we go into the drab homes in India and see on the walls the beautiful picture of the Good Shepherd instead of a hideous idol. These and many other avenues of service are made possible through the offerings on the World Day of Prayer.

Allocation of Offerings, World Day of Prayer, 1939

In 1939 $6,525.00 was allocated among the following: Christian Literature Society, China; Christian Literature Society for Women and Children, Japan; National Christian Council of Japan, ''Kingdom of God Weekly''; Christian Literature Society, Korea; Christian Literature Committee, for Women and Children, New York; American Christian Literature Society for Moslems; African Christian Literature; Christian Literature, Missao de Dondi, Angola, Portuguese West Africa; Christian Literature, India; Mass Movement Literature and Literacy Campaign; Jewish Christian Literature, New York; Christian Literature, Missionary Medical College for Women, Vellore; Canadian Mission Press, Chengtu, Szechwan, West China; Canadian School of Missions, Toronto; International Leper Mission, Toronto; British and Foreign Bible Society, Canadian Branch; Upper Canada Tract Society; Women's Christian Medical College, Ludhiana, India, for Literature; Christian Literature, Henry Martyn School for Islamics, Lahore, India; Ukrainian Christian Literature, Canada; The Canadian ''Ranok''; ''The Witness for the Truth,'' Russian Christian Literature.

The Environment of the Younger Churches

EARLY in December Dr. J. Merle Davis, Director of Social and Economic Research under the International Missionary Council, gave to missionary groups at the School of Missions and to members of Mission Boards in Toronto some valuable information obtained in many years' study of the conditions in which the younger Churches live and grow, in order to show their power to maintain themselves as self-governing, self-supporting, and self-propagating Churches.

The different experiences of Churches under similar conditions—one almost disappearing, another becoming a vital, growing Christian community—and the struggles of some Churches at present point to certain factors as governing the expectation of life of a Church: its continuing contact with other bodies of believers; the ability to adjust itself to the environment; the securing of effective leaders within the Church itself; the degree to which the finest things that have come down in the inheritance of the people can be built upon and made to serve the Christian Church, and with that the consciousness that it is *their* religion, not something alien, belonging in the first place to some one across the seas.

The Church, Dr. Davis reminded his hearers, is, because of the twofold nature of man, both a spiritual and a human society, and subject to both the material and the spiritual factors within which it finds itself. The environment is so important, he said, because it provided the soil in which the human plant has grown and is the soil in which the Christian plant has to grow. The quality of that soil and the obstacles within it determine to a large degree its growth. There is a tendency, however, to overlook the fitness of a certain environment for that people.

Churches differ in their attitude towards this matter of environment. Some ignore it, trying to live apart from it; others ''blindly and with great zeal'' fight their environment, while still others seek to transform it—it is, Dr. Davis said, to the honour of missionaries and the Church of Christ that they *are* doing that in many places—through individual lives and living conditions (cleanliness, social and economic justice, moral standards). Then, too, a Church may seek to use the environment, building on it. As the world situation develops and financial help from abroad gets less, as the prestige of the missionary wanes and the pressure from governments increases, the Church must strive more and more to find in the environment elements it can use. There the missionary has a real opportunity to study and to help the national Christians to do this; it is easier among animistic peoples than among idol worshippers. The Church's attitude may be one of service in the environment. So many of the younger Christians have been won from the close-knit society where security is assured and individual decision and responsibility yield to the decision and responsibility of the community. From that to the individualism of the new life, often with a lack of security, is a vast step, responsible for many holding back. This problem, with the difficulties involved, should be faced and a real effort made to see that the Church takes the place, to some extent, of what the convert has given up.

Obstacles

Certain obstacles confront the Church in different fields. One of the greatest is the poverty of the great mass of the people, especially in rural areas, where the situation is one of a grim fight for existence—with the question of attention, time, and interest left over from the struggle for reception of the Christian message. The great problem of security is, and must continue to be, Dr. Davis declared, a major factor and obstacle in the strategy of missions. Rice-Christianity is not limited to the mission field, but is inherent in a basic fact of experience, the craving and struggle for a foot-hold for life. A breaking-up of tribal, family, social life in the industrial growth is a real problem. A new type of society is developing; groups have been partly detached from the old relationships and not yet fully attached to the new life—giving rise to a ''no-man's land'', more or less isolated, as in the Copper Belt in Africa, where great numbers have been brought to the mines from many districts—at the same time weakening the communities from which the men have gone, with a loosening of moral and economic standards, and a new freedom, which is both a liability and an asset. In other places the trend is from rural communities to industrial towns and railways. A new type of education is needed to prepare people for this new life. The Church of Christ can deal with the situation, if it can reorganize, and grasp its opportunities—for the very obstacles may be made opportunities. What an opportunity for the Church, Dr. Davis said, in the crowds in the Copper Belt, most of them going back to the remotest corners of Africa, carrying back the good and the bad they have learned!

Another very common obstacle on the mission field, especially in rural areas, is the indebtedness, with not only economic but also moral and spiritual results, and a lack of moral initiative. Embedded in the habits of the people, it can yield only very slowly. Missionaries with business ability have an opportunity to help them to order life more effectively. Other serious obstacles are illiteracy, which on every side of life limits the possibility of progress of the group, caste, the commercial weakness of many of the Christian communities, especially in India, and the absence of leadership, and low vitality—''the appalling load of ill-health and low vitality the majority of the people of India and China are carrying! What a difference it would make to an on-going Church if the people could be given greater vitality, a greater expectation of life!''

Resources

The assets, or resources, are in some respects less obvious: the cultural heritage of the people, a source of strength that has not yet been thoroughly explored—the missionary has been too busy to give much time to it; and the conviction that the religion of Jesus Christ is *their* religion. God belongs to them as much as to us. ''Having taken them the best we have, the only type of Church we know, we should be sensitive to the possibilities in the people we are working with and desire to see grow up an organization not overloaded with machinery, into which will be led naturally and as soon as possible their cultural heritage.''

What Some Churches Have Done

Among younger Churches that have successfully dealt with the obstacles and resources the Batak Church of Sumatra is notable, with over 1,000 churches, 1,200 Christian schools, and an educated ministry—a Church that has been independent of the German mission for over fifty years. The Government provides half the salaries of pastors who are preachers and teachers, but the 250 churches that do not qualify for this help are entirely self-supporting, although among the poorer people. A vigorous, proud, self-assured people, they early discovered that their folk ways and common law were strikingly similar to the teachings of Jesus (a high standard of morals, chastity, justice, kindliness). They began to build a Church that was theirs, a Church that from the first was built on the cultural heritage of the people, an animistic people. Thus the race was not cut off from the best it had evolved, and felt at home with Christianity. For two and a half generations they have carried on without receiving help from the West. Moreover, the vitality of the people has carried them through Sumatra as missionaries, and they are being sent into Malaya and Borneo, used by other Churches.

In Korea there was an entirely different situation political, racial, cultural. It was assumed that the people would build and support their own churches. Perhaps no field shows a more effective use of the layman in evangelism, and has given, therefore, more attention to the training of lay men and women. Every Christian is thought of as a preacher, or at least a teacher of some one else; one who is taught to read assumes that he is to teach some one else not only to read but the principles of Christ, and so from person to person, family to family, hamlet to hamlet. There is always a Bible Institute. About 100,000 Christians a year come together in these Institutes for varying periods to study the Bible, going back to their churches to teach others. Churches have been built almost entirely by the Christians themselves, the church building progressing, from the simple peasant hut to the modern brick or stone building, almost always just as fast as the people can carry the load.

In the Copper Belt of Central Africa is seen an example of how the Church can go to meet a new environment, as the churches of Northern Rhodesia have gone out into the new industrial environment in a united effort to meet the challenge. The application of the opposite principle has been successful, too, in Christian colonization. The Bataks, because of economic pressure, have founded six or seven colonies (70,000 people) in

Northern Sumatra among Mohammedan tribes, winning many into the Church.

What Can Be Done?

In view of the enlarged work, with increasing responsibility and decreasing income, and the very serious problems with which the Church is faced at the present time, with the growth of nationalistic pressure, there is need of exploring new sources of strength—in so far as the Church is a human society; making present resources go a little further; and finding new resources. The problem of the Mission Board and the younger Churches Dr. Davis compared to that of the architect, in building or rebuilding a structure, using the old, adding new. Like his, the task is one of getting familiar with the foundations, deepening them, and widening them—by uniting Churches under one pastor, touching more aspects of community life. Then more time and study should be given to the underpinning of the social structure of the life of the people, making sure that elements are not being discarded that God has already in His own way placed in the social structure of those peoples, and to the strengthening of the material through evangelism, teaching, medical service. In some way the structure must be simplified and the load made not too heavy for the Church.

The Church touches all sides of the community life and help and guidance must be given, to make possible better living conditions, through co-operative activities, vocational education suited to local needs, rural reconstruction, child care, training for motherhood, home sanitation, business management, Christian stewardship, the use of the Bible in Bible study as a source of guidance for new life, the training of children in home and school, preaching. Each mission cannot have an expert in each of these lines, but the aim might be for each mission to have a man proved in some special line, for its own field and to help in others.

In selecting and training missionaries, Boards could help by filling new posts with men and women who each have special training and skill in one or more of these lines. If along with the spiritual nurture of the people they could also strengthen them where they need guidance, they would do a greater work. From time to time a missionary highly specialized in some line might be found and sent to the field to lead all the missions.

The mission enterprise has great urgency, Dr. Davis said in conclusion, but it is so vital and so important that it does not need to be hurried; it is necessary to take time to make safe progress. Every major aspect of the work—evangelism, preaching, teaching, Bible study, education, medical work, pastor training, missionary training—should be studied to see how it is related to the environment and can be more closely related to it.

The Spirit did not come to save you alone, but to make you a herald, a messenger, an evangelist, a soul on fire that the light may be flashed over the dark places of the earth.—*G. Campbell Morgan.*

Prayer

OUR loving Heavenly Father, we Thy children come to Thee in all humility, asking that Thou wilt hear our cry.

We do ask for Thy presence in this time of stress and trouble. We pray Thee to give guidance to our King and Queen, and to those who would seek to preserve the right of all men to enjoy a freedom of mind and soul which only Thou canst give. Protect and guard those who are fighting the battle of peace. May greed, hate, and malice give way to love and righteousness.

We pray for our Church, its ministers and people. May it be a true haven of rest to the weary, sad, lonely, and storm-tossed. May its ministers be so filled with Thy spirit that they may be beacon lights guiding men and women to their eternal home. We pray for our young men and women; may they be led to dedicate their lives and talents to Thy service. We would leave in Thy care the little ones of our Church as they grow in Thy favour; may they early give their hearts to Thee.

We would remember before Thee our missionaries as they labour in home or overseas fields; in their times of disappointment may they feel Thine everlasting arms around them; give them an abundant harvest, that their efforts may not be in vain. Give strength and courage to their converts to enable them to resist the power of the evil one; help them over all stumbling-blocks which will be found in their path as they go on in this new-found life; strengthen their faith, that they may be true witnesses of Thy wonderful transforming power.

We ask for Thy blessing on our Society, its officers and members. May we get a truer vision of the missionary needs in our local churches, on home and overseas fields, and, having seen that vision, may we be more active in our efforts. Cleanse us of harmful criticism and envy, and fill us with justice, truth, mercy, sympathy, and love.

We thank Thee for the opportunity of being co-workers with Thee. May we be found willing to accept Thy challenge and be faithful servants in the days to come.

All this we ask in the name of Jesus Christ, our Lord and Saviour. Amen.

What the Women of China are Doing

From a report of the first two years' work of the Women's Advisory Committee of the New Life Movement in China.

[At the Kuling conference of fifty of China's outstanding women leaders, convened by Madame Chiang Kai-shek in May 1938, it was decided that, ''for economy of effort and maximum result'', this Committee should be ''the directive body of all Chinese women in war work and reconstruction'', every other women's organization in China to be affiliated with it. ''The driving force behind the reorganized movement came from Madame Chiang.'']

. . . Twenty thousand orphans of war in forty homes are now under the sheltering care of the Women's Advisory Committee in the vicinity of Chungking, . . . gathered from all over China and taken after the fall of Hankow to the safety and liberty of Free China. Twenty thousand orphans are admittedly only a few among many; but the Committee has been functioning for less than two years. In the orphanages these children are cared for by trained experts, assisted by volunteer women workers. The younger children are given a sound primary education, while the older ones receive vocational training. Their support costs ten Chinese dollars a month a child. The largest portion of the funds for this work has come from the contributions of Chinese women and the generous response of friends abroad to Madame Chiang's appeal.

The War Relief Department of the Committee continues the work of the National Chinese Women's Association for War Relief, founded on August 1, 1937. It concerns itself directly with the suffering brought about by war conditions. It maintains at an expense of $50,000 a year five medical units near the front lines. These units are staffed by patriotic doctors and nurses from Shanghai. Three of them have already gone to the interior and started work along the Hengyang-Kweilin Railway and in the northwest. ''Friends of the Wounded Soldiers'' have been promoted and subsidized by the Committee in Kweilin, Hengyang, Kweiyang, Wanhsien and other cities. Their principal work consists of the supervision of the soldiers' food and hygiene, and of mosquito and vermin control in the camps, and the treatment of skin diseases among the soldiers. The Department is also responsible for the collection, both abroad and in China, of supplies and money for use in war areas. Contributions of more than $5,000,000 in cash have been secured. When the New Life Movement Headquarters inaugurated an ''Offer-Gold-To-State'' movement at its fifth anniversary last March, the Women's Advisory Committee took charge of the campaign on Women's Day and succeeded in securing $630,000, the largest offering made in a single day during the drive. Hundreds of cases of medicines and surgical supplies have been collected and shipped to the front. Besides, this department has conducted first-aid classes in Hankow, Changsha, and Chungking, and sent their graduates to serve at the front at the Committee's expense. Under its charge also fall such countless little services for soldiers as: the sending of articles of daily necessity to front-line units; the delegation of visiting groups to cheer the wounded; the sewing of clothing and making of bandages by volunteer working groups. It was this department, too, which in the unforgettable May bombings of Chungking organized the women of the city for immediate relief to the stricken. . . . Since May 3rd there have been repeated ruthless air raids on the city, killing, wounding and making homeless many thousands of innocent people. Such barbarism has not only failed to terrorize the members of the Committee, but it has influenced them to work all the harder for the rescue of the injured, the safeguarding of homeless children and refugees, and evacuating them to safer localities. In consequence of bombings a New Life village is now being constructed by the Committee near Chungking to house refugee women, and these women will be given training to become productive members of society.

The Livelihood Department of the Women's Advisory Committee looks after the human problems arising out of the war. It concentrates its efforts principally on the problems of women caught in the grindstones of the conflict and left helpless. Much has been heard of the famous coolie-back transfer of Chinese Industry from Central China to the interior; yet the complementary transfer of workers for this industrial machine went comparatively unnoticed. It was this Department that undertook the care and transfer of 30,000 women factory workers from Wuchang and Hankow to the safer districts of Shensi and Szechuan. It not only transported them, but cared for them in transport, organized them upon their safe arrival and saw to it that they found employment after industry had re-established itself. A special office is maintained in Chungking to assist women and girls in the diverse problems that war has created for them; widowed mothers and fatherless girls both come here to find employment and assistance. If employment cannot be immediately found for an applicant, she is cared for and taught a trade until some opportunity for useful work is discovered.

The humane and womanly task of healing and helping receive one's first attention in a survey of the war activity of Chinese women; but more significant are those forms of service that the Women's Advisory Committee is performing in the field of National Reconstruction. China knows that to win this war it is not enough to fight—it is necessary also to build. The nature of Chinese society must be transformed—a revolution in the thought of an entire people must be brought about. Within the space of time that stretches from now to final victory, she must accomplish those developments that in the west required a period of more than four hundred years. The horizon of the Chinese peasant, the unit of the nation, must be completely recast. He must be made politically aware of his duties to the nation and of those qualities wherein his present way of life falls short. In shouldering part of the burden of this task, the Women's Advisory Committee has made itself a valuable agent of historic change.

Two great interacting projects have been set up by the Women's Advisory Committee for the stimulation of social change — projects whose implications are revolutionary in the finest sense of the term.

First is the work undertaken by the Training Department of the Committee. Three classes of girls have already been trained by this department: two classes of 50 and 150 in Hankow and one class of 450 in Chungking, the last composed entirely of girls from occupied areas. These girls are specially selected young women who are given the most thorough sort of social and political training in preparation for their role as agents of progress in China's rural areas. They are taught to teach. They are instructed in the principles of hygiene and community sanitation for propagation in the countryside; they are shown how to care for wounded and sick; they learn methods of political propaganda, and rural organization. Upon graduation these girls are sent out to the country to work in special corps. Some are assigned to service in various projects of the Women's Advisory Committee; to serve in the hospitals, in the orphan asylums, in the productive enterprises of the Committee. Having been trained within the movement, these girls act as civil servants of the movement itself. The majority of them are sent to selected counties in Free China—thirty to one county where they are attached to the country magistrate's office. In each county the girls are allowed to remould and organize social activity as they see fit. Within a few weeks of a corps' arrival, the appearance of that county is transformed: banners and posters burst out, sanitation and health classes suddenly come into existence, and mass meetings and political gatherings are introduced to the regular routine of village life.

The second great project undertaken by the Women's Advisory Committee is the productive enterprise under the supervision of the Production Department. It aims to bring into full use the productive force that the women of China represent. Set down in the midst of hitherto undeveloped areas, these enterprises are a striking means of direct education. In Sunki, Szechuan province, for example, a spinning and weaving experimental station has been set up which has, in less than a year, organized 1,200 women into co-operatives. These women are taught to spin cotton and wool yarn, and to weave cloth. Hostile at first to what they thought was unwarranted government interference in domestic life, the women soon came to realize that here was an opportunity that permitted them to aid themselves and help support their families. Country women are particularly urged to set aside a few hours daily to make small marketable articles. The experimental station is now a firm success. Looms and spinning machines are sold to the women by the Committee at less than cost. The finished products are sold in the co-operative stores. The quality and quantity of their wool, towels, cloth and gauze products daily improve. Directing and instructing these co-operatives are graduates of the training classes of the Committee.

Another example: The Committee encourages women to work on the farms in place of their men who have joined the army. In other words, it does everything within its power to take care of the families of those who have gone to the front. A factory to give employment to those who are unsuitable for farm work is being maintained. The Committee sees to it that while their mothers are working either on the farms or in the factory their older children are cared for in homes and the younger ones are sent to nurseries. In order to increase the yield of the land, the Committee operates experimental farms on which American cotton seed and other improved seeds have been introduced. Through its efforts there has been a marked increase in domestic animals as well as in agricultural by-products. More than 100,000 rabbit-yarn army blankets, for instance, are being made.

Or another example: In October, 1938, the Committee established an experimental station in the heart of Szechuan's silk district to teach the people to weave silk. The people of the district have given full response. Modern methods of silk culture have been taught, 20,000 sheets of improved silkworm eggs have been distributed, to enable the extension of this experiment to six other districts. The influence of the one centre is thus spreading throughout the province. The climate of Szechuan is particularly suitable for the growth of silkworms, five rearings being produced annually. The silk has not been of superior quality because of the poor quality of eggs, but the Committee hopes to remedy this defect through the introduction of better eggs, and competent direction in the manufacture of refined silk. It is believed that, in the near future, the export of Szechuan silk may appear as an item in China's trade balances.

Or still another example: A handicraft school has been established in Chungking for junior middle school graduates. These girls have been taught to direct embroidery projects and are being sent to country districts in and about the nation's capital to stimulate the embroidery of silks by native women. Some of the embroidery work was sent to America by the National Resources Commission, and so enthusiastic was its reception that the Commission immediately tried to place an order with the school for 4,000 export pieces of fine embroidery. Regretfully the offer was refused, since the Committee felt it better to organize the entire project from the ground up before undertaking commercial production.

A detailed account of the constructive activities of the Women's Advisory Committee would run for pages. Its classes for factory workers; its wall newspapers; its mobilization of rural women; its stimulation of recruiting; its money-raising activities must all go unmentioned. So, too, the projects of the Provincial Committees—in Kweichow, Kwangsi, Kwangtung, Honan, and Shensi—their training classes, their productive projects, their relief work.

In the broad sweep of the war work of the women of China, devotion and accomplishment have been commonplace under the leadership of Madame Chiang, whose dynamic personality is felt everywhere. When she found that the women in Chungking had not done their utmost for the national cause, she called a conference of wives of government officials and officers and of the women employees of various government organizations and urged them to exert their utmost for their country during the war of resistance. As a result, within a short time, every government body with women employees formed a women's working group. Thirty such groups were established, with a total membership of five thousand persons.

In retrospect, the work of the Women's Advisory Committee appears fit cause for pride, but when measured against the vast future potentialities of China's womanhood, it dwindles to insignificance. Of the two hundred and thirty million women in China, the Committee can still list only a fractional portion on its membership rolls. It has yet to penetrate deep into the peasant masses of the nation and organize the vast strength reposing there for the struggle for resistance. But with the courage and experience born of two years of war, the Committee forges ahead with its work, for it knows that success is certain, and the victory for New China cannot be denied.

No longer can Chinese women be likened to loose, shifting sand. They have been solidly cemented into a national movement. They have given liberally from what they possess, money, skill, strength, and ability.

The Pilot of the Boundless Sea

Though lightnings flash from angry sky
And raging seas roll mountains high,
They cannot my frail barque o'erwhelm,
My Father's hand is on the helm.

. . . . . .

When blinding mists creep o'er the sea,
My ship all wrapped in mystery,
The siren's warning answers fear,
My Father whispers, ''I am near.''

When darkness veils the mighty deep,
On rocking billow calm I sleep,
Waking to find Him still with me,
''The Pilot of the Boundless Sea.''

—Catherine M. Christie in the *British Weekly*.

OUR LETTER BOX

Jobat, Central India.

. . . It seems such a long time since I arrived in India, and now I almost feel as if I'd never been away. Of course, in some ways I'm made to realize that I haven't been in the hospital for some time. For instance, there are four new girls who are doing quite well as student nurses. The new hospital building is being used for patients. Miss McConnell has the wards looking very tidy with tables in the middle for ferns, tables for charting, stools beside the patients' beds, gay covers for empty beds, etc., etc. I certainly have never seen the hospital looking so much like a hospital. And then it is encouraging to have a doctor again.

. . . This week I am feeling my way into routine again because Miss McConnell is away at the meetings of the Mid-India Board of Examiners for Nurses and of the Mid-India Representative Christian Council. When she comes back we are going to plan our programme for the coming months. We shall both do some teaching, each will be responsible for a certain part of the hospital work, and I hope to do something in the way of clinics. With the staff as it is, plans can be made much more easily than formerly. Perhaps I'll have the odd day for district work, too.

. . . We had Miss Kennedy in Jobat for a month, but this week she left for Alirajpur to share the *pundit* with the Knox's. . . . Since reaching Jobat she has visited all our stations, and also Indore. On two different days she went out to see how evangelistic work is carried on.

. . . You know, I think, that existence for the Bhils depends on a normal rainfall. That is, a normal rainfall will help to produce sufficient grain to keep them from being hungry. This year the rainfall was quite below average. The corn is, to use a local expression, ''10 to 12 annas in the rupee'', or about three-quarters what it should be. The other grains which supplement corn in the diet are nil this year—no rice, no *sami,* no *oori,* no *chana,* and poor *jawar. Chana* is a cold weather crop, sown towards the end of the rains and harvested about January. When the rain stopped suddenly *chana* could not be planted. All this means that what the Bhil people have in the way of grain will keep them till January. After that they will be faced with starvation. When they come to us asking for food the question will be, ''What can we do?'' We may have small amounts among ourselves, but they won't be much in meeting the need. For this reason, we are appealing for help from home.

—*Bessie MacMurchy.*

Szepingkai, Manchuria.

EARLY in November I spent a little over a week in Hsin Ching and Kirin observing in hospitals, both to pick up a hospital vocabulary and to gather some ideas for health work. I wanted to see how nursing was done on *kangs* and to learn more about the diseases prevalent in Manchuria. While I was in Hsin Ching the doctor was called to the country. A Chinese nurse and I went along, taking with us sterilized supplies. We travelled by train for an hour, then six miles in a two-wheeled cart drawn by a horse and four donkeys, over dirt roads, through fields and occasionally through little mud villages. It was rather a bumpy, rocky ride, minus shock absorbers, but we enjoyed getting out into the country. Upon arriving at the home we found the midwife had preceded us, only to leave a hopeless case on our hands. If the patient dies the relatives blame the doctor, so that we could only turn back, sad at the thought of what need not have been.

On the way we saw farmers everywhere threshing their grain, but not as we thresh at home. There are no barns in China; at least, if there are, I have yet to see them. The farmers build stacks about a square. Then in the fall the stacks are threshed in the middle of the square. Donkeys hitched to stone rollers are driven round and round over the grain; then the grain is thrown up in the air and the chaff blows away, leaving the grain just as the people in Palestine must have done. The straw is used for fuel.

Our city is considerably larger than we had at first thought, as we are discovering when cycling or out visiting with Biblewomen. Apparently we are thought very strange, judging from remarks, exclamations and laughter. However, we enjoy this form of exercise and when the time comes that we can find our way alone among the homes the bicycles will be a great saving in time, as most of our people live on the other side of the city.

Warm clothing, proper food and coal are beyond the purse of the average wage-earner so that we are hoping this winter will be a mild one. Helena (Miss Gibbs) has been using her auto-harp to teach hymns and I am giving brief health talks. I have sent to Shanghai for some posters and literature in Chinese. —*Mildred Gehman.*

Szepingkai, Manchuria.

THIS morning we were looking through the manual to see when reports should be sent in and our eyes lighted on the correspondence section where it says that we must write the Secretary about our successes, failures, difficulties, etc., and this past week came up before us. Looking back now we laugh about it all, but it was a unique week as far as household problems were concerned. We are glad it was nothing more serious.

It began on Tuesday when after breakfast we discovered our new boy, whom we hope to turn out as a number one cook some day, was ill. Since he had no one to look after him at his room in the servants' compound, which is a fifteen-minute walk from here, we put a camp cot in the kitchen for him, and he was to spend the day there. That day a man from Mukden was here repairing the damage to the furniture which had been sent up and, realizing his opportunity, being away from headquarters, he made himself quite comfortable on the floor of the pantry, where just after lunch we found him sleeping heavily. After half an hour we thought his rest period should be brought to an end and, making sufficient noise to waken even the neighbours, roused him and hurried him along with his work, so that within an hour he was gone.

The next day the boy was much better and we settled down to routine, but our routine here doesn't run on the level but up and down with very little level, at least just now—we hope that the level spots will grow larger and last longer. This time it was the water system. We had been waiting for a plumber for two days but they come when they have time; so on Sunday as the water was boiling furiously in the reservoir and we began to expect an explosion we brought the Reochs' cook to the rescue and he found the cause of the trouble and all was peaceful once more. With the water righted what else could go wrong but the chimney, and we had to have it cleaned, for the stove refused to cook the dinner and the house was full of smoke. Our dinner was sent to the Johnsons' to be cooked and the chimney cleaner arrived to clean us up. This is what we found when we arrived home from Church service Sunday noon, at least what I found, for Mildred (Mrs. Gehman) had preceded me—I was just held up with a flat front tire on my bicycle. Life seems rather quiet in the house this week.

We are fairly well settled now with just a few things yet to buy for the house. . . . We are still concentrating on our studies but are also doing some visiting with the Biblewomen. We want to get to know the people, both those who attend the services and those who as yet do not, and they seem so glad to see us when we call on them. I should like to tell you sometime just what these homes are like. We find them so fascinating.

—*Helena Gibbs.*

The Men of God

Servants of God go forth! Lead Thou us on.
Hold high Christ's banner that we all may see
Beyond the battle life's goal may be won
When truth shall triumph over misery.

Comfort and Peace you bear, the healing word
That succours all mankind in his distress.
Amid the tumult let our prayers be heard
That evil may give way to Godliness.

—*British Weekly.*

Service of Worship for Youth

Prepared by Miss Violet Tennant, Girls' Work Secretary
of the Presbyterian Church in Canada

WORLD DAY OF PRAYER, FEBRUARY 9th, 1940

"In quietness and in confidence shall be your strength."

Organ or Piano Prelude

Call to Worship

Leader: Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

Girls: He giveth power to the faint; and to them that have no might he increaseth strength.

Leader: Even the youths shall faint and be weary, and the young men shall utterly fall:

Girls: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.'' (Isaiah 40: 28-31.)

Hymn 86: All People that on Earth do Dwell (Tune: *Old Hundred*)

Leader: In the quietness and stillness of this solemn hour, let us come very near to God.

Prayer (in unison, standing)

O Lord, so fill us with a vision of Thy wonder and Thy love that we may want Thee before all else. Kindle Thou our love and worship and so prepare our hearts to be Thy dwelling place. Amen.

Part I. God Exalted in Me (all seated)

Leader: ''Let us go to Bethlehem and see,'' the shepherds had said, and when they returned to their workaday world and told of what they had seen, ''all they that heard it wondered.'' Now, as then, witness means two things—to see and to show.

Girls: ''And they said unto Him, 'Teach us *to see* and *to know* God.' ''

Leader: God is love. Everyone that loveth is born of God.

Response: *Upon our lack of love, have mercy, O Lord.*
And show forth Thy love in our hearts.

Leader: God is Light. In Him is no darkness at all.

Response: *Upon our darkness and dullness, have mercy, O Lord.*
And lift up the light of Thy countenance upon us.

Leader: God is Power. They that wait upon the Lord shall renew their strength.

Response: *Upon our weakness and ineffectiveness, have mercy, O Lord.*
And fill us with Thy power and strength.

Leader: God is Spirit. They that worship Him must worship Him in spirit and in truth.

Response: *Upon the unreality of our worship and praise, have mercy, O Lord.*
And grant that in sincerity and truth we may lift our hearts to Thee.

LEADER: Let us ask God to set us free from the things that hinder us from exalting Him in our lives and so showing Him forth to others.

From insincerity in which we care more to appear right than to be right,

GIRLS: Set us free, O Lord.

LEADER: From the fear of facing new truths and shrinking from the effort of thinking things out for ourselves,

GIRLS: Set us free, O Lord.

LEADER: From the cowardice of facing the truth about ourselves lest it hurt our pride,

GIRLS: Set us free, O Lord.

LEADER: From all unkind and ungenerous thoughts about other people and from thinking we are always in the right,

GIRLS: Set us free, O Lord.

LEADER: From all that is ugly and unloving which would hinder others from seeing in us Thy likeness,

GIRLS: Set us free, O Lord of Beauty, Truth and Goodness. Amen.

Hymn 284: Holy Spirit, Truth Divine (stanzas 1-4) (Tune: *St. Bees*)

Part II. God Exalted in the Nation

LEADER: Jesus has said, ''Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven.'' (Matt. 7: 21.)

''If any man will come after me, let him . . . take up his cross and follow me.'' (Matt. 16: 24.)

This challenge comes to youth to-day especially as we view the many areas of suffering and human need.

FIRST READER: In our home there is a woman who comes each week to help. Her husband and son are preparing to serve their country. Her heart is heavy and perplexed. She needs sympathy and understanding.

SECOND READER: On our street an Austrian Jewess has come to live. She is lonely, baffled at new customs and a new language. More than that, she is afraid. . . . She asks that someone help her gain courage.

THIRD READER: In our school there is a very clever girl trying to get her matriculation. She is left out of the games and clubs because her skin is a different colour; she craves genuine unlimited friendship.

FOURTH READER: In our community there are many families on relief, there are hundreds of young people looking for work, there are unemployable men who are bitter, there are many who are bewildered and frantic with fear, whose lives are warped and cramped through no fault of their own. . . . All these are hoping for a solution of the great problems of which they are the victims.

FIFTH READER: In many lands there are countless millions groping through ancient customs and traditions to gain life and freedom. Because of their great religious heritage, they are eager to hear of the Message which fulfils their longings. . . .

RESPONSE:

Where cross the crowded ways of Life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed thresholds, dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

LEADER: Let us thank God for every sign of His mending power in the life of our own country.

For those who are spending their lives in dreary, difficult surroundings to alleviate the misery of others,

GIRLS: We ask Thy courage and strength, O Lord.

LEADER: For leaders and all in authority who are giving energy of mind and thought to improving conditions of living and labour,

GIRLS: We ask Thy courage and strength, O Lord.

LEADER: For Christian leaders in all lands who are striving to bring the spirit of Christ into changing social conditions and an entirely new outlook on life,

GIRLS: We ask Thy courage and strength, O Lord.

LEADER: Let us give thanks for great Christian leaders in all lands, and for all others, known and unknown, who are helping to build up strong, clean national life.

GIRLS: We praise Thee, O God.

Hymn 587: Rise up, O Men of God! (Tune: *St. Ethelwald*)

Part III. God Exalted Among the Nations

LEADER: ''And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom.''

In the midst of conflict, a promise such as this seems very far from fulfilment. Yet we have had glimpses of what is to be when men from the east and the west ''sit down together in the Kingdom of Heaven.'' The great Christian conferences at Oxford, Madras, and Amsterdam showed us the many lands into which the Christian message has been taken. They showed more than that, for from these lands came delegates from indigenous churches. The world missionary movement is now a World Church. In so far as this Church is true to His Cross, it ''towers o'er the wrecks of time,'' wrecks of nations, wars, religions, and men. And that Church is the only movement to-day which can call men of every race and clime across the barriers of race, class, and war to meet as brothers. They come because they have the conviction of Peter, who said ''Thou art the Christ, the Son of the Living God.'' Is not this fellowship worthy of our whole energy?

GIRLS:
Just as I am, young, strong, and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life, I come.

Prayer

Lord Christ, we thank Thee for our fellowship with all who serve Thee and are showing forth Thy life in other lands. We praise Thee for the steadfast loyalty of those who in face of hardship and persecution bear worthily Thy name in China; for the enthusiasm of African Christians to spread the good news; for the witness of changed lives whereby the Christian outcastes of India are drawing others to Thyself. May their example inspire us to nobler living and more worthy service, that we together with them may seek with all our strength the advancement of Thy Kingdom throughout the world. For Thy name's sake. Amen.

Short Devotional Address or Presentation of the Need for Christian Literature

Offering

Lord Jesus, we praise Thee for Thy perfect example of giving generously and with joy. Make us loving and cheerful givers. In all that we offer to Thee, our worship, our time, our gifts, may we do Thee honour by giving of our best.

For Thy sake, who didst pour out Thy life for love of us. Amen.

Hymn (Tune: *St. Peter*)

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

Join hands then, Brothers of the Faith,
Whate'er your race may be,
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.

Closing Prayer (by Leader)

May the blessing of God Almighty, the Father, the Son, and the Holy Spirit, rest upon us and upon all our work and worship done in His name. May He give us light to guide us, courage to support us, and love to unite us, now and for evermore. Amen.

Please send offerings to the Treasurer, Inter-Board Committee, Miss Bessie MacMurchy, 122 South Drive, Toronto, Ontario.

Publications Department

By Margaret Ness

WE would again call to the attention of the Senior Auxiliaries studying **Moving Millions** (50 cents) that there is new mimeographed material, ''Introduction to Second Year'' and ''Our Indian Babies'' (5 cents for the two), and that eight biographies (Misses E. Douglas, Kennedy, MacMurchy, Magee, Stringer, Sherrick, Dr. Thurrott and Dr. Buchanan) are available, with snapshots, for 50 cents the set.

We so seldom obtain a book definitely on Manchuria that when we do find one, and an excellent one too from the S. C. M. Press, we are delighted to call attention to it. **To-day in Manchuria** pictures the country before 1931 and then shows the problems facing the Christian Church after the Japanese occupancy.

A booklet in the same set-up as **Prelude to Prayer** (15 cents) is **Portals to Bible Study** (15 cents) in which is found in concise form such information as ''Bible Prayers'', ''Bible Promises'', ''Bible Proverbs'', ''The Texts of Famous Men'', etc.

A stock of **World Christians and You** (15 cents) is now on hand. It is made up of talks broadcast in England by members of a World Christian Conference. Another book in the same series, **The World, The Church, and You** (15 cents), is now available in a revised edition;

it contains outlines for group study, dealing with Christian youth in a changing world.

Two war-time pamphlets from England, published in November 1939, are now in stock: **Should Missions Go On?** by Basil Mathews and **Chinese Christians Face Their War,** by Stanley Dixon. Price, 10 cents each. The latter book and **The Hour and Its Need** (30 cents) were mentioned in the January *Glad Tidings,* page 30. Everyone should read these books.

A stiff paper-covered edition of Mrs. Goforth's book, **How I Know God Answers Prayer,** is now available at 65 cents.

For boys of 8 to 13 years of age there is another book in the popular Faraway Tales series (**Vagabond Wong, Hunt for a Hero,** etc.) It is **Gogo Gets There,** a tale of an African boy and his sister. Price, 50 cents.

We again have in stock the old favourites **The Friendly Series,** three books of which were written by Mary Entwistle, long a favourite with Mission Band leaders: **The Green Friendly Book,** stories of India; **The Yellow Friendly Book,** on China; **The Blue Friendly Book,** general; **The Red Friendly Book,** on Africa. Each, 30 cents.

EASTER MATERIAL: Easter envelopes (35 cents for 100, 9 cents for 25) and Easter plays, two or three of which will be sent on approval on receipt of a three-cent stamp and information as to group (Senior, Girls', Mission Band). A new play for adults is **The Palm Branch,** a pantomime with reading and music (40 cents). **The Challenge of the Cross** (30 cents), while not a recent publication, is still popular; arranged for 7 young ladies and choir. **Lady Joanna** (45 cents) is alway popular with girls' groups. For children we suggest **Children of Galilee** (35 cents), a serious Easter play; **Their Easter Challenge** (35 cents), a pageant of the flowers; or **The Story of Easter** (35 cents), a pageant of the Easter customs.

World Day of Prayer Programmes (Adults) and Service for Youth (girls), one cent each. **The Story of the World Day of Prayer** (leaflet), three cents.

Open Thy windows, Lord, we pray;
Thou art as Thou wert yesterday.
Thou hast not brought us, Lord, so far
To leave us without pilot-star.

Teach us to pray; our faith renew
O do as Thou art wont to do.
That we may work Thy will to-day,
Open Thy windows, Lord, we pray.

—*Windows,* by Amy Carmichael.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

DO'S FOR THE NEW PRESIDENT

AT a recently organized Young Women's Auxiliary, the newly elected President said that she had read the leaflet, ''Don'ts for the New President'', and that she wished there also was one entitled, ''Do's for the New President''. The following ''Do's'' may be helpful to her and to others who feel the need of similar suggestions.

1. Do find out what your duties are and perform them to the best of your ability.

2. Do remember that you are the representative of your group on the Presbyterial Executive and that you should attend its meetings.

3. Do read the *Glad Tidings* from cover to cover. To give good leadership you will need all the information and inspiration contained in its pages.

4. Do learn some simple rules of parliamentary procedure in order that you may preside and carry on the business of your meetings efficiently.

5. Do give your vice-presidents some responsibility. One group has made the first vice-president responsible for securing the place of meeting, and the second vice-president is convener of the programme committee.

6. Do leave the work of each department to the member elected to that office.

7. Do allow committees to assume the responsibilities for which they are appointed.

8. Do, when you have a special speaker, allow her adequate time to speak, and remember to pay all her expenses.

9. Do urge your group to use one of our Young Women's prepared studies. These are advertised from time to time on this page.

10. Do make use of all the help and information that is available through the Young Women's Department. This may be obtained by writing to Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto.

Reading Fellowship

We are glad to report that four more groups have registered in the Reading Fellowship—Gordon Church Young Women's Auxiliary, Burnaby, New Westminster; Young Women's Auxiliary, Fort Erie, Ontario; the Isabel McConnell Auxiliary, Leamington; and Gowans Young Women's Auxiliary, Glebe Church, Toronto.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leader:

THE Promotion Department of our Women's Missionary Society greets you, and extends to you sincere good wishes for this year's work with your girls.

And now we want to have a word with you about the older girls. What about the older girls when they are ready to leave your department? We suspect that in many instances they are not being attracted to the Young Women's Department. If that is the case, should not something be done about it? In our opinion the something that should be done requires to be done in the girls' department as well as in the young women's. When a student passes from one grade to another one she enters the higher grade because she has been prepared for it in the lower one. Are you leaders giving any thought to the preparation of the older girls for the day when they must leave your department, and many of them should enter the young women's?

Is it possible that one of the reasons why the girls often shy off from the young women is because they have received no preparation for the more advanced approach to missionary work? True, there is much need for the young women to learn more about the interests of the older teen-age girl so that they may take cognizance of those interests in the arrangement of their programmes in anticipation of the girls graduating into their young women's groups. But there is need also for the girls' leader to know something of the young women's method of study so that she may direct the girls' study during their last year in the teen-age department toward the young women's method. If that were done, we believe that more girls upon leaving the girls' department would become members of a young women's group.

Many have expressed a desire for closer co-operation between the girls' and young women's departments. We are in sympathy with this desire and believe that one step in that direction would be accomplished if leaders of girls and officers of young women's groups would get together and discuss the older teen-age girl and her graduation into the young women's department.

Whether girls, young women, or senior women, we are all members of a great missionary society and one of our aims should be to have an unbroken missionary interest for our members from Mission Band age to senior Auxiliary.

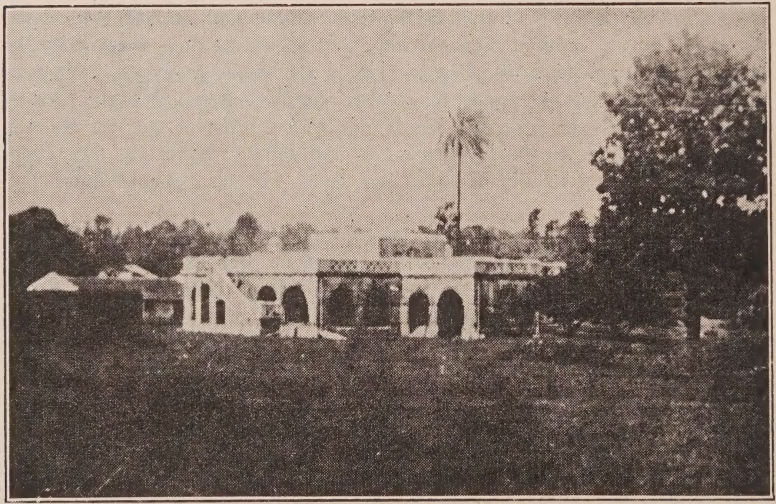
Dear Leader, help your girls to find their way into the young women's department so that they may continue as witnesses unto Him who commanded, "Ye shall be witnesses unto me . . ." —*L. K. P.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

WHERE OUR MISSION BAND PENNIES GO

THE M. G. Abey Memorial Children's Nursing Home at Amkhut, India, was made possible by a gift of $5,000.00 from Mrs. Abey of Brandon, Manitoba, in memory of her husband. It was to provide a home for motherless babies, to provide care for the school children during temporary illness, and to be a centre of instruction in mothercraft for older girls and mothers. The actual building was started in 1930, and soon after, Miss Soutar, the first nurse in charge, arrived in India. But it was not until January of 1932 that the dedication took place. At that time little Mangal Singh, the first baby to be taken into the Home, was baptized. Just imagine that you see the little brown mite, who weighed only six pounds, dressed in a long white dress with a lovely pale pink knitted jacket and a pink bonnet!



The M. G. Abey Memorial Children's Nursing Home, Amkhut, India

In 1933 Miss Soutar died, after three years of devoted service. Miss Iris Errey was then appointed to take charge of the Home. In 1938 she came home on furlough, and after some months of deputation work resigned from the staff, later being married. The work at the present time is being carried on by Miss Williamson.

At the time the Home was being built, the Mission Banders in Canada were each asked to save five cents during the summer holidays. With the money thus raised, the Home was furnished. Then it was decided that the Mission Band pennies should be used (and they still are) to support the Home and the nurse. In this way the Home seems really to belong to the Mission Banders.

The main entrance of the Home leads into a spacious central hall. At the back of this hall are two small rooms, the dispensary and the office. On the right of the hall is the large room where the children sleep; off it opens a screened-in verandah—the children's cots are easily moved from room to verandah. On the left of the central hall is the ward for the sick. At the back of the house an outside stairs winds up to the flat roof. As in most Eastern houses, the roof projects slightly to give shade to the house, with the rounded arches providing support (as in the picture). The kitchen is in a separate building and, as the children sit on mats to eat, the dining-room is usually the lawn. —*M. Ness.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

MACLEOD P.S.—A sectional meeting of neighbouring Auxiliaries, together with St. Andrew's, was held on November 1st at Lethbridge; while the attendance was not large, the meeting was helpful. Miss Lamont was present and made her address a series of excellent suggestions.

Here are two quotations regarding the Sabbath School by mail from the report of the Provincial Home Helpers Secretary, who accompanied Miss Matthews on her survey—"The mother said to me, 'The first Sunday School papers arrived last week and we are enjoying them so much, also the Christmas hymns on the back of the Quarterly. . . . Our piano is very much out of tune, but I can pick out enough notes to teach the children to sing, and how they love it!' " " 'Every night at bedtime I read from the Sunday School papers to the children.' "

Edmonton P.S.—Twenty-five Lloydminster young people recently motored to Vegreville to attend a rally, at which the Rev. R. Taylor of Innisfail and the Rev. A. Walker of Lloydminster were speakers. Mr. Taylor, Alberta Convener of Young People's activities, told the gathering that youth to-day is not forsaking religion as alarmingly as some people seem to think, and warned them against adopting a cynical attitude towards the Church.

Miss Tennant, Girls' Work Secretary, had a very busy time in Edmonton, where she visited all the Presbyterian Churches, addressed the

Presbyterial Executive and had a very outstanding meeting after church service in First Church, when she showed moving pictures of India; the large number present were given a new insight into the work we have in India. Miss Tennant, who was a delegate to the Madras Conference, addressed the ladies of Strathcona Auxiliary at their Thank-offering meeting, speaking on the findings of the Conference.

Miss Matthews has been provided with an office in First Church from which to carry on her work. She has re-opened a Sunday School at Bentley and is superintending it. The Associate Society of First Church provided a Christmas treat for the children, and the ladies of Edmonton churches are assisting Miss Matthews in practical ways.

Calgary P.S.—The Little Builders Mission Band of North Hill Church, Calgary, entertained the mothers and friends to a very delightful programme at an afternoon concert and tea in December. The leader, Mrs. Walker, and her assistant, Miss Betty Wilson, both good musicians, are to be congratulated. The handiwork was on display, exhibited with evident pride by the Band members.

The North Hill Auxiliary invited Mrs. J. H. Harback to address them at their Thank-offering meeting, and report a splendid message.

At the annual meeting of Grace Auxiliary, the ''Book of the Year 1939'' was reviewed, each group convener and secretary reading from it the chapter she had prepared on her department. Members of the Helen Miller Mission Band, in regalia and aboard their ship ''The Goodwill'', sang ''Signals,'' lighted candles representing the signals; their little officers presented their reports and carried out incidental duties very capably. The report from the Canadian Girls in Training indicated excellent interest in the various projects under way, including missionary study.

BRITISH COLUMBIA

MRS. J. C. McLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER,
PRESS SECRETARY

VICTORIA P.S.—On December 5th, 1939, St. Andrew's Young Women's Auxiliary, Victoria, held a Thank-offering meeting to celebrate the twenty-fifth anniversary of its founding. Several charter members were present, and during a short talk by Mrs. H. E. Young many happy occasions were recalled. A very interesting résumé of the minutes of the Society from the first meeting up to the present was given by Mrs. Walter Scotney. The Rev. J. L. W. McLean brought greetings from the Session and the Young Women's Auxiliary of the First United Church sent greetings. Mrs. Allott, Presbyterial President, gave a very inspiring address. Miss Frances White, the retiring President, installed the new officers. Appreciation was expressed of the faithful services of Miss White, who is leaving Victoria to live in Vancouver.

At the Thank-offering meeting of St. Andrew's Auxiliary, Victoria, the Rev. J. L. W. McLean gave an address, exhorting both men and women to be more missionary-minded. Mrs. Allott addressed Knox Auxiliary at its Thank-offering meeting held at Mrs. A. A. MacKinnon's home. Its members are now all life members of the Society; it met its allocation for 1939; all business closed satisfactorily; and the officers were re-elected.

Knox Auxiliary, Sooke, had four visitors from Victoria at its Thank-offering meeting when the Presbyterial President gave an address that was very much appreciated by all.

At the Thank-offering meeting of St. Andrew's Auxiliary, Nanaimo, Mrs. J. A. Kennedy of Victoria was the principal speaker. Other speakers were Mrs. J. W. McLean, Presbyterial Corresponding Secretary, and Mrs. M. C. Fuller, Mission Band Secretary. Their visit was very much appreciated and a very profitable evening spent.

Westminster P.S.—A conference of Mission Band leaders and key women was held recently in Vancouver. Mrs. Creelman took the opening devotions, emphasizing ''The word of God'', from Psalm 119, after which all joined in singing the Mission Band chorus, ''The Bible is the best book''. Miss Esler gave an address on the opportunities and responsibilities of the leader. The key women discussed various ways in which they might help. In a discussion of handwork by Mrs. Freeman some interesting ideas were brought out.

Two annual meetings are reported. Vancouver Heights Auxiliary reports showed a steady growth of interest and membership during the year. The Rev. H. B. Somers addressed the members and installed the officers for 1940. President, Mrs. D. A. McGregor; Secretary-Treasurer, Mrs. W. J. McFadden. To St. Stephen's Auxiliary, North Vancouver, all Secretaries gave splendid reports, showing results of work faithfully done during the year and co-operation in all departments. The allocation was again well over-subscribed.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON P.S.—The affiliation of the Mission Circle—ten girls, with Mrs. McMullen as leader—was an item of unusual interest at the Thank-offering meeting of St. Andrew's Auxiliary, Brandon. Mrs. Ashby of McDonald's Corners, Ontario, conducted the interesting service, speaking to the girls on ''Love and Loyalty to Christ in their Everyday Life''. Mrs. Ashby also spoke to the ladies in the afternoon, leaving a ray of sunshine in her path.

Winnipeg P.S.—There was a very fine gathering of members and friends at the home of Mrs. Digby Wheeler for the Thank-offering meeting of the St. James' Auxiliary. Presidents of sister Auxiliaries and ministers' wives were guests. Miss Hazel Macdonald gave a timely and helpful talk on Thankfulness, leaving a feeling that fellowship of this kind is strengthening. This Auxiliary has had to say good-bye to Mrs. Williamson, a very faithful President, who will make her home in Vancouver.

The Auxiliary of First Church, Winnipeg, mourns the loss of a much loved member, Mrs. George Reynolds. Mrs. Reynolds was a most active worker from the time the Auxiliary was formed, and at the time of her passing she held office in the Auxiliary and on the Provincial Board. She will be missed, but her unselfish devotion to the missionary cause and her kindly disposition will be remembered with love and gratitude. To her mother, who is a devoted and honoured member of our Society, and to her family in their great loss, deepest sympathy is extended.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE annual meeting of the Ontario Provincial Society will be held in Knox Church, Toronto, on Tuesday, Wednesday, and Thursday, April 16, 17, 18. Requests for billets must be sent by April 1st to the Secretary of the Billeting Committee, Mrs. H. Keefer, 8 Bonfield Avenue, Toronto.

* * * *

''If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.''—Let the women of Ontario test this wonderful promise as we with other women on Friday, February 9th, ''hold the world together'' by prayer. Prayer transcends the boundaries of nation and race, and we are all one as we join the great fellowship of intercession in united praise and prayer to our Father God. Our means of helping in money or service may be limited but the road of prayer is open to all. —*E. C. M.*

In Hamilton Presbyterial a successful Teen-age Rally under the direction of Mrs. D. Allan was held in St. John's Church with 150 girls and many members of the Presbyterial Executive in attendance. A rally of Hamilton Mission Bands was held in St. Andrew's Church, with Miss Bessie Fergusson, Mission Band Secretary, in charge. Presbyterial greetings were brought by Miss Blanche Armstrong. The special speaker, Mrs. Duncan Allan, showed interesting pictures of India. A pageant, ''Is It Nothing to You?'', presented by St. Enoch's Mission Band under the direction of Mrs. John Wilson, was well received. Sectional meetings in Hamilton Presbyterial were well attended. The special speakers were Mrs. George Gibbs of Simcoe, and Mrs. John Williams, Mrs. J. Hill, and Miss Laura K. Pelton of Toronto. A pleasing feature of the Smithville meeting was the social time spent at the close in honouring Mrs. J. Goforth, beloved veteran missionary; as it was her birthday a beautiful bouquet of flowers was presented to her. The Presbyterial Travelling Tea held at Whiteberne, the home of the Misses McQuesten, was most successful. A group of Hungarian girls in native costume contributed to the programme.

Three neighbouring churches joined with Blytheswood Auxiliary, Chatham Presbyterial, for their Thank-offering meeting when Miss Jean Forbes, Tilbury, told of her work in New Mexico, where she was formerly a missionary. Leamington Auxiliary's new venture in holding its Thank-offering meeting at a Sunday evening service proved a success; the Rev. E. A. Wright of Wallaceburg, taking as his text, ''Go ye therefore and preach unto all nations'', spoke on his work as a pioneer missionary in the Peace River district. The entire programme of the Wallaceburg Home Helpers meeting was taken by the women of the Baptist Church; it proved to be a happy arrangement as new voices and new ideas added interest and enjoyment to the meeting. The Thamesville Auxiliary stresses prayer at its meetings.

The first Thank-offering meeting of the Sunny Workers Mission Band of Sunnidale Corners in Barrie Presbyterial was held at a Sunday evening service. Miss Hazel Buie presided, and Mission Band girls formed the choir. Mrs. T. F. Burrows, President of the Band when it was organized twenty-four years ago, gave a talk on Thanksgiving and the Parable of the Prodigal Son. Mrs. J. G. Troyer of Bradford spoke at the joint Thank-offering meeting of the Collingwood Senior and Young Women's Auxiliaries. At a meeting at Mrs. George Park's home the Collingwood Auxiliary enjoyed hearing an interesting letter from Miss Bessie MacMurchy describing stops made at Gibraltar and Malta on her return trip to India. At the sectional meeting in St. Andrew's Church, Hillsdale, the Rev. Michael Fesenko gave a moving account of his work among his own people in Toronto. He paid high tribute to the Women's Missionary Society for their assistance and stressed the dire need of it, if this foreign-born population is to be moulded into one with the ideals and aims of our country. The Presbyterial President, Mrs. N. R. D. Sinclair, reminded the members that the Home Helpers Department is being stressed this year and urged each Auxiliary to enrol more of these helping members. The Hillsdale Auxiliary were guests of the Elmvale Auxiliary recently and took charge of the programme; the Rev. J. M. Ritchie gave an illustrated talk on the mission field north of Prince Albert where he had at one time been stationed, bringing home to all present the great importance of the home mission field and the fact that it is a field ripe for harvest.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

MISS P. B. LAMONT, Field Secretary, and her sister, Miss Jean Lamont, have taken up residence in Regina at 1516 College Avenue for the winter months.

Prince Albert P.S.—The Tisdale Auxiliary held its Thank-offering meeting in St. Andrew's Church on November 2nd. The Y.W.M.S., the Golden Rule group recently organized, and the Happy Helpers Mission Band were also present. Miss Negoro, who was then in the West, had a message for all in her address on ''Christianity on a World Basis''. The following evening she met the members of the Young Women's Auxiliary and talked with them about the programme of study. Her interest in the group was a help and an inspiration; and the members are very grateful for her visit.

Regina P.S.—The Women's Association of Qu'Appelle held a Thank-offering meeting on November 28th. Miss Helen Ramsay presided and Mrs. J. B. Shaw of Regina, Presbyterial President, gave an address on ''Thanksgiving'', emphasizing the blessings under which the people of Western Canada live at this time of world turmoil, and the truth that for our spiritual life giving is as essential as breathing is for our physical life. Plans were made for organizing an affiliated society of the Women's Missionary Society to replace the Auxiliary which had lapsed because of the removal and death of members. A special guest at this meeting was Mrs. A. S. Smith of Moosomin, to whose heart the work of the Women's Missionary Society in Saskatchewan is very close. As a bride in Moosomin in 1892 she assisted in forming the first Auxiliary in Saskatchewan. This newest group at Qu'Appelle has already sent in not only its thank-offering but also an In Memoriam subscription, contributed by Mrs. H. W. Baldwin of Shackleton in memory of her mother, Mrs. J. W. Fyffe.

The recently organized Auxiliary of St. Andrew's Church, Stoughton, held its Thank-offering meeting on December 5th, Miss F. Brigham presiding. After the devotional exercises, led by Mrs. Shauf, Mrs. J. B. Shaw, of Regina, in a very interesting and inspiring address, outlined the work in general of the Women's Missionary Society. It was very gratifying and encouraging to welcome so many ladies to this meeting. The Heward Auxiliary was represented by Mrs. G. W. Stewart and Mrs. Russell. After the meeting a very pleasant social hour was spent in the manse.

At the annual meeting of First Church Auxiliary, Regina, the President, Miss MacBeth, spoke briefly of the institution of Christmas, tracing the custom from pagan times with all the symbolism that has grown up through the years. Mrs. J. A. Sinclair gave the special Christmas message and Miss P. B. Lamont spoke on world conditions and the challenge these offer to the Christian Church. After the election of officers, Miss Lamont gave inspiration to the new executive by her installation prayer of fervent dedication.

Saskatoon P.S.—In November Mr. Murphy gave the North Battleford Auxiliary an interesting account of his tour in the north country. Parkview and St. Andrew's, Saskatoon, report well attended annual meetings, with encouraging reports from the secretaries. St. Andrew's had increases in both membership and givings.

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Vol. XVI MARCH, 1940 No. 3

THE GLAD TIDINGS

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVI TORONTO, MARCH, 1940 No. 3

Lord Tweedsmuir

THE Council Executive paused in its meeting on the 13th of February to do honour to the memory of Lord Tweedsmuir, as after a few moments of silent prayer the following tribute, in which all members of our Women's Missionary Society would join, was read by the President, Mrs. McMurrich:

> With the whole Empire, we are mourning to-day the passing of Lord Tweedsmuir, the Governor General of Canada. After a brief illness he has gone beyond our mortal ken, leaving a sense of utter loss and bereavement. It is fitting at this time that we should pause for a few moments and let our thoughts dwell with respect and reverence on this great man. From all that we have seen and heard during the years that he was with us comes the knowledge that it was his goodness and gentleness that made him great. His strength was in quietness and confidence. There was force in his dignity and power in his simplicity. He liked to describe himself as a "typical Scot of the Border breed". Book lover and creator, he has left in his many writings much of himself that will be beloved by men and women of a future day.
>
> His chief characteristics were wisdom, kindliness, and love—love for his family and friends, his home and his Church, his country and the Sovereign whom he so worthily represented, and for his God and Saviour. Soldier, statesman, gentle- and noble-man, his "romantic warrior spirit" now enjoys its well merited reward in the presence of its Maker.
>
> To those whose loss is greatest, to the Lady Tweedmuir and their children, our hearts go out in deep and tender sympathy as we pray that they may receive consolation from the Highest Source, and comfort in glowing tribute and treasured memory.
>
> "The souls of the righteous are in the hands of God . . . In the eyes of the foolish they seem to die . . . but they are in peace . . . The faithful shall abide with Him in love . . . for the Lord is their reward and the care of them is with the Most High . . . Therefore shall they receive a glorious Kingdom and a crown of beauty from the Lord's own hand."

ALLELUIA, CHRIST IS RISEN

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Advance in Northern Ontario

AT the beginning of the year our Church took another forward step in northern Ontario, opening up work in Timmins, where the Rev. K. W. House entered upon his duties as minister on the 14th of January. In fulfilment of its promise to assist in the work of this new field, as it had done in Kirkland Lake, the Women's Missionary Society is giving a grant of $1,000 towards the building of a Presbyterian Church in Timmins. All our members will follow with keen interest the growth of this new congregation in one of the most important mining towns in our country.

Another Grant to French Work

THE Women's Missionary Society has again answered an appeal for help in connection with the French mission work in Montreal, and has given $300 to assist the French Presbyterian congregation of which Mr. J. A. Smith is in charge.

Mrs. Macnab

THE Women's Missionary Society, Eastern Division, lost one of its oldest and most devoted members when on the 16th of December Mrs. William Macnab died at her home in Halifax. For many years active in the Church and the Women's Missionary Society, Mrs. Macnab was best known, perhaps, for her work in connection with the *Presbyterian Message*, of which she was the editor for thirty years, until about two years ago she had to resign because of serious illness; till the end, however, she kept in touch with her beloved magazine.

From Formosa

LETTERS from Formosa report our missionaries at Tansui and Taihoku as well and busy. Miss Taylor continues to give much time to teaching music and helping choirs. She was very glad, therefore, to get new music when Miss Ramsay returned from Canada. ''I can't seem to get too much of that,'' she says; ''three choirs soon use it up as fast as it is translated.'' Especially at the Mackay Memorial Hospital are the days busy. ''As soon as patients are well enough to go home,'' Miss Weir writes, ''others are waiting to use their beds. We certainly are able to keep busy in our work.'' Other letters will be found in the Letter-box.

Dr. E. H. Hume

A WELCOME visitor at the meeting of the Council Executive on the 30th of January was Dr. Edward H. Hume, Director of the Christian Medical Council for Overseas work, of the Foreign Missions Conference of North America, who was spending two days in Toronto in connection with his work. Belonging to a family with a long tradition of missionary service—in 1839 his grandparents went out as missionaries to India, where their two sons also served—Dr. Hume spent eighteen years in India and for twenty-five years was a medical missionary in China. He has visited mission hospitals in many eastern countries—Japan, China, India, the East Indies, the Philippines, Persia, etc.—and everywhere there was, he said, the Christian witness. The missionary movement to-day has to be international, he told the Board. Christianity began in Asia and the Eastern peoples can help those of the West to see things from a different point of view, and thus can bring them new light; we in the west need the interpretations of

Christianity they can give. He urged those wishing the joy of a deeper understanding to familiarize themselves with what thinkers not only in Canada and Great Britain are saying but also in the East. In mission work Churches are coming to think and work together and this they must do to a greater extent in the future. Then, too, doctors and nurses at home should feel the greatness of the medical missionary and get behind him and support him in the great work he is doing. (More about Dr. Hume and his work was given in the *Glad Tidings* of December, 1938.)

THE Life Membership Department wishes to call attention to the fact that an application for an Honorary membership, a Life membership, an In Memoriam, or a Junior membership certificate must be accompanied by a statement from the treasurer that the $100, $25, or $5, as the case may be, has been paid.

FOR some time the missionaries on our Bhil field in India have published each year a little book containing articles on different aspects of their work; the last one was *Busy Days in Bhililand.* Last autumn after war began it was decided that for various reasons it would be best not to print it but that, as the missionaries had already written their articles, the men's should be sent to the editor of the *Presbyterian Record* and the women's to the editor of the *Glad Tidings.* In this issue we publish three of those we received: ''A Dream Come True'', ''Hospital Evangelism'', and ''Who is My Neighbour?'' The others will appear in due course. We are exceedingly grateful to the missionaries, who, busy as they are on the field, still take time to write in such an interesting, vivid way of their work and the people among whom they are working, that those at home may see more clearly for what they are responsible.

On this bright Easter morning, Lord,
    Give me a heart to see
That all of this, Thy wondrous world,
    Speaks immortality.

. . .

And on this day I thank Thee, Lord,
    That from the grave Christ rose,
Conqueror of death and sin,
    Triumphant o'er His foes.

On this fair Easter morning, Lord,
    Give me the faith to see
That since Christ lives, I too shall live
    Through all eternity.

—*Grace Bowen Evans.*

Financial Statement for 1939

THE statement of the Auditors, Henry Barber, Mapp and Mapp, was received and accepted by the Council Executive at its meeting on February 6th and will appear in full in the annual report.

The following is a summary of receipts and disbursements based on the Auditors' statement:

Receipts

Alberta	$ 3,950.00
British Columbia	5,195.45
Manitoba	3,310.09
Ontario	111,000.00
Quebec	15,500.00
Saskatchewan	1,900.00
	$140,855.54
Individual Subscriptions	754.95
Special Refunds	696.16
Interest	427.56
	$142,734.21
Government Grants: Birtle and Cecilia Jeffrey Indian Residential Schools	40,532.88
	$183,267.09

Disbursements

On Estimates	$132,219.43
Government Grant to Birtle and Cecilia Jeffrey Indian Residential Schools	32,655.01
	$164,874.44

This statement means that the provinces have fallen behind their 1938 givings by $2,917.72 and are below the estimate of $145,000 for 1939 by $4,145. Alberta is the only province that exceeded its last year's giving. It did by $100. Quebec is the only province that exceeded its allocation.

Disbursements were $9,493 less than in the year 1938 and $12,781 less than the 1939 estimate of $145,000. Thanks to that, there is no deficit, and the Society began the year with every outstanding account paid and a balance on hand sufficient to carry it over the lean months when not much money comes in.

Of the receipts I need say but little. We regret being down on Provincial receipts, but do not feel that any one should be discouraged. Above all, no province should ask to have a lowered allocation—it is a goal to aim at, not a compulsory task.

Individual subscriptions have kept up well, only down about $145. In Special Refunds are included such things as refunds from overseas missionaries on travel, refunds from deaconesses on their expense money, refund on freight sent to Indian Schools, etc.

Why were disbursements so much less than the estimate? Several big items accounted for most of this. Exchange to India was not paid by us during the year and, while $2,000 was estimated, only $434.80 was spent. In the Bhil field, India, $1,300 was allowed for replacement of a missionary and was not used. Withdrawal of our Women's Missionary Society work in British Guiana lessened expenditure. In the Organizations Department there was an estimate for a Young Women's Secretary of $1,700 salary and expenses. No appointment was made. This was a saving in money but a loss to the work of the department. Part of this was used for the salary and railway expenses of the new office of Promotion Secretary for which there was no estimate. Even so the Organizations Department was underspent $700. In the Deaconess Department only one new deaconess was appointed and though some of the money was used for survey work there was an unused amount of nearly $900. Part of this was used also for the new office of Promotion Secretary and yet the department was underspent. Then our two Indian Residential Schools cost the Society less by over $2,000. We were able to take this amount from the Government grant. Approximate estimates were made on new work such as Rocky Mountain House Hospital, which underspent its estimate by $700, and Manchuria, which underspent by $400.

These were the main causes of lessened disbursements, but it should also be mentioned that every department strove and succeeded in keeping well within the estimate. Uncertainty as to the final outcome in Provincial givings made every one cautious.

Looking over the Auditors' statement, we feel the Society is to be congratulated. We wish to thank every Treasurer in every branch of the Society, Provincial, Presbyterial, Auxiliary, Young Women's Auxiliary, Girls' Organizations, and Mission Band, who have given such fine co-operation, and the members who have striven hard to keep up the giving and, therefore, the work of the Society.

And so another year's statement is presented. Let us give thanks for what this money means in comfort brought to lonely souls, in light given to straying feet, in a knowledge of Christ to those who knew Him not, in health to those who suffered, in the care of little children, in the sending of needed libraries and supplies, in helping to give Christian literature to lands besides our own; and, most of all, we give thanks for what this work has meant to those of us who are privileged to share in it.

May the members of our Society and those who labour for them and those among whom they labour be bound more closely together, that in a world of conflict we and they may lift high the Cross of Christ.

What could we do if we were to raise our $145,000 estimate?

(MRS. DANIEL) HELEN M. STRACHAN, *Treasurer.*

The Lord Our Peace

BY MRS. R. GOLDWIN SMITH

Reading—St. John XIV, 12-27

OUR subject for to-day is ''The Lord Our Peace'' and my text is a very familiar one— ''The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'' Philippians IV: 7.

This peace is to be something unique. It passeth all understanding; it is a peace that will not depend upon outward things and circumstances. The Prophet Habakkuk glimpsed something of such a peace when at the end of his prophecy he said: ''Although the fig tree shall not blossom, neither shall fruit be in the vines, . . . the fields shall yield no meat; there shall be no herd in the stalls: *Yet* I will rejoice in the Lord, I will joy in the Lord of my salvation.''

This peace must be firmly rooted in a complete and unfailing trust in the love and goodness of God, the kind of trust which is of the spirit and does not depend at all upon material happenings.

During the past days I have been grieved more than once to hear people—good Christian people in many cases—say with regard to the death of the Rev. Mr. Allan of Dovercourt Church, known to most of you, I am sure, over the radio, that it was such a terrible thing to happen to such a good man. Why should a man who had such a trust in God be subjected to such a happening? I feel that this would be completely contrary to Mr. Allan's own feelings. On three different occasions I remember hearing him quote lines which I love very much:

I know not where His islands lift
Their fronded palms in air;
I only know I *cannot drift*
Beyond His love and care.

And I am quite sure that Mr. Allan, right up to the moment of his death, would have clung to this belief and been quite confident that wherever his boat was drifting, it could not drift beyond God's love and care. This peace is something *so deep, so real, so quiet* that surface storms do not affect it. Oh yes, there will be surface storms. I myself am terribly subject to them, but deep underneath there is this peace which passeth all understanding. It is based on an unshakable trust in God and in His eternal purposes—His purposes as seen in His redemptive love for the world: that men may be brought into living union and companionship with God, so that the highest possibilities and potentialities with which He created us may be developed in and through the indwelling Spirit of Christ.

Paul had the vision when he said, ''Till we come unto the measure—the stature of the fulness of Christ.'' Only through this indwelling can

God's purposes *for us* and *for the world through us* be carried out. It is the growing conviction of the presence of this indwelling Spirit that gives us this peace. *His* purposes becoming our life purpose, *His* principles our increasing rule for life, makes us co-workers with Him, and we share His immortal joy and become possessors of His peace. Christ's oneness of purpose to do the will of God gave Him His unshakable peace in the face of any crisis. He knew no conflict of opposing interests and purposes. The work His Father gave Him to do was His meat and drink, and the peace which was His, in consequence, in fullest measure, He gave to His followers, those who would follow Him, keeping His words and doing His works, for He promised that we should do great things in His name. This peace is not to be something selfish and self-centred. Filled with it, we must go forth to do *His* works of love and mercy.

If we listen in the silence for the ''still, small voice'' of that indwelling Spirit, it will speak above any thunder of circumstances, telling us that it is better to *give* than to *receive,* better to *minister* than *to be ministered unto*; and *our lives in all their slightest contacts* must breathe the possession of the parting gift He made to us when He said, ''Peace I leave with you, *my* peace I give unto you''—Not the *negative* attitude of *fatalism* but the *positive* attitude of *active committal*—a peace which comes in and through the sharing of God's own sense of values. And when this peace is ours we can say with triumphant certainty,

I *know* that safe with Him remains,
Protected by His power,
What I've committed to His trust
Till the appointed hour.

Chinese Church in Montreal Dedicated

THE formal opening and dedication of the Chinese Presbyterian Church of Montreal took place on the evening of January 12th. The solemn dedication service, arranged by the Presbytery of Montreal, was conducted by the Moderator, the Rev. H. S. Lee. The sermon was preached by the Rev. J. M. Kik, his subject being ''Jesus Christ, our Prophet, Priest, and King''. Brief messages of congratulation were brought from the Provincial Society of the Women's Missionary Society by Mrs. J. W. Dougherty, and from the Presbyterial by Mrs. Charles Johnson. These were followed by a musical selection by the kindergarten children. Owing to the unavoidable absence of Dr. A. M. Hill, the chairman, greetings from the Board of Missions were brought by Dr. A. S. Reid.

The Rev. D. A. Smith, Superintendent of Chinese work in Canada under the Presbyterian Church, to whose untiring efforts the successful accomplishment of the arduous task of remodelling the building is due, expressed his deep satisfaction at the happy consummation of a long-cherished plan. He also introduced Mr. Paul Chan, the new Chinese missionary in charge, whose father, the Rev. Chan Nam Sing, was the first missionary to the Chinese in Montreal. Mr. Chan briefly expressed his pleasure in being called to the Montreal work and his hope that the Church would be a real centre of blessing to the Chinese community. He announced that more than sixty children had registered for the Chinese language school. Mr. Chan also read a number of greetings from various Chinese societies in Montreal, one of which presented two pictures for the new building.

The gathering was specially honoured by the presence of Hon. C. Y. Hsih, the Chinese Consul General for Canada, who made the special trip from Ottawa to be present and bring his greetings. He spoke most highly of Mr. Chan's work in that city, and paid special tribute to the noble band of missionaries in China who, though in no way bound to do so, were risking their lives that they might give help and spiritual consolation to the Chinese people in their great distress. He could think of no people, he said, more worthy of emulation.

Refreshments were served to the large gathering of Canadian and Chinese friends who filled the building to capacity. All present were delighted with the bright hall in its cream and jade colour scheme, and the workers are looking forward with high hopes to the future of the work, especially among the young people.

The First Easter Day

There was one who came to the Garden
At the breaking of the day,
When the soft wind stirred the lily,
And the dewdrop gemmed the spray.
She stood by the graveside weeping,
She gazed on the darksome space,
And turned from the Angel-vision
To the risen Saviour's Face.

There were twain who journeyed at even,
And listened with hearts that glowed
To the wondrous talk of the Stranger
They met on the village road.
They prayed Him to sojourn with them,
And gathered about the board,
And knew as the Bread was broken
The Presence of Christ the Lord.

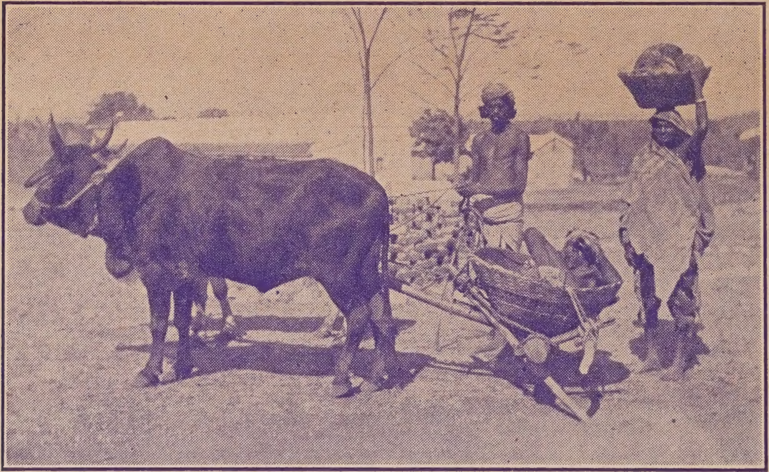
—Beatrice Rosenthal in the *Living Message*.

Hospital Evangelism

By Mrs. W. R. Quinn, Jobat

A YEAR ago in company with our readers we visited a Bhil farm. To-day let us go to a Sunday afternoon service in the mission hospital at Jobat.

The day, though quiet as Sundays always are on the mission compound, has left us no time to be bored. The morning church service being held early, the hot mid-day hours have been spent in rest and quiet reading. Now it is almost five o'clock. The heat and glare of the noon-day sun is past, the afternoon session of the Sunday School will soon be ended; let us, then, turn our steps towards the hospital, where at half-past five a service is to be held.



Patient arriving at hospital in "ambulance".

Perhaps this scattered group of one-storied buildings that we call a hospital surprises you. Its appearance surely bears small resemblance to a western institution of the same name. The white-washed walls, red-tiled roofs, and broad arched verandahs are common characteristics of eastern buildings, and the two-wheeled ox-cart which stands near the entrance is the commonest ambulance for bringing in patients.

Looking into the ward where the service is to be held, we see a long room with cement floors, white-washed walls, and rows of black iron beds along each side. To us it presents a strange appearance. On the beds are dark-skinned patients in different stages of dress and undress. Squatting here and there in little groups near the beds are friends and relatives of the patients. These remain at the hospital to cook food for their sick friends, for because of caste rules these people would not eat food prepared by Christians. In the opinion of the Hindu a Christian is lower than any caste and the Bhils have been influenced by the Hindu caste system, so that relatives must come, with cooking utensils, and remain with the patient.

In the group before us we may recognize some of the different racial and religious types by their dress, or lack of dress. Here is a group of Mohammedans. We know them by their round flat-topped caps, which they do not remove when indoors. The Mohammedan woman wears a short, loose gown and long trousers, tight-fitting from knee to ankle, for it is written in the Koran that if a Muslim woman allows so much as her ankle to be seen in public she shall be burned in hell fire. It is customary for these women to wear a long, white garment that completely envelops them; it fits like a cap on top of the head and from this falls like a curtain, entirely hiding its wearer from view. In front of the eyes are openings which permit her to see. These openings are covered with fine net. The wearing of this garment is not so common in villages as in the cities.

Sitting apart in *puggaree* (a piece of cloth wound about the head to form a turban) and flowing Indian garments is a young Brahman, highest among the Hindu castes. He has become interested in the Christian message and appears to be waiting eagerly for the service to begin.

We recognize these scattered groups of scantily clothed men and women with their naked, or almost naked, children as Bhils, both from their evident poverty and from a certain difference of feature and darker colour of skin. These people of the Bhil tribes belong to the aboriginal peoples of India and in some respects are quite different from the Hindus and Muslims, whose ancestors came into India from other lands.

In the middle of the room *durries* (Indian cotton mats) have been spread, and here the Christian workers are taking their places, women and children in front and men at the back of the group. As some of the men have brought their musical instruments, we are going to have a Bhili orchestra to-day.

The singing of bright Gospel hymns and Bhili *bhajans* creates an atmosphere of preparation at the beginning of the meeting. The weird strains of the Bhili songs may not be pleasing to your unaccustomed ears, but they express the desires and aspirations that rise in the hearts of these Bhil Christians, who love to sing them. Many western hymns have been translated into Hindi and are sung to familiar western tunes. A favourite in hospital services is ''God loved the world of sinners lost.''

The three main groups of people that have been described have three different languages. The Muslims speak Urdu, the Hindus Hindi, and the Bhils a dialect called Bhili. Hindus and Muslims can, as a rule, understand one another fairly well, but many of the Bhils know only their own dialect. For this reason the message is either given in the Bhili tongue or important parts of it are repeated in Bhili.

After the service we follow the Christian workers as they go from bed to bed talking with the patients about the message that has just been given, seeking to discover a response in any heart and to make plain whatever has not been understood.

And now as we turn away perhaps a question arises in our minds. Many of these patients will soon be returning to their village homes and will be living again in heathen communities. Here in the hospital they have heard the Gospel message many times repeated and have seen it worked out in a practical way through the ministrations of Christian medical service. Can anything be done to ensure that the influence of Christianity will follow them into the homes to which they will go? The hospital seeks to reach out after them, both for their physical and spiritual welfare. For this purpose follow-up visits are made in which doctor and evangelist together go to the villages, enter their little huts, and are able in word and in practice to follow the example of Him who went about the dusty ways of Galilee healing the sick and preaching the message of the Kingdom.

A Dream Comes True

BY MISS ISABEL MCCONNELL, JOBAT

IN the early days of the Women's Missionary Society work in the Jobat Hospital the thought in mind was that one day it would be a centre for training our Bhil Christian girls. When we first came to India we learned that two girls had been sent out to a mission hospital for training. How we longed to be able to undertake that work even then!

As the days and months, yes and the years, have rolled on, we have realized what it was going to mean before the work of training nurses could be started. There were difficulties to be overcome. In order to have a Training School established, there had to be a certain number of in-patients cared for yearly. Because of changes in our medical staff, sometimes without a doctor and sometimes with one, the number of patients admitted to the hospital was a bit fluctuating. Then, too, as we were affiliated with the Mid-India Board of Examiners of the Nurses' Auxiliary of the Christian Medical Association, girls to be eligible for training must have Anglo-vernacular Class VII pass.

In the past two years we have felt the time had come for us to launch the work of training nurses. Last year there were no girls available who met the requirements of the Board of Examiners, but we began by taking in two girls for training as practical nurses. This proved very successful, and we were encouraged to do all in our power to get the girls with the necessary education for this year. There were disappointments along the way. When we thought there were going to be girls ready, we discovered that the parents had sent them out to other schools without saying anything to us, though they had been told we would take them. In one case, the parents thought it would be best for their girl to train in a Zenana Hospital.

When we were in Kashmir in May, the good news came to us that two girls would be available from the Amkhut school. Not only were they Class VII pass girls, but they had taken one year in Normal training. After receiving their applications and the letters of recommendation, we accepted them for the July class. How happy did one feel to know that at last the dream of years was going to come true! There are actually six girls in the class, as I have taken two more for practical nurses' training. To some people reading this a class of two nurses will seem very small, but to us who have watched the slow progress in the hospital work it is a matter of great encouragement. What a difference a few more nurses on the staff makes in the work of the hospital!

In the operating room at Jobat. Dr. Quinn, assisted by Mangtiya, nurses, Miss McConnell, Esther, and Grace.

It has been interesting to hear some of the reasons the girls gave for wanting to become nurses. Most of them said that they wanted to be able to serve their own people and to be able to help people in the villages who were sick.

When one is teaching nurses at home one has the satisfaction of knowing that at least some of what is being taught will penetrate to the minds of the students. Here we have many lessons in patience. After much repetition, when a question is asked one so often receives the answer, ''It does not come to me,''—and so we begin all over again. A few days ago I asked what was an important consideration in making beds. The one thing they all seemed to think about was that their corners should be straight. After helping them out as much as possible without answering the question, I finally got the answer from one girl that it was very important to see that the patient was comfortable.

Not only have we the privilege of teaching nursing, but along with this work we are endeavouring to teach the girls the privileges they have in witnessing to God's power to save souls, that the ultimate end is the winning of these people who have been entrusted to our care.

It has been interesting to me to hear the remarks made to patients as the nurses move around and minister to them. A few days ago I went in to the room of a patient suffering from tuberculosis. She began to tell me how much she liked the nurse who made her bed. She said that the nurse had told her how very beneficial fresh air, good food, rest and sunshine were for her, and that it was because she had been in *purdah* so long that she had become ill. I was encouraged to think that the nurses were passing on something of what they were being taught in their hygiene class.

We are looking forward with great anticipation to Miss MacMurchy's return; she will be able to add greatly to the teaching of the nurses.

We do want to try to create in our girls a desire to serve humanity, and to show them how important it is for them to have that spirit of goodness, understanding, kindliness, personality and good humour that makes them an asset to any community.

Will you kindly remember us as we seek to teach the girls, and as we continue to minister day by day to the patients in the hospital? While we see patients become interested in the Gospel message, we are aware that the enemy has his agents at work, but we know that prayer never fails, and we are counting on you.

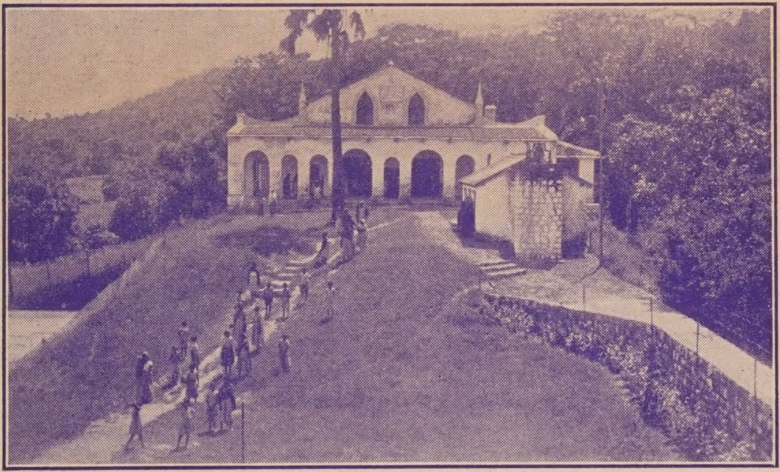
Who Is My Neighbour?

BY MISS ELLEN I. DOUGLAS, AMKHUT

IT is one o'clock in Amkhut. The big bell rings, sending the message over the hills and down the valleys to the Bhils who have already judged the time by the position of the sun and the crowing of the rooster. Classes are over for the day, and a hundred and forty care-free boys and girls run down the hill from the church-school to their homes and hostels, looking forward to the noon meal of curry and *chapattis* that awaits them.

The last cupboards are shut and locked and we, too, start for home, a number of small boys as usual carrying the keys, clock, books, etc. But what do we find on the verandah outside the office door? A group of children, with one of the teachers and a note from the missionary in Mendha.

Ah yes, now we recognize our visitors and quickly extend a welcome. The small boys recognize them, too, but there is no welcoming smile on their faces. In just the faintest whisper can be heard the word ''maether''. What depth of meaning is attached to that one word! *Maether,* sweeper, outcaste! If you eat with him you'll be defiled, and so become yourself an outcaste from all decent society. Thus India has taught her children to believe for hundreds of years, and this belief is deeply rooted in the smallest boy and girl. Surprising though it may seem, Christians even find it difficult to overcome this idea, and many are opposed to their being accepted by the Church, as it lowers the position of the Christians in the eyes of the world. What a burden, what a handicap is that of the low caste child from the time he is born throughout his whole life! At an early age he realizes his inferiority and is prepared to be despised and ill-treated by others.



School's out in Amkhut

The small group of children stand waiting. What will be done with them in this new boarding-school where they have come to stay? How will they be received by the children and teachers? True, they have been baptized and have just as much right in the hostel as anyone else, but they know only too well the possibilities for trouble. What attractive children they are! That little boy with his big smiling eyes and curly hair would win any heart. The girls have bright faces, too, but our eyes rest longest on the eldest boy. He is a tall lad, with a sensitive face. He looks most apprehensive of them all, and we share his fears. His name is now Manohar, but before his baptism he was known as Kuthriya (dog). Each child has now received his aluminium plate and coarse blanket, so off they go to the hostels. The hostel boys have made quick work of their noon meal and, as they are ready to go to work in the school garden, the new boys are sent along with them; so the first introductions are made.

It is now four o'clock, and again the big bell peals out, breaking into the hot stillness of the afternoon, this time calling the children from work back to the school for their daily study period. Manohar comes when the others do, but he comes alone. He is given his books and slate and sits down with the others to prepare his work for the following day. When the time comes to go he puts his books away and, with head held high, walks out all alone.

A bright new morning brings us back to school again, and brings us also into much more friendly relations with one another. Manohar finds his place with the fifth class children and soon we see the other boys helping him with his work. During the Bible period Manohar and Fateh Singh share a Bible, the Book resting on their knees as they sit cross-legged on the floor. Manohar looks happier now, and by the time the morning is over he can smile with the others. We are so relieved to see the boys all go off together, Manohar right at one with them, his place among them assured.

The children have accepted these newcomers with open arms, and that we consider a real victory for Christ, but what of the parents? For a few days it is reported that there is talk in the community; then one day a mother comes, clad in her ragged Bhili clothes and all the indignation at her command. She demands to know if sweeper children have been accepted into the school, and announces that she has come to remove her son from our midst. She is told that none are kept against their will and she may go and take her son if she wishes. Word is sent to Timothy, a nice boy about ten years of age. We are feeling rather sad about losing him when the message comes back that Timothy's mother may go home alone, for her son has no intention of leaving! Here is another rebuke to our little faith, and again we rejoice in the attitude of these babes in Christ, which has done a lot to settle the difficult problem.

The days and weeks pass by all too quickly, and soon we come to the quarterly tests. The usual excitement prevails in the school. Who came first in that examination? Who will be head of the class? At last the results are known, and in the fifth class Manohar's name appears at the top. There is little surprise at this, for all seem to realize that Manohar has always been ahead in his daily work. His two sisters and his little brother have also done well, coming either first or second in their classes.

How happy we missionaries are for these children whose place among us all is now more than ever assured! We pray that we may all increase in knowledge and love of God through this practical lesson in neighbourliness with these children, who are considered in this land to be the very least, but who in the Father's sight are very precious.

Christmas at the Cecilia Jeffrey

By Miss Evelyn Lamb

FEW events stand out in the memory of the average child more vividly than the festivities of the Christmas season. Our little Ojibways look forward to this season quite as eagerly as do the other children of the various countries, who have learned of Christ and the commemoration of His birthday.

Plans are made weeks ahead of Christmas Day; letters are sent out to the reserves, inviting all to come and partake of a Christmas dinner and enjoy the concert, in which every child takes part. Many busy fingers transform crepe paper, old costumes, cheese cloth, and tinsel into very becoming little angel dresses, costumes for drills, dialogues, and the pageant, ''The Christmas Story'', including costumes worn by the people of that day; life-size sheep were made for this. Then, too, Santa Claus must have his helpers packing parcels for his pack. When there must be gifts for 150 children, as well as for ex-pupils and their little ones, and poor mothers or widows, it requires many hours of careful thought as well as hours of parcelling and checking.

The furniture and backgrounds required for the concert are made by the children; animals such as horses, dogs, rabbits, sheep, pigs, elephants, donkeys, have all been made and stuffed by the children's busy hands. Materials used are old cardboard, old cotton, old pieces from clothing, with touches of paint or coloured chalk.

On Christmas Day the Indians from reserves fifty to a hundred and fifty miles away, travelling mostly on moccasined foot, perhaps on snowshoes, begin to arrive with the dawn. Every one who is able to come at all is sure to be here. Even mothers with babes a few days old come in for this day of days to see their children. Indian parents are very fond of their little ones, and in many cases this is the one time during the school year when they see their children. Of course, those nearby frequently visit the school over the week-end.

After breakfast each child visits with his or her parents, relatives and friends. I have seen a little twelve-year-old girl with tears running down her cheeks as she proudly held her baby sister in a moss bag for our approval, she was so overcome with joy. At dinner time the children are seated first, then the tables are cleared and relaid for the visitors, perhaps two or three times.

After dinner the children are sent up to the dormitories where their new clothes, neatly arranged on their beds, await them. After dressing they are assembled in the chapel. The guests are then ushered in and the programme begins at two o'clock, to last until about half-past four or five, as a rule. The friends from our Church, the Indian agent, and other guests of the school are seated at the front. There are speeches between scenes, both in English and in Ojibway, because frequently a chief will be asked to interpret.

After the programme Santa arrives, shaking hands as he goes up the crowded aisle, and calls upon the staff to assist him in unburdening the well loaded tree. When all have received their parcels, Santa leaves a large bag of small bags of candies, nuts, and oranges for the Principal to distribute. This over, all retire to the dining-room to visit, and later to eat.

For the remainder of the evening horns are heard above the gay chatter, the crackling of peanuts, and the popping of toy guns. After bed bell, prayers are said, and in a few minutes one could see rows of little black heads on the white pillows as tired children sleep peacefully after a very exciting, busy, and joyous day.

If all the busy workers in the various branches of the Women's Missionary Society of our Church could but experience the joy of seeing so many little people made happy on Christmas Day, a day which, before the contact of the Indians with Christianity, was just another day, like yesterday and to-morrow, they would be more than repaid for their kind and noble efforts.

The Changes Time Has Wrought

By Mr. H. Davidson, Kenora

SOME sixty years ago the pad, pad of moccasin-clad feet might have been heard around the shores of beautiful Round Lake, some three miles east of Kenora. At that time there was little evidence of the white man, other than a Hudson's Bay fort on Fort Island at the mouth of the Winnipeg River. The dance of the red men was then regularly heard and, contrary to belief, it is still heard on some of the reserves, away out on the Lake of the Woods.

When I visited the Cecilia Jeffrey Indian School at the annual Christmas celebration many thoughts flashed through my mind, as I saw evidence of the advance of time. The chapel of the school was crowded, literally packed, with Indians, old and young, of all ages and types, dressed in varying degrees of the garb of civilization, hair unkempt (on the part of the visitors), faces always stoical, expressionless. Papooses, however, uttered the same cries as do their white brothers and sisters of like ages.

The programme opened with the entire school grouped upon the platform singing in English three Christmas carols, directed by the Principal, Mr. E. W. Byers. These numbers were well sung, the boys' voices predominating, notwithstanding the fact that there appear to be an equal number of girl pupils. The school band, under the leadership of Mr. R. MacEachern, who recently joined the staff, played several selections during the afternoon. One must hear the band to fully appreciate this strong feature of the school; working under the severe handicap of yearly losing their older players, as the pupils reach the age of sixteen years, a great deal of patient teaching is necessary, but the band amply repays these efforts.

The primary boys did creditably an interesting little stunt. Three of the older lads, in native costume, performed an Indian dance, with an occasional war-whoop—''one could well imagine the pride of the parents, looking on without comment.'' Dick Redskye, a diminutive fellow with a big voice, recited the trials of ''Down on the Farm'', listing the day's duties. After a step dance, came the ''white man's'' dance; one boy being taken with stage fright, the other continued alone. One of the most attractive numbers was given by some little girls who, sitting in a semi-circle, each with a doll on her lap, sang ''Away in a Manger''—the ''manger'' being represented on the platform. Mary's eastern costume contrasted with the Indian dresses of the older girls; each face bore evidence of scrubbing, and the jet black hair, neatly combed, was tied with gaily coloured ribbon, so dear to the hearts of all little girls. One of the highlights of the programme, too, was ''Three Little Pigs'', acted and sung by the boys, one portraying an elderly farmer who tried to protect his pigs from the marauding wolf; for this the lads wore monster pigs' heads, fashioned and coloured most realistically by themselves. The older girls presented the ''Picture Album'', with a group singing Christmas carols in the background and other groups, appropriately dressed, representing Biblical scenes about the Nativity. This was exceptionally well done, and a great deal of credit goes to the teachers responsible. Perhaps the most striking number of the whole entertainment was ''Christmas Everywhere'', pupils representing different nations telling how Christmas is celebrated in their lands. This presentation, for which the dresses and uniforms were all made in the school, must have brought a great message to the many parents and friends present.

Then came the long-looked-for event of the day—the boisterous arrival of dear old Santa Claus, who distributed gifts to all the pupils. Thus was the day of rejoicing completed.

Serving as a back drop to the stage was a work of art, a copy in crayon on brown wrapping paper of Holman Hunt's, ''Behold, I stand at the door and knock''. These Indian pupils have the facility of giving great expression to the features of their subjects, and this work, done by lads under sixteen years of age, shows great promise; it would have to be seen to be appreciated.

Might I add that a very patient and painstaking work is being done in this school amongst these boys and girls, the results of which no one might even venture to predict. A greater recognition of the efforts of the staff of willing workers is long overdue. Many of these pupils have voluntarily come forward and accepted Christ as King and personal Saviour; let us all pray that this great good work may be continued, and followed up when these pupils return to their reserves.

Prayer

ETERNAL God, our Loving Heavenly Father, Thou who art the Hearer and Answerer of prayer, we come into Thy presence in the name of Thy Son, our Saviour Jesus Christ. We pray Thee to help us by Thy Holy Spirit that the confessions, thanksgiving, and intercession we offer may be wholly according to Thy will.

As we humbly confess our sins, our Father, our hearts go out to Thee in wonder at Thy great mercy, for we are so prone to wander from Thy teaching and follow our own waywardness, and with thankfulness for Thy many mercies we would praise Thee above all for Thy great heart of forgiving love. We pray that more and more we may yield ourselves and our wills to Thee.

We ask Thee to bless the work of our Women's Missionary Society in all its departments. We pray for guidance and for wisdom in making plans. May we ever bring to our meetings the proper spirit of service and endeavour, and better appreciate our opportunities. We ask for a revival of missionary zeal throughout the Church. Bless the little companies of workers gathered here and there throughout our country. Be very near to the leaders in our girls' work and in our Mission Bands. Bless all parents; may all remember vows made to train the little ones in the nurture and admonition of the Lord. Bless our missionaries at home and abroad and those among whom they work. Come to the sick with healing in Thy wings, and sanctify all sorrow.

As the Easter season draws near, we pray that Thou wouldst speak words of courage and cheer to our women, as to the women on that early Resurrection morning, and grant us their joy of service. Hasten the time when the Easter message shall really touch the hearts of Thy children, and the Christian Church rise to her wonderful privilege.

We ask this in the name of our risen and triumphant Lord. Amen.

Down to the grave He went, like other men.
But He has conquered death; He is alive,—
Is with us, and will never leave us more!
Rejoice, dear friend, for Christ is risen indeed!
—*Ina Kitson Clark.*

Lantern Slides

By Mrs. N. A. MacEachern

TWO new junior sets of slides have been prepared, one on our Church's work in Manchuria and the other on Formosa. These are junior sets, first because they were prepared primarily for young folk, and secondly because they are small sets, containing only ten slides each. We have already issued two junior sets on our fields in India, one on the Bhil Field and one on the Jhansi Field, but the experience with these sets has been that those requesting them have asked for both sets, explaining that the one is not large enough for their programme. May we here draw attention to the fact that these small sets have been prepared in answer to specific requests from Sunday Schools, where ten or fifteen minutes only is allowed for the lesson period and where lantern slides are to be used periodically to facilitate having mission study in the Department in addition to regular class study, and from Mission Bands, where a few slides are desired to supplement the study programme. Therefore the Lantern Slide Committee is anxious that all who require slides for a fuller programme use the larger sets which are available on the various mission fields, leaving the junior sets free to be used by those wishing a small set.

Sets of Lantern Slides Available	*No. of slides*
1. Land of the Rising Sun (Japan)	50
2. From Ocean Unto Ocean (Canada)	50
3. Formosa, Gem of the Orient	60
4. Land of Light and Shadow (India)	32
(16 slides on each field)	
5. Little Brown Brother (Canadian Indians)	22
6. What Our Church is Doing at Home and Abroad	37
7. Churches and Institutions (Canada)	64
8. British Guiana	60
9. Thirty Years in Bhil Land, India	54
10. Across India and the Gwalior Mission, India	60
(The earlier work of the Jhansi Field)	
11. Manchuria	60
12. Formosa	50
13. Dr. Jessie MacBean (Hackett Medical College, Canton)	20
14. Pioneer Work in the New North	55
15. Pathfinders in the Great Northwest	35
For Junior Groups	
1. Cherry Blossom Land (Japan)	26
2. Over the Sea to Formosa	24
3. Happy Days in India	20

4. Mildred Soutar and the M. G. Abey Memorial Home, Amkhut	20

Junior Sets for Sabbath Schools and Mission Bands

1. Bhil Field, India	10
2. Jhansi Field, India	10
3. Manchuria	10
4. Formosa	10

Any of the above sets may be obtained from the Provincial Secretaries. There is no charge except the transportation both ways, if sets are returned immediately after being used, and the cost of slide in case of breakage. A brief lecturette is provided with each set, and additional information may be found in the Church publications. Send applications early and please return promptly.

Provincial Secretaries

Alberta—Mrs. G. Metcalfe, 1305 - 11th St., Calgary, Alberta.

British Columbia—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Manitoba and Saskatchewan—Mrs. D. Duncan, 830 - 6th St., Brandon, Manitoba.

Ontario—Mrs. E. F. Perry, 159 Mavety St., Toronto, Ontario.

Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal, Quebec.

Maritime Provinces—Mrs. S. W. McCulloch, 664 Prince Street, Truro, N.S.

Youth Criticises

. . . It is a dreadful mistake to suppose that young people will be won for Christ by the petty expedient of ''social attractions''. It is not only bad psychology, but utterly un-Christian. Christ left no doubt in the mind of the rich young ruler as to what would be required of him as a disciple, and so it ought to be in the Christian Church.

Wherefore let us put aside all second-best standards and third-rate methods, and return to the first principles of Christ. Let us put prayer before procedure and Bible Study before Badminton. Let us put fellowship before funds, and missionary interest before musical items. And let us banish from our midst the ridiculous paradox of the Vote of Thanks, by which we begin to commend ourselves for the least that we have done, when all the time we should be down on our knees asking forgiveness for all that we have left undone. Only when we learn to do this can we presume to call ourselves the Body of Christ, and only then will the youth of the Church realize that the Christian Faith is worth living and dying for.

—From an article by a ''Young Church Member'' in *Life and Work.*

OUR LETTER BOX

Christmas at Birtle

Indian Residential School, Birtle, Manitoba.

. . . From the beginning of November until the twenty-first of December we worked on the Christmas concert. Miss Beggs' lantern drill was beautiful. To-morrow night it is to be repeated in town. Mr. Ingaldson's ghost drill was the best I've seen of its kind, and Miss Todd's "Fairy Goodwill" was very clever. Mrs. Dunn's little girls sang and Mr. Hough and Mrs. Cruickshank had three numbers. Miss MacKay managed a club-swinging drill with an amazingly small amount of time to practise. Her girls had never seen clubs before. My part was "Cinderella" in four acts . . . Cinderella was my little dispensary girl . . . The next night her father came to the dispensary to see if we would do something for his eyes . . . I was very glad that he had seen his little daughter as Cinderella.

We were in the midst of piles of half-made costumes when on the sixteenth of December Dr. Wall came and we had a Trachoma clinic. The copper stick treatments went up from about twenty to sixty-seven a week. He was pleased with the progress made . . . We have pounced down on the Trachoma, determined to stamp it out if possible. Dr. Wall tells of a place in British Columbia where ninety per cent. of the people are infected.

We had a better time than usual during the Christmas holidays, the great sorrow being that Frances (Miss Lockhart) was going away, and we would miss her very much. We had a party, planned by Miss MacKay, which went off well.

The school inspector was here the day before Dr. Wall came. He looked into my two-year course of Mothercraft (adapted to Indians). He is going to tell the Department of Indian Affairs that we are doing what they have requested along that line. Just now we are in the middle of Home Nursing.

—*Kathleen Stewart.*

Training Indian Nurses

Jobat, India.

. . . Now we are concentrating on more extensive work in clinics in the hospital. Miss MacMurchy will not have much time for it when I leave as the teaching work will all be on her shoulders, as well as administration, supervising, etc. I have told the girls I am going to give them some intensive teaching this month as I want to get them through their first year nursing, hygiene, and materia medica before I have to think about getting ready for furlough. I was glad to get through with their preliminary examinations before the girls arrived as I was not quite so tied down after that. I had three classes a day with all my other work thrown in, for July, August and September. When Dr. Quinn came back I asked him if he would teach anatomy and physiology, which he is doing. Miss MacMurchy is reviewing their anatomy with the girls. It is so lovely to feel that we are really making progress. The past two years have meant decided progress and we are hoping for much more. We have been receiving many words of commendation of late, which encourages us. Some visitors told us they had never been in an Indian hospital where the patients looked so clean. They wondered *how* we did it. Someone asked Hudson Taylor what he considered was the most necessary thing in a missionary. His answer was ''Patience''. They asked what was the second essential thing; his reply was ''Patience''. And we have proved it to be true. Patience first and last, and all the way through.

In November I had the privilege of attending quite a large convention in Nagpur; the theme was ''Forward From Tambaram''. I was very much enthused during the convention and the climax was when I visited Jhansi on my return and spent one day in their convention. It was all most encouraging. It was really very exhilarating to me to be at these meetings.

—*Isabel McConnell.*

News from Formosa

Taihoku, Formosa.

I AM quite busy again with my various groups, and am finding life very interesting, so much so that the things of the summer seem just like a dream. However, I am feeling the good of my vacation in that I have lots of energy to carry on my work and I am hoping the results last for a long time.

We were all thrilled with the thoughtful gift which came to us all from the Council Executive for Christmas . . . We appreciate to the full your desire to make our Christmas a special one, and now that it is past, I should like to tell you a little about it.

We decided that our share of the gift would be used to buy the food for our Christmas dinner, so we had a big turkey, and also a capon, for we had sixteen seated at the table. Mr. and Mrs. Mackay were with us for the dinner, for the first time since I have been in Formosa, as they usually have their own family dinner; and Mr. and Mrs. Dickson, Ronnie and Marilyn, and their two guests from Kobe, Mr. and Mrs. Stubbs. Then we had two people from the community who would have been alone for their Christmas dinner and six of us Women's Missionary Society workers. Unfortunately, Dr. and Mrs. Bews had made plans for their own dinner and had invited other guests, including Miss Weir, so they were not with us. However, they, too, shared in your gift as we did. I had brought out some raisins, currants, and peel with me, as had Mrs. Mackay, and Miss Douglas used them and made a very nice pudding, which every one enjoyed very much, even to the second-helping stage. We finished off the meal with fruit and coffee, and Canadian chocolates, and we all rose from the table with that nice feeling of content one has when the inward man is completely and satisfactorily taken care of.

We sent small shares of your gift to quite a number of needy folk. Included in the number were quite a few preachers' wives; as they are having a hard time to make ends meet, we felt it would brighten up their homes a bit at this time of the year when people's hearts should be happy and joyful. Gifts were also sent to the Beggars' Home, and the Home for the Old People, so I hope you can picture all the joy and happiness you were able to spread by your thoughtfulness and graciousness.

The evening of Christmas Day we were all invited to the American Consulate for carol singing. As a group of eight of us had practised a few carols in harmony we performed for the others, and the rest of the time we all sang together, and in harmony, too. Mr. Stubbs, one of our guests from Kobe, has a splendid voice, and he used it very generously for us while he was here. Also Mrs. Warner, the wife of the American Consul, has a beautiful voice, and she also sang several times for us, and that night as we were going to bed, we each felt that this Christmas Day had been one of the very nicest we had had out here. I should like to assure you and all the others of the Council Executive that we had a wonderful day, and thank you all so much for your part in it.

—*Margaret Ramsay.*

Taihoku, Formosa.

THE classes here in the city are continuing about as usual, and I am still enjoying the fellowship with the Formosan young people in the two choirs to which I belong. Since September I have been teaching one of the classes in the Women's School in Tansui. In the intervals I prepare my lessons for the Japanese classes and, since the autumn, have been studying Chinese eight hours a week. It is very interesting but, having to use two languages besides one's own, is very confusing at times.

Last summer I spent a very enjoyable holiday at a mountain lake resort in Japan. However, on the return journey we ran into a typhoon of rather alarming intensity which not only delayed us a whole day but also made us feel as though the Island of Taiwan were rocking for several days after we got back.

I would ask for your prayers for the Christian Church in Formosa.

The problems are many and great, but ''more things are wrought by prayer than this world dreams of.''

—*Ruth L. Heighton.*

Taihoku, Formosa.

. . . Our Christian work progresses well despite temporary obstacles. There is a deep rich content in being able to do the work one wants to do. Rifted through that content, however, there is discontent, too, that we have not done more, and an ache of inadequacy.

It is now twelve years since we came to this land, and clearer than ever before us and heavier than ever above us looms the work we have not done and cannot do. We cannot lift four hundred million or even four million people to a higher standard of living and thinking in one life-time; our income, stretched and stretched again until it becomes taut and breaks, will not reach all the people who have urgent need for it; our lives, stretched and stretched again until they too come near to breaking, cannot reach all the lives we should reach with a helping hand, and even our will to prayer cannot cover all the people we would wish to reach in loving consideration. We must pass hundreds of undernourished and ill-cared-for children that our hungry arms long to gather in that we may give them all the things their precious little bodies require. In our inmost heart ever the strain of the contrast of what we can do compared with what remains to be done beats against our spirit restlessly as the ocean waves pound unceasingly against some lonely ocean shore. It would be easier, perhaps, to deliberately cultivate a little callous indifference to the needs of those around us, but I can conceive of no greater tragedy. I would rather say, while knowing full well the cost of the answer:

Stab my soul fiercely with others' pain,
Let me walk seeing horror and strain.
Let my hands, groping, find other hands.
Give me the heart that divines, understands.

Besides this ache of inadequacy, we have one other disturbing factor, and that is the need for urgency. We seem to be always doing our work with one eye on the clock of world events, ''The time is short'', the clock seems to tick. ''The door of freedom to worship God has been closed in many countries. Hurry, hurry, hurry, to reach as many people as possible with God's message of love, before the door, too, slams in your face.''

We are all well here. The children study every day, usually happily, and seem to be making progress consistent with their age, as far as I can make out from books and grade-goals received from home. . . .

Above the war-torn and unhappy world, above homes that are bereft and sad, the angels must be wistfully, wishfully, singing their strain of goodwill and love and peace, hoping that some day the nations will really hearken and understand. As Christmas draws near, our longings are one with the angels', that God's good time of peace will come soon upon the earth. *—(Mrs. James) Lillian R. Dickson.*

Tansui, Formosa.

THIS year when all around the world is distress we still have the joy of looking up in thanksgiving for the Saviour who will some day come and establish peace on earth.

In September I returned from Japan where many months had been spent in language study. Many changes have taken place in Formosa, some amusing and others the opposite. A few years ago when on a bus one was in danger of being pecked by spry ducks or crawled over by slimy eels. The other day, however, when a young girl wished to get on the bus carrying a squawking hen, probably to be a gift to her mother, she was not allowed to do so. The mixture of languages causes many interesting incidents. Bewildered old ladies behold young bus girls giving out instructions in long Japanese sentences, etc.

We are more concerned about the tests which come to the Christians, in circumstances which require a deep abiding faith in the Heavenly Father and the Truth of His Word. Please continue to pray that our people may have such faith. Although many, many people have not yet heard the Gospel, it seems to me that the main task for us now is to seek guidance and strength from the Lord to be able to so instruct those who have already named His name that their faith may be more steadfast.

At present part of my work is visiting in the mission hospital, learning to know the patients, helping them to learn to read the print with which they may read the Bible, and calling on some ex-patients in the hope that their interest in the message given at the hospital may be continued. Of course, the language study never ends; soon a teacher may come from Japan to help us in this. *—Alma M. Burdick.*

Tansui, Formosa.

ONE evening when I was out for a walk I found a woman who was suffering and had no money for the doctor. She was standing by the side of the road holding her hand in front of her all wrapped in leaves and green grass cut up very fine, which is supposed to be a good ointment for all kinds of sores. I stopped and spoke to her and she immediately told me all about herself. Her hand had been sore for more than a month and she had no husband and no money, only a daughter who is earning two yen a month as cook in a Japanese family. I told her to come to the house the next morning, but the next day Miss Burdick took her to the hospital and she was there two weeks. Since coming back, she has been to the house every day to have her hand dressed and it is better, but far from well yet. At her own suggestion she came to church with us on Sunday and yesterday when I was doing her hand I asked her if she had understood and she said no, but she wanted to learn and she wanted her daughter to learn to read and every day when she comes we teach her to read the Bible and sing the hymns. That is all so far, but I am quite sure that she is one of the chosen, else why did I speak to her? However, her story is so very typical that I tell it here.

This year I am in charge of our Women's School, during the absence of Miss Adams on furlough, and besides I have a kindergarten and a budding playground to keep an eye on. Then, too, I have the Women's Missionary Society's books and some English pupils to take up my spare time, to say nothing of committees. I do not usually teach English, but three of my pupils are young men who really need it in their work and another is a nice young man who I hope will come to believe. He has just had one or two lessons, but I gave him a Gospel of Luke last night in Japanese and I hope he will read it and want more. I have an English Bible class, too, one night a week, which is always fairly well attended, but there are not so many people in a small place like this who want English.

This is a trying time for ''younger'' Christians everywhere and many a test of faith comes to them which would be hard for much older Christians to meet. We who have generations of Christian teaching behind us need a great deal of imagination to be able to put ourselves in their places. The Christians here need all our help and prayers in building up the church in Formosa. —*Dorothy Douglas.*

Tansui, Formosa.

WE have been back here four weeks to-day. One of the Women's School teachers had to go to the hospital for an operation, and I have fallen heir, temporarily, to her Old and New Testament classes with the lower class, which is a very welcome task.

On Monday of this week the annual meeting of the Formosan Women's Missionary Society was held. I went for the afternoon only, but met any number of friends and met some new members as well. I could not but compare that gathering with, say, the Provincial at Hamilton. Here if you were to divide the three score years and ten of man's allotted span into five-year periods from birth on, there were representatives of every one of the five-year terms. Every age, in short, from infancy to old age was there, and not a few men hovering around into the bargain. It makes a very delightful and much more approachable group than does our Canadian way of sorting out according to age, to my way of thinking. At such a gathering, little children and fresh-faced teen-age and twenty-year-olds have a chance to hear and see those of ripe experience. Everybody seemed to enjoy the meeting anyway. However, I know that at the Provincial things move with a precision and a swiftness somewhat lacking here.

(Mrs. G. W.) Jean Ross Mackay.

Publications Department

By Margaret Ness

A book is a friend!

Missionary. Do you need help in meeting such statements as: ''One religion is as good as another'', ''There is more need at home'', ''It spoils the natives'', ''It fosters imperialism'', ''We can't afford it''? Then read **Who Claims the World?** (30 cents), for it does answer these objections to missions in a popular and vivid way. And if you wish a further proof of the value of Christian missions, turn to **Chinese Christians Face Their War** (10 cents) and see how the young Church in China has ''not only survived the tidal flow of national catastrophe; it has added a new page to the great story of Christian achievement.''

Devotional. At the Presbyterial meetings already held, **Prelude to Prayer** (15 cents) has seemed to rouse a great deal of interest. So valuable did the Publications Committee consider the booklet with its many references and quotations that copies have been sent to our two hospitals and our nursing home for distribution. For those groups and individual members who desire a book of prayers, we suggest **Missionary Prayers and Hymns** (10 cents), and for those wishing to teach prayers to young children, **All Our Days** (10 cents) and **All Our Friends** (10 cents) or the attractive booklets **Simple Prayers for Little Folks** (10 cents) and **Morning and Evening Prayers** (10 cents), each booklet containing ten prayers.

Story. The scene of **The Veil** by Yvonne St. Claire (35 cents) is laid in Jerusalem at the time of the Crucifixion; it concerns the story of Loyola and Stephenas who became followers of Jesus.

Meditation. In **The Lord of All** by the Rev. J. B. Maclean, D.D., of Huntingdon, Quebec, three of the scenes in the dramatic story of our Lord are depicted ''suggestive of the magnetic power with which His personality was divinely charged,''—those having to do with the Magi, some Greeks, the dying thief. Price 35c.

Our Church. The Church of Scotland has issued in booklet form the address delivered by Lord Tweedsmuir at Montreal in 1937 to the General Council of the Alliance of Reformed Churches holding the Presbyterian system. The book is called **Presbyterianism** and sells for 10 cents.

Any groups wishing the **Call To Prayer** cards mentioned in the first editorial note in the January *Glad Tidings* may obtain these free by writing to the Publications Department.

Easter envelopes 100 for 35c; 25 for 9c.

Important News. Mrs. Goforth's story of her own life, called **Climbing,** is in the process of publication. Everyone will want a copy, so watch for further information regarding date of publication and price.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

WHAT SHALL WE STUDY?

WE have been asked the above question a number of times in the last few weeks and we would remind you that a list of the Young Women's studies appeared on this page in the September *Glad Tidings.*

One of the studies, prepared this year for Young Women's groups, is entitled "All Canadian" and is priced at 75 cents. It is a new study of our national work and is entirely different from our former Canada studies. For example, this study tells of the new hospitals at Rocky Mountain House, Alberta, and Weirdale, Saskatchewan; the new frontier fields at Kirkland Lake, Ontario, and at Val d'Or, Quebec; and other new work that has been opened up during the past few years.

Some of the points it brings out are: the complexity of Canada's problems; the numerous vari-coloured strands which must be woven into her national life, if we are to achieve any sort of harmony; the recognition of conditions peculiar to certain localities; the implications of world-wide situations which we, isolated as we seem to be, cannot entirely escape or disregard, and the opportunities of the Church.

A programme guide and all the necessary material for six meetings are provided. This material includes four mimeographed articles, three on our work among New Canadians, under the headings, Introduction, Ukrainians in Canada, Hungarians in Canada, and one on French Mission Work. The topics of the meetings are (1) The Democratic Pattern; (2 and 3) Many Flags; (4) Nation Building; (5) Social Progress; (6) New Frontiers.

Detailed information about the other studies that are available for the Young Women's groups may be obtained from Miss T. Negoro, Room 800, 100 Adelaide St. W., Toronto.

Let us help you plan your devotional and study periods.

Reading Fellowship

We are pleased to report that the following groups have enrolled in the Reading Fellowship: Daughters of St. Andrew's, Windsor, Ontario; Young Women's Auxiliary, Nashville, Ontario; Young Women's Auxiliary, Lenore, Manitoba.

In the dark silence of her chambers low,
March works out sweeter things than mortals know. . .

For all the sweet beginnings of the spring
Beneath her cold brown breast lie fluttering.
—*Mae Riley Smith.*

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

ONCE again it is Easter time—a time of gladness, joy and hope, when through a weary world the whisper runs, like the soft kiss of a balmy breeze after a day of storm, ''Christ is risen!'' Through the stress and strain of living the words come to us with a refreshing vigour and truly they have ''healing in their wings''.

The hymns we sing at Easter are songs of joy and gladness, and rightly so, because with the Resurrection we know that the agony of Gethsemane has passed, Calvary has been conquered, and in the glory of the Resurrection Christ stands before the world as the One who has triumphed over death and the grave and who lives to help men and women to live because He has suffered all that they can suffer, has suffered, endured, and conquered.

Easter speaks to us of ''newness of life''. All around us we can see the trees that for so long have seemed to be dead putting forth their leaves; the seemingly dead, brown, bare earth becomes carpeted with myriad blades of grass, and we see the first green shoots of the bulbs that we planted in the fall break through the crust of loam, not only brightening the scene with their colour but also kindling hope that the flowers will follow. All the world is bright with the hope of brighter days to come.

The message of spring strikes a responsive chord in each one of us. We believe the promise that it brings and eagerly we look forward to the miracle that has never yet failed, to the fulfilment of the promise, ''Seed-time and harvest shall not fail,'' and we have never yet been disappointed. We may be able to appreciate this but yet fail to realize that the resurrection has anything to do with us personally, and yet is it not true that, if the resurrection with its promise of ''newness of life'' does not apply to each one of us personally, it cannot be effective for the world at large? ''Tell my disciples—and Peter,'' makes the message personal to every one, and if we are to pass the message on to others we must first make sure that we have made it our own; the ''newness of life'' is ours for the taking; the power which came to the disciples is ours for the asking. The world is waiting to-day for a message of hope. We who believe have the task of translating to the world the hope of the risen Christ who came to ''make all things new''.

Chorus of Disciples

Has He, victoriously,
Burst from the vaulted
Grave, and all gloriously
Now sits exalted?
Is He, in glow of birth,
Rapture creative near?
Ah! to the woe of earth
Still are we native here.
We His aspiring
Followers, Him we miss:
Weeping, desiring,
Master, Thy bliss.

Chorus of Angels

Christ is arisen
Out of corruption's womb:
Burst ye the prison,
Break from your gloom!
Praising and pleading Him,
Lovingly needing Him,
Brotherly feeding Him,
Preaching and speeding Him,
Blessing, succeeding Him,
Thus is the Master near,—
Thus is He here.

—*Faust,* translated by Bishop Taylor.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

PROGRAMME FOR THE EASTER MEETING

PREPARED BY MISS PELTON

Service Theme: **Life**

[PREPARATION:

Ask your Mission Banders to bring some old magazines from home to a work meeting. If your expense funds will permit, buy enough bristol board to allow each child a piece about one foot square. If not practical to purchase bristol board, secure as fine cardboard as you can. Then at the work meeting instruct the children to look through their magazines for pictures that have something in them which reminds them of Easter. Perhaps it might be a picture with spring flowers in it, or one with chickens—anything that suggests Easter. Ask them to cut out these pictures and paste them on the bristol or cardboard with which you will supply them. Each might give his or her picture a name.

For your Easter meeting pin the pictures on the wall or place them in some way about the room as decoration. At the beginning of the meeting the leader could ask the children why they have chosen their pictures and through discussion prepare them for the theme of the Easter service.]

DISCUSSION OF PICTURES.

HYMN 744 (To be read or recited by a member of the Band).

PRAYER (in unison)—Our Father, which art in heaven, we Thy little children thank Thee for Thy great love to us and to all children everywhere. We are so glad that in Jesus is our true life. Fill our hearts with Thy love at this Easter season, and cleanse our minds and hearts from all that is not pleasing to Thee. We ask this in Jesus' Name. Amen.

SCRIPTURE—St. Luke, Chapter 24: verses 1 to 9 (Memory verses 6 and 7).

HYMN 745.

READING (The following verse to be read by the Leader or a member of the Band)—

Bulbs

I've put my bulbs in coloured bowls and hidden them away—Inside my cupboard, where they cannot see the light of day—I've put them in the soft black mould as cosy as can be—and in the quiet darkness they will work their mystery . . . And when all things lie lifeless locked in winter's frozen sleep—inside my cupboard one sweet day a pale green tip will peep. I'll bring them out into the light and set them in my room—and silently and secretly they'll grow and bud and bloom—the grey old house will waken from its drowsy slumbering, to find the rooms ablaze with flowers, as if it were the Spring! . . . With daffodils and hyacinths, narcissi, tulips too—a flaring mass of loveliness in gold and pink and blue—And I shall smile, remembering my small part in the show—For though we plant and tend the bulbs—it's God that makes them grow!—Patience Strong.

STORY—The Boy Who Discovered Spring (The Leaders' Corner).

READING (The following verse to be read by the Leader or by a member of the Band)—

Your Place

Is your place a small place?
Tend it with care!—
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.—John Oxenham.

HYMN 722 (followed by the Lord's Prayer, in unison).

♧ ♧ ♧ ♧

Note—The Publications Department regrets that in the January 1940 issue of *The Leaders' Corner* two errors occurred: there was a mistake in the printing of the music (a bar, fifth from the end, was repeated) and four lines were omitted at the bottom of page 8 in the Valentine story. May we express our regrets to Mrs. Perkins and Miss MacBeth who so kindly gave us the material and may we say to the leaders how sorry we are for the inconvenience we realize these mistakes will have caused?

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

EDMONTON P.S.—"Let us now praise", not famous men, but a few of the faithful Women's Missionary Society workers who have recently been honoured by their associates. We would record tribute paid at the January meeting of Strathcona Auxiliary to the memory of Mrs. G. W. Hazlett, a life member, who passed away on December 18th. In December this Auxiliary, too, honoured their Welcome and Welfare and Press Secretary, Mrs. J. Anderson. Westmount Auxiliary, whose new President is Mrs. W. J. Young, made a presentation to Mrs. A. Paterson, who had served nine years in that office. Excellent work in oversight of income and expenditure, as well as general interest in the work of First Church Auxiliary, has won appreciation for Mrs. A. B. McKenzie, Treasurer. It is worthy of note, too, that the Home Helpers of that Auxiliary exceeded last year's excellent givings, an achievement reflecting honour on faithful quarterly visitors and collectors.

Calgary P.S.—Calgary's "flowers for the living" include the Honorary Presidency conferred by Calgary Presbyterial on Mrs. J. J. Rutherford, who for over thirty years has been associated with St. Andrew's Church and Auxiliary, and a presentation by Group 6 of Grace Auxiliary to Mrs. G. McKenzie, who doubles and trebles her missionary interest in the winter months, to offset the rest of the year when she is on a distant farm.

Grace Church Young Women's Auxiliary opened the new year with a delightful supper meeting, at which the Rev. Mr. Kennedy of High River was the speaker. The annual report was received with much satisfaction, not the least of which was in having over-subscribed their missionary allocation. Miss Margaret Francis was re-elected President.

Anticipating three other Presbyterial annual meetings to be reported next month, the programme committee for Calgary Presbyterial presents this outline of their meetings arranged for January 30th and 31st. Prominence has been given to Miss Adams' addresses at three sessions. The Tuesday evening prayer service, at which Miss Adams has been asked to speak on the value to the missionary of prayer of the members at the home base, will again be devoted largely to prayer for the individual workers at home and overseas, with mention of their special needs. At the Wednesday sessions, Miss P. Lamont will conduct Bible Study, and in the matter of reports, the grouping of related departments has been worked out for clarity and practical information.

An instance of this is the Panel Discussion being arranged among the Secretaries of Mission Bands, Girls' Organizations, and Young Women's Societies. At the public meeting on Wednesday evening Miss Adams will speak on her work, as well as in the afternoon, the devotions will be in charge of the Young Women's Auxiliaries, and there will be a prepared broadcast on the outstanding events in connection with the work of 1939. The city ministers have been invited to meet Miss Adams at the Wednesday evening banquet, and later in the week it is planned to have a Mission Band rally, and also a social afternoon at the home of Mrs. R. S. Gibson. During her week in Calgary, Miss Adams will be the guest of Mrs. T. Rodger at the Knox Manse.

Red Deer P.S.—The new minister at Red Deer is the Rev. R. H. Williams, formerly of St. Andrew's, Calgary. Mrs. Williams was a Vice-President of Calgary Presbyterial, and an Auxiliary President.

BRITISH COLUMBIA

MRS. J. C. MCLEAN-BELL, 211 EAST 28TH STREET, NORTH VANCOUVER,
PRESS SECRETARY

THE Provincial annual meeting will be held on March 13th and 14th in Central Church, Vancouver. At the January Board meeting the Treasurer reported $5,193 sent to the General Fund for 1939. Miss Violet Tennant, Girls' Work Secretary of our Church, spoke to the members, giving a very encouraging report of the girls' groups in the province, especially in the interior, in the Kootenay Presbyterial.

Victoria P.S.—At the annual meeting of St. Andrew's Auxiliary, Victoria, on December 18th, Miss Tennant gave a most interesting address on India, describing places she had visited and telling of the great work being done by our missionaries in that country.

Westminster P.S.—Mrs. Robert Pollock was chosen President of the Presbyterial at its 25th annual meeting, on January 23rd in Mount Pleasant Church, Vancouver. Mrs. Thos. Oswald is Honorary President and Mrs. A. E. Vert Honorary Vice-President; Vice-Presidents, Mrs. Thos. Deas and Mrs. W. J. Murdock; new Secretaries: Recording, Mrs. W. J. McFadden; Corresponding, Miss Jean Morrice; Young Women's, Mrs. W. J. Murdock; Assistant, Miss N. Dougal; Assistant Mission Band, Mrs. Creelman; Supply, Mrs. C. Shaw and Mrs. Holden; Library, Mrs. Coleridge; Welcome and Welfare, Mrs. J. E. Fitzgerald; Press, Mrs. E. E. Cox. Delegates numbered 149 and reports of departments showed increased work during the past year. Literature was sent to remote places, hospitals, sea-men's missions, and to shut-ins; garments and other needed articles were sent to various schools. The Auxiliaries have doubled their efforts during the past few months to include war work as well as the usual home and missionary work of other years.

The retiring President, Mrs. D. A. Fowlie, told of visiting all branches and finding that the units co-operated with one another in the work. Miss Violet Tennant of Toronto spoke of her recent visit to India, describing daily life in that country. She urged the members to accept channels now open for mission work there. She also spoke to the young people on the Madras conference, and answered questions about it.

The girls of St. Stephen's, North Vancouver, were privileged on January 18th to have Miss Tennant speak to them. Her talk was very helpful to the girls and an inspiration to go forward. At tea the girls had the opportunity of talking to Miss Tennant.

Richmond Auxiliary regrets to report the death of Mrs. Loomer, a valued member and former President. The Auxiliary's allocation for 1939 was fully subscribed.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

SUPERIOR P.S.—The report of the Treasurer, Mrs. Webb, given at the annual executive meeting of the Presbyterial held in First Church, Port Arthur, was most encouraging, showing substantial increases in all departments. Miss Smellie urged all present to attend the World Day of Prayer service and make every effort to have others attend because of the need of prayer in these days.

Winnipeg P.S.—The Sunday School room of Knox Church, Selkirk, was crowded to capacity on the evening of December 11th when the Mission Band held its Thank-offering meeting. The members had invited their friends and 132 children and 29 adults were present. The President, Susanne Robertson, presided and the Secretary, Christine Newman, gave a report of the year's work. After a devotional period conducted by Band members, Miss Hazel Macdonald, deaconess, of Winnipeg gave an illustrated story of our work on the Jhansi and Bhil fields in India. Rewards were presented to three members for perfect attendance in 1939, to two members absent only one day, and to one member absent two days. Another pleasing feature was the naming of the books of the Bible by about twelve members, many of whom were Juniors. Much credit is due Miss Nixon and her assistant, Mrs. Gilhuly. The Rev. James Clarke pronounced the benediction. The offering received at this meeting enabled the Band to meet its allocation in full.

It might be helpful to other Mission Band leaders to know how this Band was served refreshments: each child was handed a paper bag containing one plain sandwich, two cookies, one piece of cake, and a small candy sucker.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

THE annual meeting of the Ontario Provincial Society will be held in Knox Church, Toronto, on Tuesday, Wednesday, and Thursday, April 16, 17, 18. Requests for billets must be sent by April 1st to the Secretary of the Billeting Committee, Mrs. H. Keefer, 8 Bonfield Avenue, Toronto. Members of the Board, including Presbyterial Presidents, wishing their railway tickets in advance will please write to the Railway Secretary, Mrs. J. Hill, 52 Queen Mary Drive, Toronto, not later than April 1st, stating by what railway they wish to travel.

The Golden Jubilee of the Home Helpers Department will be observed at the annual Provincial meeting. The Scattered Helpers, organized in the Woman's Foreign Missionary Society in 1889 at the suggestion of Mrs. John Thorburn of Ottawa, and the Home Helpers begun in the Women's Home Missionary Society in 1907 as suggested by Mrs. James Logie of Toronto, hold a splendid record of achievement. A highlight of the programme will be the history of this department which is quietly and efficiently contributing in no small measure to the life and work of our Society.

Notice to Presbyterial Treasurers—Attention is again drawn to change of address—Convener of Special Retiring Fund—Mrs. V. A. Smith, 20 Boulton Drive, Toronto.

Enthusiastic annual meetings were held in the Presbyterials of Lanark and Renfrew, Chatham, Paris, Huron, London, Stratford and Peterborough. At the Lanark and Renfrew meeting in St. Andrew's Church, Perth, advances were noted in many departments. Mrs. V. A. Smith of Toronto was the principal speaker, and the Rev. H. A. Berlis brought greetings from Presbytery. Miss Bertha V. McEwan succeeds Mrs. H. Cochrane as President. With every Auxiliary and department meeting its allocation and the Presbyterial objective well exceeded, Chatham Presbyterial, meeting in St. Andrew's, Windsor, had reason for deep gratitude and renewed inspiration. In her address, Mrs. John Kelman urged greater consecration, sacrificial service, *giving* rather than *raising* money, and appealed for a steadfast continuance of missionary work despite war extras. Secretarial reports were conveyed by means of posters. "A model Auxiliary meeting" was supervised by Mrs. Hans Ingold. To Paris Presbyterial, meeting in St. Paul's, Ingersoll, Mrs. A. R. McMurrich, President of the Women's Missionary Society (W.D.), delivered an address of great interest, touching on many phases of the executive work of the Society. In closing she said: "We feel the hand of God guiding us, we hear His voice speaking to us. May we ever draw nearer to Him and closer to one another in the work we are striving to do in building up His Church and His work. May we take for our motto this year, 'Trust in the Lord and do good'." A gift was presented to Mrs. James Adams of Brantford in recognition of many years' faithful service as Treasurer. Mrs. Arthur Hawtin, Jhansi, India, also an honoured guest, was introduced to the audience. The Presbyterial experienced the joy of exceeding its allocation. Systematic giving by the members for the entire year had been stressed—the result, an allocation exceeded. Mrs. R. C. Campbell extended greetings from the Provincial and Rev. H. H. Turner from the Presbytery. Huron Presbyterial convened in Clinton. Mrs. D. J. Lane in her address said: ''The Christian Church to-day is called to live and give life in a world shaken to its foundations. Many have lost faith and are overwhelmed by a sense either of impotence or despair. The issue is war, persecution, and cruelty of men to one another. Mankind's great need is for a true and living faith. It is to the world that the Church must conduct its mission, seeking to re-possess and re-claim its God-given message.'' Interesting reports, indicative of the year's activities, were given by the secretaries. Mrs. H. Jack, Seaforth, was elected president, succeeding Mrs. D. J. Lane, who had filled the office efficiently for five years. Confident that only Christ can meet the challenge and horrible situation in the world to-day, the Rev. C. L. Cowan of Hamilton brought an inspiring message to London Presbyterial, in St. George's Church, London. Mrs. Hugh MacMillan of Formosa, who also addressed the delegates, said that no higher tribute could be paid a group of women than that they are interested in missions. Mrs. Goldwin Smith, speaking on ''Prayer'' at the afternoon session, said prayer should be a habitual attitude of mind; if life is to be effectual it must be based on and backed with prayer. Mrs. J. A. MacLean, Dunwich, is the new President. Blocked roads and severe cold weather were responsible for a smaller attendance than usual at the Stratford Presbyterial meeting. Rev. J. K. West conveyed greetings from Presbytery. In appreciation of faithful service, Miss M. B. Tier was made an Honorary member. An enlightening address on the Hungarian work in Toronto was given by Mrs. C. Steinmetz, who was warmly welcomed by the Presbyterial. Mrs. O. C. Kalbfleisch installed the officers. Peterborough Presbyterial met in St. Paul's, Peterborough. Outstanding among the reports were those of the young women's and girls' groups, which showed an increase in offerings and membership. The Vice-Presidents in charge of the ''Presbyterial Visitation'' carried on during the autumn months instead of the former sectional meetings reported enthusiasm aroused, as all members of the Executive were responsible for some part of one or more meetings, carrying out the motto, ''Responsibility Creates Interest''. All Auxiliaries were visited.

The Senior Auxiliary of Knox Church, Goderich, Huron Presbyterial, presented an Honorary Membership to Mrs. Albert Taylor in loving recognition of her services in Church, Sunday School, and Missionary Society and in memory of her two sons, who died during the year.

Mrs. Richard Anderson, President of Gravenhurst Auxiliary, ''eighty years young'', has been made Honorary President of Barrie Presbyterial.

Glengarry Presbyterial reports special meetings at St. Elmo, Cornwall, and Avonmore, with Miss Irene Stringer speaking at all meetings. Gravel Hill and Monklands recently observed their fifty-third anniversaries. Avonmore Auxiliary found that by changing the hour of its meeting from afternoon to evening when the young women can meet with them and the Senior and Young Women be responsible for alternate programmes membership and interest has increased.

Hamilton Presbyterial's annual New Year's prayer-meeting for Hamilton city was held in St. Paul's, with ''Trust'' as the theme of the service. A message, ''The Way of Peace'', was brought by the President, Miss B. Armstrong. Miss E. Walker, deaconess, of Peterborough spoke to a group of girls and young women on the subject, ''The Correlation of the Organizations of the Church''; beginning with the Mission Band and going through all the branches, she arrived at the goal, the General Assembly. It was a most instructive and constructive address.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

MONTREAL P.S.—The 26th annual meeting of the Montreal Presbyterial, in Knox Crescent Church on February 6th and 7th, proved the most successful in years and enjoyed a record attendance. Addresses were interesting and reports encouraging, indicating in unmistakable terms the devoted service of the officers and the great body of workers in the Auxiliaries. The allocation of $14,125 was met. Supplies for mission fields were generous and well chosen. Distribution of books and magazines was extended to men in the Active Service Force before they proceeded overseas. Particularly in the Young Women's Department was there a new surge of activity and mounting interest in the study courses. Teen-age groups were keen and industrious. Mission Bands stressed their membership; some difficulty was noted in obtaining the required number of leaders, but this was a challenge and steps were being taken to meet the situation.

Mrs. Charles Johnson, re-elected President, presided at all sessions. New officers are: Mrs. R. M. McCleery, Vice-President; Mrs. E. S. McInnes, Exchange Secretary; Mrs. Norman R. Dunlop, Young Women's Secretary. Mrs. R. W. Dickie had retired from the Board after many years' valuable service. Thirty-two senior Auxiliaries were reported, with 1,066 members; 21 Young Women's Auxiliaries and 3 affiliated societies, 457 members; 20 teen-age groups, 267 members; 26 Mission Bands, 783 members; and 864 Home Helpers: a total membership of 3,437. The Young Women reported increases in membership, Life memberships, *Glad Tidings* subscriptions, and givings, which amounted to $1,843.15; supplies, including cash, amounted to $690. Mission Bands increased their givings. More members were reported and unflagging activity, for the Home Helpers, who gave $1,283.60, an increase for 15 groups. Six In Memoriam, 2 Honorary memberships, 38 Life memberships, 6 Junior memberships, and one Junior blue seal were given—one of the Life memberships was conferred on Miss Margaret Kennedy, who went to India last year. Supplies reached a total of $1,917.78. Subscriptions to the *Glad Tidings* totalled 1,375. Literature sales amounted to $322.33.

Mrs. A. W. Pae brought the greetings of the Council Executive and spoke words of encouragement and inspiration for these trying and anxious days. Mrs. J. W. Dougherty, Quebec Provincial President, brought greetings and a message of appreciation from that body. A new departure was the substitution for the usual evening address of a panel discussion conducted by Miss Laura Pelton. Questions relating to the enlarging of the membership, the conduct of meetings, the spread of missionary education, and financial problems were answered. In this way was given much information likely to increase interest in the Society's work.

The principal speaker was Mrs. Hugh A. MacMillan, on furlough from Formosa. She summarized conditions under which missionary endeavour there is carried on, noting that only last year the Japanese Government had acknowledged Christianity as one of the religions its people might embrace. Good progress was being made; many were coming into Christian communities, and this would steadily continue until the Church became indigenous. Missions as an integral part of the life of the Church was emphasized by Miss Pelton, who spoke on the subject, ''Shall We Advance?'' The answer was that the Church must either advance or lose ground. She pointed out opportunities for advance on the part of the Society.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

MOOSE JAW P.S.—The first meeting for 1940 of the Daughters of the Kirk, Weyburn, was one of prayer and meditation. A special address of inspiration was given by Mrs. Campbell based on the words, ''Ask, Seek, Knock''. ''Only as we seek for and desire spiritual things can we hope to attain the more abundant life.''

Miss Violet Tennant, Girls' Work Secretary, in an address to the young people of Knox and St. Paul's Churches, Moose Jaw, gave her impressions of the Madras Conference. Miss Mary Sherrick, missionary on furlough, gave a very interesting illustrated address on her work on the Bhil Field to members and friends of the Knox Auxiliary on December 19th. She also installed the officers for 1940.

Prince Albert P.S.—The Cameron Mission Band, Melfort, held a Hallowe'en party in the church hall. The mothers were invited. A goodly number attended and spent a social hour with the children and leaders. After games and refreshments one of the leaders gave a short address on, ''Aims of our Mission Band''. Three members passed the Honour Member test. Much regret was felt at the resignation, owing to ill-health, of Mrs. H. A. McEwen, who has been in Mission Band work for the past ten years. The Auxiliary and the Mission Band presented her with a membership pin. At this meeting Mrs. McEwen read a letter from Miss Hildur Hermanson of Formosa expressing appreciation of crib quilts made and donated by senior girls of the Band. Mrs. McKeown was appointed to take Mrs. McEwen's place.

Owing to an epidemic of diphtheria in November all meetings in Melfort were cancelled. A combined Thank-offering meeting was held, therefore, on December 14th, in St. James Church. The Rev. Mr. McKeown gave an interesting talk on his experience with work in Indian schools.

The Thank-offering meeting of the James Nisbet Auxiliary, Prince Albert, was held in October with a very good attendance. Mrs. R. Carle had charge of the devotional period. The President, Mrs. G. Benton, welcomed Miss Negoro, who outlined the missionary work being carried on in various fields and then spoke of the Madras Conference.

Saskatoon P.S.—Notable among the yearly reports given at the North Battleford Auxiliary meeting in December was that of the Welcome and Welfare Secretary, Mrs. Leggatt, who, although quite elderly, had made ninety-eight visits to the aged and ill during the year.

St. Andrew's, Saskatoon, is glad to report for 1939 substantial increases in both membership and givings, as well as in subscriptions to the *Glad Tidings*.

Regina P.S.—The annual meeting of Regina Presbyterial, on January 18th and 19th, was marked by cordial good fellowship. Delegates from six outside Auxiliaries attended. Mrs. J. B. Shaw presided at all sessions. Miss Brigham of Stoughton, in conducting the devotions, brought an inspiring message based on the theme chosen for the meetings, ''Go Forward''. Encouraging reports of the year's work were followed by free discussion. Miss Ada E. Adams made a very vital contribution in her three varied addresses on Formosa. She dealt graphically with the country, its customs, something of its history, and spoke very sympathetically of its crowded peoples, its leper colonies, hospitals, ''clan'' home life, and very hopefully of the children with whom she has to do in the kindergarten work. A News Broadcast by Miss Lamont, covering the year's events on our mission fields, was much enjoyed, and throughout the meetings her suggestions were most helpful. Mrs. James McAra conducted the installation service for the new executive.

Treasurer's Statement

December 31st, 1939

RECEIPTS:

Rent of Residence in Prince Albert	$ 26.48
Walpole Chalmers Stone Church C.G.I.T. "Helen Macdonald School, Jhansi, India"	1.00
Mrs. C. J. Brodie, Stouffville, Ont.	3.00
A Friend, "Rocky Mountain House Hospital"	5.00
Chinese Young People's Society	4.00
Mrs. E. Bell, Toronto	10.00
Refund from Deaconesses on Expenses	10.07
Young Women, Toronto Presbyterial	3.00
Interest on Bonds	270.00
Mrs. R. H. Lloyd, "Miss Williamson's Work in India"	10.00
Interest transferred from Special Retiring Fund for Special Retiring Allowances to Missionaries	410.00
Transferred from Formosa Trust Funds for Education of Chinese Students	1,155.25
Transferred from Special Fund for Education of Indian Students	258.25
Refund from Manitoba Provincial on Council Expenses	74.25
Transferred from Trust Funds for Rocky Mountain House Hospital	6,200.00
Refund on Lantern Slides	71.32
Refund from Saskatchewan on Camp Allowance	10.50
Refund from Ontario on Camp Allowance	3.00

PROVINCIAL GIVINGS:

Alberta	1,697.84
British Columbia	2,440.45
Manitoba	1,925.09
Ontario	42,121.67
Quebec	5,525.00
Saskatchewan	1,050.00
	$63,285.17

DISBURSEMENTS:

Hospitals:	
Canora	$ 329.24
Rocky Mountain House	250.00
Weirdale	133.37
Chinese Work in Canada	805.22
Cecilia Jeffrey Indian Residential School	506.50
Cecilia Jeffrey Indian Residential School, Government Grant	1,817.37
Birtle Indian School	396.92
Birtle Indian School, Government Grant	1,811.75
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil Field	3,831.23
Jhansi	2,593.24
Formosa	700.22
Japan	1,755.87
Manchuria	393.48
South China	250.00
Christian Literature	75.00
Lantern slides	45.37
Organization	597.51
Publications	873.94
Education of Chinese Student	24.50
Student	10.00
Special Retiring Allowances	146.74
Insurance	7.50
Exchange	85.06
Canadian School of Missions	125.00
Welcome and Welfare and Deaconesses	1,259.40
Administration	419.91
	$19,439.34

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on house at Vegreville	$ 95.00
Payment on house at New Liskeard	100.00
Interest	28.75
Rent of Bungalow in Japan	15.00
Gift from Mr. Wm. Blakey, Architect, Rocky Mountain House Hospital	50.00
Special Retiring Fund—	
Alberta	77.48
British Columbia	127.27
Manitoba	49.19
Ontario	875.00
Quebec	219.74
Saskatchewan	96.97
Interest	189.63
Interest transferred from Legacy, Special, and Formosa Funds	1,063.06
Sustaining Fund—	
Interest	68.00
Legacy Fund—	
Estate of Mrs. Evangeline Elder, through St. Andrew's Auxiliary, Kingston	200.25
Estate of Miss Hannah Miller and Estate of Mrs. William Northwood, through St. Andrew's Auxiliary, Ottawa, ''Rocky Mountain House and Weirdale Hospitals''	359.00
Estate of Miss Mary L. Kinmond and Estate of Miss Catharine Harper, through Knox Crescent Auxiliary, Montreal, ''Furnishings for Rocky Mountain House Hospital''	800.00
Estate of Mrs. McRae, Victoria, through St. Paul's Auxiliary and Mission Band	250.00
Estate of Mrs. Broadbent, through Duart Auxiliary	500.65
Interest	60.90
Formosa Fund—	
Interest	38.33
	$5,264.22

DISBURSEMENTS:

Special Fund—	
Relief of Evangelical Churches in Middle Europe	$ 250.00
Rocky Mountain House Hospital	4,553.00
Publishing Ukrainian Hymn Book	25.00
Education of Indian Students	258.25
Interest transferred to Special Retiring Fund	213.45
Special Retiring Fund—	
Interest transferred to General Fund for Special Retiring Allowances	410.00

Sustaining Fund—	
Scholarship for boy in Bhil Field (Interest on Special Bond)	45.00
Transferred to General Fund for worker's expenses	240.00
Legacy Fund—	
Abey Memorial Children's Nursing Home, India (Interest on Special Legacy)	15.00
Rocky Mountain House Hospital	5,446.04
Interest transferred to Special Retiring Fund	222.52
Formosa Fund—	
Education of Chinese Students	1,155.25
Interest transferred to Special Retiring Fund............	627.09
	$13,460.60

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

Waiting Time

Now is the quiet waiting time,
The rough, ploughed soil is still.
There is no leaf yet on the branch,
No harebell on the hill.

There is no winter, yet no spring,
The dark earth holds her breath;
It is as though all birds had died,
All song lay low in death.

Yet are the black arms of the trees
The scaffolding for bowers,
When summer builds green walls again
And floors of waking flowers.

—Marjorie Wilson in the *Children's Newspaper.*

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Chatham P.S.—Girls' group, Ridgetown.

Hamilton P.S.—Affiliated Society, Stoney Creek.

Lanark and Renfrew P.S.—Young Women's Auxiliary, Carleton Place; Happy Helpers Mission Band, Elphin.

Saugeen P.S.—Mission Band, Burns Church, Rocky Saugeen.

Stratford P.S.—Girls' group, Knox Church, Monkton.

Quebec

Montreal P.S.—Young Women's Auxiliary, First Church, Verdun.

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Jean S. W. Dawder

Vol. XVI APRIL, 1940 No. 4

THE GLAD TIDINGS

Miss Parsons

The Lord Our Victory

Dr. S. Higginbottom

Ukrainians in Canada

The Willowdale Field

From Toran Mal

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

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Miss Jessie Parsons

ON Saturday the 24th of February Miss Jessie Parsons died at her home in Toronto after a brief illness. Born in Springfield, Massachusetts, she had lived in Toronto since 1880 when her father, the Rev. Henry Martyn Parsons, D.D., was called to Knox Church in this city. Devoted as she was in her service to her own congregation and its missionary work, Miss Parsons' interests were by no means confined to it. In 1891 she became a member of the Board of Management of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada, and since that time served almost continuously on that Board, and then on that of the Women's Missionary Society until her death. In 1901 she was made Life Membership Secretary and in June 1902, when the Society decided to appoint a Secretary to have charge of the Publications Department, she became Secretary-Treasurer of Publications. This office Miss Parsons held for twenty-seven years, until she resigned in 1929. She continued, however, as a member of the Council Executive, writing for the Society many letters of sympathy to those in sickness or sorrow, arranging for the devotions at the weekly Board meeting, and since 1935 acting as the Historian of the Society. Although for some weeks before her death she could not come to the Council Executive meetings, she continued till the last days of serious illness to carry on her work for her beloved Society.

Miss Jessie Parsons

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted in God."

Inasmuch as it has pleased Almighty God in His infinite goodness and mercy to take unto Himself the soul of our beloved friend, Miss Jessie Parsons, we, the members of the Women's Missionary Society (W.D.) who for so many years have known the benediction of her presence among us, desire to place on record our gratitude to God for her beautiful and consecrated life and our sense of loss now that she is no longer with us.

To few has it been given to "walk with God" so consistently during their earthly life. Her gracious serenity, her capacity for loving and being loved, her radiant goodness that remained undimmed, her gentle influence on everyone whose life touched her own even for a brief space, were all evidences of the close communion between herself and her Saviour. No woman in the Society who came to ask help and counsel from Miss Parsons ever left her office without being encouraged and strengthened by her help, her sympathy, and her affectionate patience. Her interest in all missionaries was deep and abiding and her upholding of them in prayer was a continual remembrance of them. Many of us have experienced the healing balm of her inspired messages of sympathy during the years in which she wrote so many letters for the Council Executive and when it seemed as though the Lord had given her "the tongue of the learned" that she might speak "a word in season" to those who were weary and sad.

To the sister who was her constant beloved companion, to her brothers, and other members of her family, and to her many devoted friends our tender sympathy is extended as we pray that God will comfort and sustain them "until the day break, and the shadows flee away."

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

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Almighty God, our Heavenly Father, we bless and magnify Thy Name for Thy great goodness to us and rejoice that we can come to Thee at all times, in our joy and in our sorrow. We come to Thee in sorrow to-day, yet remembering "that when Thou hadst overcome the sharpness of death Thou didst open the Kingdom of Heaven to all believers."

We come sorrowing for the loss of one who for so long companied with us. Yet, our Father, our sorrow is for the loss of a loved friend, we sorrow not for her. Souls of the righteous are in the hand of God. And to our God we commit her soul. Thine she was and Thou hast taken her. We remember, O Lord, her strong faith and trust in Thee. Thou wast her strong tower and rock of defence. We remember, too, the graciousness of her life, her kindly spirit that made her presence a benediction, the devotion of her life, the kindly deed, the helpful word that each and everyone of us experienced. As members of this Board with whom she was so intimately associated we remember with thanksgiving her devoted service, her deep conviction that her Christ and her Saviour must be shared with the whole world. For this she strove until the end even through frailty. Now she rests from her labours and her works do follow her. Our prayers rise this morning in loving sympathy for her sister and her family. O Thou great Comforter, who long ago comforted the home in Bethany, draw near and speak peaceably to their souls, and in their house of loneliness be Thou their stay. We pray for our missionaries at home and abroad who have lost a loving friend. For ourselves we would pray that something of her graciousness and kindliness would be our portion, that we too might have a childlike faith, rooted and grounded in Thee. We earnestly pray that in our Society women may be raised up to fill up our ranks, women strong in the faith.

May the fragrance of her life long abide with us. We would repeat in our hearts

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. Hallelujah.

Give us grace ''to follow in their train'' and at last give us safe passage and an entrance into that house of many mansions, not through our own merit but through Jesus Christ Thy Son our Saviour. Amen.

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RESOLUTION PRESENTED TO THE COUNCIL (MAY 1929) ON MISS PARSONS' RETIREMENT FROM THE OFFICE OF SECRETARY-TREASURER OF PUBLICATIONS

The Council Executive, having received Miss Parsons' resignation as Secretary-Treasurer of Publications, and her earnest request that she be relieved as soon as arrangements for a successor could be made, accepted the resignation with profound regret, and only because no other course was open to them.

Be it therefore resolved: Whereas for thirty years Miss Parsons has been a member of the Executive and for twenty-seven of these years its Secretary-Treasurer of Publications, we desire to place on record our deep appreciation of Miss Parsons' unparalleled devotion to the Society's interests.

Under her administration the Department has increased from the day of small things to one of far-reaching influence and importance. No one could have magnified her office as has she.

Missionaries from the outposts, officers and members in every department of the Society's work, have come to her as their friend in matters great and small. Her unhurried, kindly consideration for all who sought her advice, her wise counsel, her lovely charity to all, have won for her a unique place in the affections of the members of the Society, and of all who have been associated with her in the conduct of the department.

Whatever vicissitudes may have beset the Church or Society, Miss Parsons has remained the calm adviser and friend of women of all shades of opinion. No one will be so missed from her accustomed place, but we venture to prophesy that she will still be sought out for many a day, even though she drop the name of Secretary of Publications.

We would offer our gratitude to Almighty God that for so long our Society has been blessed and influenced by such a gracious and devoted servant of Christ, and pray His abiding grace and love for her as she remains in our midst as a member of the Council Executive.

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Miss Geddes

THE resignation of Miss Elizabeth Geddes, Superintendent of the School Residence at Saskatoon, was recently accepted by the Council Executive with great regret but also with deep thankfulness for her years of outstanding service as one of the Society's finest workers. Devoted to the interests of the Women's Missionary Society and the Church, Miss Geddes has, since her appointment in 1929, been untiring in her efforts to make the Residence a comfortable, happy Christian home for the girls living there and, at the same time, a real centre for Church work. With all her other work, she has found time for the Blue Banner class, in which she led the girls in Bible and mission study. A place of good fellowship and kindly hospitality, the Residence has always been open for meetings of Women's Missionary Society groups and other Church organizations, and in the summer for the Summer School, Miss Geddes at all times giving most unselfishly of her time, energy, and ability, if in any way she could serve others. That the Residence has been so successful in these difficult years, that it could even be kept going during the worst of them, says much for Miss Geddes' business ability and careful management. Much of her remarkable service can, of course, find no record in books or reports but bears fruit, and will continue to bear fruit, in the lives of the many girls who have come under her influence at the Saskatoon Residence.

Believing that her duty now lies at home with her parents, Miss Geddes is leaving Saskatoon to return to Port Elgin, Ontario. At considerable sacrifice, she consented to remain at her post until spring, to allow her successor, Miss Reith, to finish her year as acting Principal of the Missionary and Deaconess Training Home.

Looking to New Fields of Service

TO the Council Executive on February 27th three young women who have recently been appointed to work under the Women's Missionary Society were presented by Mrs. McMurrich, in the absence of Mrs. Grant, the Candidates Secretary. Miss Louise Reith, who has this year been acting Principal of the Missionary and Deaconess Training Home, will go to Saskatoon as Superintendent of the Presbyterian Residence, to take the place of Miss Geddes, who has resigned. Miss Reith holds the degree of Master of Arts from the University of Toronto, is a graduate of the Missionary and Deaconess Training Home, has taught in Ontario schools and for one year at the Cecilia Jeffrey Indian School under the Women's Missionary Society, and last summer was appointed by the Society to make a survey in southern Saskatchewan, as asked for by the joint committee of the Synod and the Provincial Society. With her training and her varied experience Miss Reith will as head of the Residence be able, Mrs. McMurrich said, to build up the excellence of that institution in a city that is interesting from an educational point of view, and in her new work the Board would wish her the greatest blessing.

Miss Margaret MacRae and Miss Beatrice Scott, the two candidates appointed to mission work in India, were assured that the Board would make the best arrangements possible for them as they go out to their field of work. Mrs. Pae, the new Secretary for India, said that as these were her first missionaries she would naturally follow them with a special interest as they went out to their chosen field, where there was much work to be done. Difficulties there would be, but Secretary and missionaries would meet them together, and the difficulties would be overcome.

Miss Reith, Miss MacRae, and Miss Scott thanked the Board for the opportunity being given them and expressed the hope that they would be able to do the work entrusted to them. Mrs. McMurrich then led in prayer for these new workers.

Miss Scott's Work in Toronto

MISS S. V. SCOTT, who in September came to Toronto from Vancouver, told the Council Executive on February 20th of the deaconess work she has been doing under the Presbytery of Toronto. Until November she was engaged in making surveys of four districts bordering on the city of Toronto, to find out what opportunities they afforded for the work of our Church. Since then she has been doing congregational work at Fairbank, visiting the homes and helping with meetings and other activities of the various groups. Every week, too, she goes to the Weston Sanitarium, where the Presbyterian patients are very grateful for the visits of a deaconess of their Church and the many services she can render them.

Miss Tennant in the West

RICH contacts with a very fine people, in their homes and in Church groups—such her trip through the West had brought her, Miss Tennant told the Council Executive on February 27th, when she gave a report of that trip from which she had just returned. In the four months she was able to meet 123 groups in all—22 leaders' groups and 52 girls' groups, besides Sunday Schools, Young Women's groups, and several Presbyterial Executives; spoke to the Presbyterial of Westminster and the Synod of Saskatchewan; gave twenty-six addresses on the Madras Conference, and showed her moving pictures of India to ten groups. Better results were obtained on this trip because she had been at western camps in the summer. The strength of any field trip, she said, is in the consolidating of the work by further visits, to give guidance and help to new groups. Much could be done, she felt, in southern Saskatchewan, where she visited several points, had a girls' rally, and organized a new Girls' Auxiliary at Swift Current. In British Columbia she was impressed with the fine opportunity the Church has at Kimberley, where she organized a group of twenty-five girls. In Victoria one of the best pieces of work was done, in study groups for leaders. The work is strong in New Westminster, where there is a girls' council with representatives from the different churches. She was thrilled, she said, to see the work of the Chinese missions in Vancouver and Victoria, with their fine girls' groups.

On the whole, Miss Tennant said in closing, there is a crying need for the Church to become aware of its Sunday Schools. If these are to be maintained—and it is from the Sunday Schools that members come for all other departments of Church life—their methods should be brought up to date, more in line with the progressive educational methods of present-day secular schools. There is need, she said, to look again at the youth groups of our Church and see what they need. Especially has the time come to consider the junior age groups and find a programme that will interest and hold boys and girls of ten and eleven—girls from the age of ten are seeking admission to girls' groups. The Church, she reminded the members, needs solid ground work.

In thanking Miss Tennant for her excellent report, Mrs. McMurrich said they were fortunate to have some one who can go out and do work and at the same time grasp the need and bring back such a thought-provoking report.

A Visitor from Great Britain

ALTHOUGH Dr. William Paton, of London, England, Secretary of the International Missionary Council and Editor of the International Review of Missions, was prevented by illness from coming to Toronto the first week of March as planned, Miss Margaret Sinclair, the new assistant Editor, came to ''observe and learn as much as possible'' of the work of Canadian Missionary Societies. For six years she had been doing editorial work in the Geneva office of the Life and Work Movement and from her experience there she could tell the members of the Inter-Board Committee and their guests at a tea at the School of Missions of the ''tremendous amount of international Christian fellowship built up in past years'', a fellowship that will, she said, keep us together while the war is on. What Christian fellowship really means has been shown in Britain in the way all have got together to help the refugees and by what has been done at Edinburgh House, the headquarters of the International Missionary Council in London, for German missions and missionaries since the war began. Dr. Paton has been in touch with the Government which has been very sympathetic, agreeing that German missionary work should go on, she said. The problem has been to keep the missions going, and to take care of German mission property. Of the German missionaries in India interned at the beginning of the war almost all have since been released. None were interned in South Africa, but some in East Africa.

Miss Sinclair was a very welcome visitor at the Council Executive meeting on March 5th, when she again spoke briefly of the work on behalf of German missions.

A New Feature

FOR some time it has been felt that many members of our Society would be glad to have attention called to some new worthwhile books for their general reading, books not directly ''missionary'' in character but valuable as supplying a background for missionary study. It is intended not so much to review the books as to give some idea of the contents and reasons why members of the Women's Missionary Society might wish to read them. The books selected will be such as will be available in Public Libraries. This month Miss Pelton writes of *Canada, Europe and Hitler* by Dr. Watson Kirkconnell of the University of Manitoba.

A Great Missionary Moderator

SIGNIFICANT of the closer fellowship of the Christian Church was the public service in St. Andrew's Church, Toronto, the 28th February, on the occasion of the visit of the Moderators of the Presbyterian Church in the United States of America and of the United Church of Canada. The service was conducted by the Right Rev. Stuart C. Parker, D.D., Moderator of the Presbyterian Church in Canada, the Lieutenant-Governor of Ontario, Hon. Albert Matthews, reading the Scripture lesson and the Right Rev. J. W. Woodside, D.D., Moderator of the United Church of Canada, leading in prayer.

To the large audience representative of the different Churches Dr. Parker introduced Dr. Samuel Higginbottom as a distinguished missionary in India, ''remarkable because he is a British citizen, the Moderator of the Presbyterian Church in the United States, and a layman''. Dr. Higginbottom brought the greetings and good wishes of the Church in the United States, the hearts of whose members would be warmed, he said, when they heard of the cordial welcome accorded him in Canada. The Church in India, too, would have him convey its good wishes. ''In India's most difficult hour, it has as Viceroy Lord Linlithgow, a Presbyterian elder, a great Christian gentleman, contributing to stability and good will in India.'' In his address on ''The Gospel and the Plough'', Dr. Higginbottom spoke of the work he has been doing for over thirty-five years in India, especially of his study of the causes of India's poverty and attempts to overcome it. Coming to the United States from Wales in 1894, he went to India in 1903, called by Dr. Robert E. Speer to undertake evangelistic work among low-caste people—he had just graduated from Princeton University and not yet taken his theological course. Arriving in India, he was sent, not to the station where he was to do evangelistic work, but to the College at Allahabad to teach Indian boys economics. Having to use English and American text-books, he and his students took trips to study economic conditions in the neighbourhood; together they looked for Indian illustrations of economic truth. He found the people living in villages and going out to work in the fields; because of the small scattered holdings and wild animals, they feel better protected in villages; ninety per cent. of their houses had but one room, many with little or no furniture. He saw many children with enormous protuberant stomachs and thin legs, and found that out of every three babies born two died. There were no vegetable patches in most villages, as gardens could not be protected from destructive animals. There was no sanitary system, therefore disease. Everywhere was fearful poverty. ''When a man eats to-day and knows not whether he is going to eat to-morrow or the next day, he is not much interested in a spiritual message; his great need is food. A certain measure of physical well-being is requisite to a spiritual revival; physical poverty inevitably means mental and spiritual poverty.'' Dr. Higginbottom went to Government officials, but the problem was to get the villagers' co-operation to get them out of poverty. If some could be taught, they could go out and teach their own people, and get something out of the soil. Then, if they were to grow things, there must be water for the land; there must be irrigation. When in 1909 Dr. Higginbottom suggested an agricultural college, he was told he could have it, if he could take care of it and be personally responsible for the finances. He came home and studied agriculture. Now they have a four-year course in connection with the University of Allahabad. Agriculture must be *profitable,* and for the last ten years they have made it pay. It is understood that if they do not reap a harvest, they do not have to pay for water for irrigation. The main cause of India's poverty he found in the religious beliefs of the people, especially in the Hindus' worship of the cow. The worst thing, in their opinion, is to kill a cow; therefore, the enormous number of cattle is a very serious economic problem in a country as poor as India, where of 260,000,000 cattle almost every one was an economic loss. Improvement could come in two ways—selection of one of the best breeds, and careful breeding. He got good dairy cattle from America; now they have a herd of three hundred. Then there were other problems to be studied, and new methods and machinery suited to the country introduced, but a self-supporting, co-operative effort is growing.

Jesus' command is— ''Teach all nations.'' There is just one way, Dr. Higginbottom said, to get rid of India's poverty—that last command, ''Teaching them all things'', trying to make them understand the references to animals in Jesus' teaching and believe that man is more than a sheep, or other animal.

With all the material changes he notices on this continent, Dr. Higginbottom finds a Church with a great spiritual hunger, a people driven to God, depending on Him as they were not before. He still, however, finds ministers and others saying: What is this foreign mission enterprise? There are heathen enough at home. ''How can any Christian,'' he asked, ''take that ground when Jesus' command is so clear? If the Church will take Jesus Christ seriously He has the way out. He has come for the whole of life, to save the whole of humanity. The task of the Church is to preach the Gospel to the poor, and it is not doing it. There are more hungry in India than there are people in the United States and Canada. Is the programme of your Church adequate? Does it extend to the ends of the earth? 'Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.' To Simon of Cyrene was given the greatest honour ever given to man—to be compelled to carry the cross of Christ. He could say: When my Lord was in need, I helped Him to carry His cross.''

The Lord Our Victory

By Mrs. R. Goldwin Smith

Reading—St. John's Gospel, XV: 1-10.

WE have come to-day to our third and closing subject, which is to be ''The Lord Our Victory''. I shall read in the fifteenth chapter of St. John's Gospel, verses 1-10. These verses of St. John's Gospel tell us of the relationship which John, the beloved disciple, felt must exist between Christ and His followers down through all the ages. And I want to link with this reading a verse found in the first Epistle of St. Paul to the Corinthians, in the fifteenth chapter: ''Thanks be to God, which giveth us the victory through our Lord Jesus Christ''.

This victory was a very real thing in St. Paul's life and it was so because of his intense conviction of the presence and power of the Holy Spirit. We hear him say, ''I live, yet not *I* but *Christ* which liveth in me''. To him it was no impossible thing that our human lives should know this experience. He prays for the church at Ephesus ''that Christ may dwell in your hearts by faith''. He tells the Philippians, ''Let this mind be in you which was also in Christ Jesus.'' To the Corinthians he says, ''Know ye not that your body is the temple of the Holy Ghost?'' Yes, to Paul it was a living reality, and emphatically a reality that was to find expression in a victorious life of the spirit.

Christ said, ''I have overcome the world'', and therefore by union with Him, just as a vine with its branches, we also are to share in His victory, until it is no longer *I*, but ''*Christ* which dwelleth in me''. This is not to be a swamping of our personalities. It is, as I have said in a previous address, that all the potentialities of our personality shall be realized to the most complete degree through the indwelling Spirit of Christ. ''He that abideth in me,'' said Christ, ''and I in him, the same bringeth forth much fruit.'' It is this fruit that proves our love and our union with Christ. Christ's own victory was spiritual and so must ours be.

From all human standpoints Calvary was defeat. Yet in reality the Cross, which was the symbol of defeat, became the throne from which He has reigned down through the ages. All His teachings concern the life of the spirit, and our victory will be achieved in so far as by the power of His indwelling Spirit *His will* permeates *ours, His thinking patterns* and guides *our thinking, His life* of love and service *inspires our lives.* In short, when *His* mind comes to be in us.

We all know, or can know, what His mind, His principles, His life were. We have a plain record of them in the Gospels. And *He who was the pattern is also the giver of the great dynamic power which will enable us to follow those principles* that He laid down.

I should like to say here that to dwell ceaselessly on our own inadequacy will deal a death blow at spiritual achievements. I am sorry to say that there is amongst us a school of thought which conceives it to be impossible that we should attempt to mould our lives upon Christ's life. I deplore this tremendously. Did not Christ Himself say, ''Be ye perfect even as your Father in Heaven is perfect?'' *The fact of our own inadequacy must be faced at the start and acknowledged as truth. But then we must cease to dwell upon it and become increasingly conscious of Christ's sufficiency.* To hug to ourselves the perpetual thought of our own sinful state, and to spend our lives in a perfect orgy of repentance is to become self-centred and to hinder the work of the Holy Spirit within us.

I cannot stress too strongly the great Pauline doctrine of the indwelling Spirit. It is the key to Paul's deep well-spring of joy, strength, peace, hope, and victory; and, inspired by the same indwelling Spirit, there is no reason why we should not in our own sphere be and do what Paul was and did. In the strength of Christ he went out and faced the power of the Roman Empire. He went forth ''conquering and to conquer'' for his Master. Our lives, too, should know this victory—victorious because of our complete assurance of God's presence.

> Be *Thou* at my right hand, and I *shall never fail.*
> Uphold Thou me and I shall stand—
> Fight and I must prevail

can be the key-note for victory *here.*

Then if all these things have been true for us, a living reality in our own lives—''The Lord Our *Strength,* The Lord Our *Peace,* and the Lord Our *Victory''* in all our living, then it will be gloriously true that

> So, when my latest breath
> Shall rend the veil in twain,
> By *death* I shall escape *from death,*
> And life eternal gain.
> Knowing as I am known,
> How I shall *love that word,*
> And oft repeat before the throne,
> '*Forever with the Lord!*'

Because that last step will be but into the continuing life of the spirit in the presence of God which we have had here, and death will be swallowed up in victory, and both *here* and *hereafter* we shall realize the truth of the fact that ''the Lord is our Victory''.

Concluding Prayer

God grant us that indwelling life which warms the winter of the soul. Which nerves the coward to battle strife, and flings the athlete towards the goal. Grant us that life which like a fountain springs, And, springing, maketh all things new—Which lifts the mind on questing wings, to seek the Good, the Fair, the True. Grant us that life whose rich, triumphant stream, floods through the heart with surge Divine, Till waked from insubstantial dream, we walk where mystic glories shine. Grant us *that life which is of self the death, yet lives for men in passionate love. Jesus, we crave Thy Spirit's breath,* the fire of the Eternal Dove. Amen.

Ukrainians in Canada

BY THE REV. MICHAEL FESENKO

THE number of Ukrainians in Canada has grown steadily since 1894. At that time the western provinces needed peasants who would work hard, bear much, and be satisfied with a little. The Government considered Central Europeans, and particularly Ukrainians, to be a suitable type of settlers to turn wild prairies and bush lands into wheat farms.

Professor Robert England, in his very interesting book, *Colonisation of Western Canada*, writes: ''Arrangements were made with shipping companies such as the North Atlantic Trading Co., which through an agreement obligated itself to spend not less than $15,000 annually to secure immigrants. Under this arrangement the Company was to be paid one pound for each farmer or domestic settled in Canada.'' The Government also came to agreements with the Canadian Pacific and Grand Trunk Pacific Railways, and later with the Canadian National Railway Company, permitting them to bring out a number of agriculturists for placement on farms.

When agents of railroads and steamship lines presented to Ukrainians in Europe a possibility of getting for $10.00 as much land as a big landowner possessed in their districts, many of them sold their small possessions and emigrated to Canada. The conditions that they met with in Canada as a rule were quite different from what the people had imagined they would find. However, Ukrainian peasants in Canada proved to be equal to the task that faced them. They turned the bush and prairies of the West into golden wheat fields, and that in most difficult localities. They built roads, worked in the mines, and as lumbermen. Their farms weathered the depression best of all.

Professor England further writes: ''We now know enough to realize the qualities which the best of the Ukrainian people have brought to Canada, and it is certain that, when the history of Western Canada widens out in coming decades, there will be a high place on the scroll for the achievements of the Ukrainian people.''

Ukrainians in Europe at present are divided among Russians, Germans, Rumanians, and Hungarians, and a hard struggle is being carried on by this oppressed nation for liberty and union of all its parts. Many of the best men and women among them have paid with their lives for their desire to become free in their own land. We hope that in the present conflict in Europe right will triumph and the old injustice which is being perpetrated on the Ukrainians by Russians, Germans, and others will be righted in the near future.

As a result of much suffering, there is a strong Presbyterian movement among Ukrainians in Europe, which began under the influence of mission work among them on this side. A comparatively small effort is being made to evangelize 350,000 Ukrainians in Canada, but the seed already planted has grown into a blessing on the race, and, no doubt, will ultimately be for the good of the country.

The vast majority of Ukrainians are loyal to their new homeland and are law-abiding citizens. The Canada Year Book writes about them: ''The record of that stock (Ukrainian) is most commendable on the score of its respect for law. It is recalled that, out of a population of some 25,000 between the ages of ten and twenty years, not one was found in a reformatory in Canada in 1921.''

Ukrainians in Canada have shown an excellent ability to adapt themselves to life in their new country. Meeting many of those born in Canada, one will often be unable to distinguish them from other Canadians. It must never be forgotten, however, that, though adapting themselves to their new home, they also make their own contributions to the life of the country. This fact was recognized, among others, by the late Lord Tweedsmuir himself. We may here recall the enthusiastic reception among our people of the address he delivered in Western Canada some time ago. The late Governor-General, speaking to Ukrainians, asserted that in order to be good Canadians they should also be good Ukrainians. I do not know of any other Governor-General who was so favourably known and so loved by our people as was Lord Tweedsmuir. He was a man of great understanding and sympathy and he clearly realized that Ukrainians, though good Canadians, would nevertheless enrich the national life of Canada with their distinctive racial gifts.

It was a good thing that our people found many friends in Canada when they came here, friends who overlooked some of their faults and lent a helping hand in need. The names of the Presbyterian Church and the Women's Missionary Society are widely known and cherished among them.

A great deal has also been done for the better understanding of Ukrainians by a number of Canadians who have interpreted their life to the English-speaking population. Especially should I like to mention the works of the noted Canadian writer, Florence Randal Livesay. Her translations and works on Ukrainian themes are the best material for the study and understanding of Ukrainian life. The excellent translations of Mrs. Livesay display a true understanding of Ukrainian spirit. I would most heartily recommend to all those who would like to obtain a picture of Ukrainian mentality her latest translation of a Ukrainian romance, *Marusia.* This work has a preface by the late Lord Tweedsmuir, who always displayed a deep interest in our literature. It would be most desirable if this book were introduced into our schools.

We are certain that the time will come when all Canadians will forget about things that divided them and will unite in one strong family. Now is the time when the foundations of this unity should be laid, and we cannot think of any other name that could help us all to achieve this desired end without fail as would the name of Jesus Christ.

Pioneer Worker Among the Chinese in the West

MRS. JENNY COLMAN, wife of Charles A. Colman, pioneer missionary among the Chinese in Canada, died on February 7th in Vancouver, British Columbia, at the age of seventy-five. Mrs. Colman came to Canada as a teacher of languages, speaking, as she did, fluently French, Italian, German, and, later, English.

For forty years she, with her husband, gave faithful and loving service to the Chinese people, first at Victoria, where she had arrived in 1884, and later at Vancouver, Winnipeg, and then Cumberland, Vancouver Island, from which station Mr. Colman retired. A woman of broad and kindly culture, she devoted her life, in lowliness and quiet simplicity, to the Chinese and their families, among whom her husband laboured.

When the Women's Missionary Society held its Council meeting in Vancouver in 1928, it honoured Mrs. Colman, and so honoured itself, by personally recognizing her long and unselfish service.

The Chinese in Canada have, by her going, lost a sincere friend, and the Church a faithful and loyal helper. But the seed sown for the Master by her loving and sweet influence lives on in the hearts and lives of those she touched.

Our sincere sympathy goes out to the members of her family, with the prayer that God may comfort all. —*Rev. D. A. Smith.*

A Visit to the Willowdale Field

By MISS M. TODD

THIS old and well-known field is perhaps one of the most attractive, so far as location and scenery are concerned. It is situated, at its centre, ten miles from the splendid town of Red Deer, and at many points one gets an excellent view of the Rockies. The roads could be better in spots, but they are gradually being built up, and some have recently been gravelled. However, as the territory to be covered by the deaconess is large, she does now and again find places where there is still much room for improvement and rather little room for a car.

Seven districts keep one quite busy, but one or two of the people in some districts are willing to help, and, though the deaconess is expected at every meeting if possible, the work is not so hard as it sounds.

Sunday is the busiest day of all, as the deaconess is the preacher at four services one week and three the next. Two districts have church buildings, and the other congregations worship in school buildings. In one district the roads to the school are not good, and this winter one family offered their home for service, so that everyone might get to church if they so wished. We have had only one service there so far, but it was successful. The dining-table was moved out of the room and thirty-two people were seated comfortably.

Some say to me, ''You are doing too much. Why don't you cut down on the work?'' But just where should one begin the cutting? Certainly not in Mission Bands; the children love Mission Band Day, and in some cases that is their only church. Not in girls' work, for what more important age for spiritual impression is there than the teen age? Not in women's organizations, though they usually go along quite well on their own; but small groups do need encouragement. And certainly not in Sunday services, even though there are only a few in each place of worship. One wishes there were more time for home visiting, but the days and weeks are far too short.

It was my privilege at Christmas to carry comfort and cheer, wrapped up in parcels, to a goodly number of families, and I can assure all who made this possible that their kindness was appreciated. ''Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.''

Our greatest cause for thanksgiving during the past year has been that the Lord has blessed us with spiritual blessings, and we are praying that in 1940 our joy and the joy in heaven may be greatly increased over many returning to the fold of the Good Shepherd.

First Fruits From Toran Mal

BY MISS M. H. WILLIAMSON, AMKHUT

PARSIYA is a Bhil boy about fifteen years of age. He lived in Toran Mal with his father, stepmother, and sisters. Being the youngest in the household, he was sent daily to graze the cattle over the hills. Along with him went a Christian boy, Yohan, who tended Dr. Buchanan's cattle. In the long hours they spent together, Yohan taught Parsiya how to write and read a little. No doubt from this small start with Yohan he got the desire to learn more.

Parsiya's home life was not happy. His stepmother was hard and cruel. Time after time the older children had run away from home. Now she seemed to concentrate all her fury on Parsiya, until he felt he could stand it no longer. He went to live with an uncle, but when food was scarce in that home he set out for Amkhut, a place that for him was only a name.

One day during the hot season I saw a strange boy about and, on enquiring, was told that he was Parsiya from Toran Mal and that he had come to learn. I thought that was strange, because folks in Toran Mal knew this was our holiday time and that the school was closed. However, when word reached Dr. Buchanan that Parsiya had come to Amkhut, he asked me to bring or send him back. A small Christian school had been started a few weeks before and some Bhil children were attending. But with the departure of Parsiya the Hindu priest spread rumours that the Christians would kidnap all their children. That was the end of attendance at school, for such stories are very readily believed.

Parsiya did not want to return home, but I promised him that in so far as was possible we should protect him, and I also assured him that, once his people had seen him and were satisfied that he was not forcibly detained anywhere, he could leave Toran Mal at once, if he wished to do so.

In Toran Mal he stayed right with us and never went far from the compound. Members of his family came to interview him and their chief concern seemed to be where he had eaten his food, the underlying idea being that, if he had eaten with Christians, he had broken caste. We lived in a state of anxiety, wondering whether they might come and take him by force, which was not at all unlikely, until one evening the father and village elders appeared. We knew that something was going to be done now.

They all gathered round, people who under normal circumstances were friendly but now turned suspicious eyes on us. When they were told that Parsiya did not want to return home, but that he wanted to go and learn in Amkhut and be a Christian, the father said, ''I want to hear my boy say it himself.'' Parsiya came and before all repeated what he had already said, ''I will not return home again. I want to go to Amkhut and learn, and I want to be a Christian.'' Tears rolled down the father's cheeks, but he was satisfied.

The following day he came again and brought Parsiya a coat. This showed that he had not despised his son for his decision. Others of the family invited Parsiya to come and see them in their homes, but he did not go, and we were not anxious that he should. While outwardly they seemed to have accepted the decision graciously, there are many dark and mysterious ways of getting rid of people, and we did not trust them.

Once he had settled the matter with his family, Parsiya cut his long hair, and by degrees discarded his Bhili clothing and adopted the style of clothes worn by our boys. He requested baptism and while we all felt that he should have more instruction, the Bhil Christians said, ''Once he is baptized, his family will know that he has cut himself off from them and they will leave him alone.'' So he was baptized there in Toran Mal by Dr. Buchanan before we left.

A few days later a scorpion stung him on the finger and he cried bitterly when he came to have it attended to. I thought, ''Well, he is just a little boy after all, but in the real things how brave he was!'' He belongs to a fearless family. One of his uncles is the most feared man in the community and his word is law.

Now Parsiya is in Amkhut, working in the fields, tending the goats, and learning every day. He is a smart boy and has a real desire to learn.

For many years past our work has been going on in Toran Mal with a resident evangelist. Different missionaries have been there for short periods and contingents of our Amkhut Bhil Christians have been there in the hot seasons, but there was never a convert from among the Toran Mal Bhils. Many were friendly and claimed to be interested, but none had actually come to a place of decision. Now Parsiya has come out from among them and we hope that he will be the chosen one to go back and take to his own people the Gospel of Salvation.

''In due season we shall reap, if we faint not.''
''For God giveth the increase.''

♣ ♣ ♣ ♣

Bhiliya

Bhiliya is a *chamar* boy (from a leather-working caste) who came to our school about two years ago and said he wanted to stay, as his home life was unhappy. His people enquired for him a few times, but made no effort to get him back into the home. This year when he was going by foot to Toran Mal and passing near his own village, some of the relatives asked him to return home. His reply was, ''You come and pay the mission for my food and clothes all these years.'' There was no more talk. He knew very well how to silence his own people.

The High and the Low

YEARLY, half-yearly, or sometimes oftener, visits must be made to the dentist. That means a trip to Bombay some three hundred miles away. As August is the month of ''sales'', during the last week we went down. Between showers (it is now the rainy season) Bombay was quite pleasant and, apart from being questioned on our arrival as to nationality, we did not realize that a war was so near. The word ''Canadian'' worked like a charm and with a smile and a ''That's all right'' we were allowed to go out of the station.

On the return trip we saw ''one of the high'', a Brahman dressed in ragged country cloth travelling like thousands of his kind without a ticket. When the Inspector boarded the train we noticed that this man got up from his seat and stood at a window. He fumbled at his shirt front until he got his ''mala'' (sacred beads) in sight. When his turn to produce a ticket came, he turned around as if very much surprised at seeing the Inspector and, joining his hands, he smiled. The Inspector saw what the man was—a religious mendicant—and, knowing that countless others were travelling the same ticketless way and perhaps feeling that it was hopeless to do anything, he told him to sit down. At the next station four old Brahman widows were put off by another official, but our man continued his journey. He did get out while the train was stopped, but quietly stood nearby and as the train started he got in again. Fortunately for India, people are beginning to realize that only the man who works is entitled to eat and the beggars are not having such an easy time of it. Please do not think that all Brahmans are beggars. They are not. Far from it; but among orthodox Hindus the Brahman is supreme among men, be he beggar or otherwise. He has the right of entry into the best temples in the land and any and all will drink or eat what is prepared by him. Wherever possible among Brahmans, a Brahman cook is employed, but they are expensive. The women in the home must do the work with their own hands and, if for any reason the man goes on a journey alone, he cooks his own food.

Chitu is ''one of the low''. He was born a sweeper and nothing in orthodox Hinduism can alter that fact. He could not live inside a village, but must build his house a distance away. He could not draw water from a well, because his touch is polluting. Until very recently he could not enter a Hindu temple. He could, and did, supply the music at Hindu weddings and funerals; he could do the scavenging for the village; he could dispose of any animal that died in the street; but he could not enter a Hindu home or shop. Mahatma Gandhi has done much for the sweeper and others of the lower orders, ''to save them for Hinduism'', but the people do not always follow his lead. A few days ago there was an account in our daily paper of a temple that had been thrown open to sweepers, but the caste women had gone there in the very early morning and, by lying on the steps, had stopped the ''untouchables'' from entering.

There is a better way. Jesus said, ''Come unto me *all ye.*'' Chitu, while working for the missionaries, heard the glad tidings and accepted Christ as his Saviour. He was most eager to learn and day by day he sat on the floor and spelled out words until he could read his Bible. He also learned to write and do small sums. Later he went to live among his people on the outskirts of Bhabra village, three miles away. His children went to the mission school, first in Mendha but now to the central boarding school in Amkhut. For two years four of them went to school in Ajmer. The eldest boy, Manohar, attending a Government school with children of all castes and classes, led his class of seventy or more pupils the two years he was there. Chitu makes baskets and other small things of bamboo and sells them in the bazaars and to his Hindu, Mohammedan and Bhil neighbours. Thus he makes a living, and wherever he goes he visits his people and teaches them of One who died for them. Mostly through his efforts two other families have been baptized. ''He is able also to save them to the uttermost that come unto God by Him.''

Blessed is the way of the helpers,
The companions of the Christ.

—*H. Van Dyke.*

Prayer

OUR Father in Heaven, humbly we bow before Thee as we realize in our human way something of Thy greatness. We recognize in Thee Sovereign Lord, Maker and Ruler of all things. In Thee there is no variableness, nor any shadow of turning. Thou art great and high and holy. And yet Thou hast taught us that we may come to Thee and call Thee Father!

Look down on us now in Thy tender love, we pray. Thou knowest our weaknesses and failures. Thou knowest, too, the heights to which we might climb if we trusted Thee more fully. Wilt Thou cleanse our hearts of all unworthiness and fill them with Thy glorious beauty, joy, and peace, and make us strong to do Thy will.

Teach us to look with eyes of sympathy and with understanding hearts to all people, knowing that all have need of Thee, and especially to those who have not heard Thy Name. May the call of the Master, to feed His sheep and to teach all nations, find ready response in our lives. Give us the grace and the will to respond to that call of service and fit us for the task.

Wilt Thou follow with Thy blessing the labours of all those who are actively engaged in this work. As they sow the seed of Thy truth, wilt Thou water it with Thy love and grace, that it may bring forth fruit to Thine honour and glory, that men, women, and children in many lands may be brought into Thy fold.

Wilt Thou be with all those who are suffering from the ravages of war. Through nights of terror and days of doubt, may they turn to Thee and find peace. To those leaders of nations who have turned from Thee and, prompted by greed, have plunged the world into war, wilt Thou give a vision of Thyself and of Thy love, that they may learn to love Thy peace, that a righteous peace may soon come to this war-torn world.

In the name of the Prince of Peace, we ask it. Amen.

Our earth-bound eyes have often been so blurred,
By trivial things that press too close for sight,
We pray to-day for clearer vision, Lord,
To see aright. —*Grace Noll Crowell.*

Twenty-fifth Anniversary of the Canadian Girls in Training Movement

TWENTY-FIVE years ago very few Canadian girls belonged to clubs, and then only in the larger centres where the Y.W.C.A. had organized the teen-age girls. And there was only one camp for girls—again under the leadership of the Y.W.C.A.

To-day across Canada there are almost 4,000 Canadian Girls in Training groups, and the summer of 1940 will see nearly 3,500 girls gathered in 100 C.G.I.T. camps. Tremendous strides have thus been made in this work with girls.

And how did it start? In 1914, the Boys' Work Movement was launched and enthusiastically received. Immediately the girls demanded a similar organization, and in 1915 a meeting was called at which was passed the resolution that "some form of co-operation be undertaken between the denominational Sunday School Associations, the Canadian Council of Provincial Sunday School Associations, and the Dominion Council of the Y.W.C.A. for the promotion of teen-age girls' work".

In 1919 the first camps were held, with an attendance of about 500. In that year, too, the costume and insignia were designed. In 1924 appeared the first issue of *The Torch*, the official magazine of the Movement.

At first the programme was built on the four-fold plan—physical, intellectual, spiritual, social—based on the text: "And Jesus increased in wisdom and stature and in favour with God and man." In 1927 it was decided that "in all new programme material the emphasis be placed upon the relationship in which the girl lives her life in home, school, Church, and community", in keeping with the motto: "Cherish health, Seek truth, Know God, Serve others."

Canadian Girls in Training is a movement to promote religious education for girls in early and middle adolescence and is promoted by the National Girls' Work Board of the Religious Education Council of Canada. This Board is composed of official representatives of the Boards responsible for religious education in the Anglican, Baptist, Disciples, Presbyterian, and United Churches, the Young Women's Christian Association, the Student Christian Movement, and the Provincial Religious Education Councils.

—*M. Ness.*

NOTE.—Those wishing copies of the Anniversary Number of *The Torch*, who are not in touch with the Provincial Supply Depots of the Religious Education Council of Canada, may obtain them for 10 cents from the Publications Department, Room 800, 100 Adelaide Street West, Toronto.

Joy and woe are woven fine,
A clothing for the soul divine!
Under every grief and pine
Runs a joy with silken twine.—*Blake.*

Have You Read - - -

Canada, Europe and Hitler

By Watson Kirkconnell ?

TWO and a half million (we are told) of Canada's population are of neither British nor French origin.

In his book, *Canada, Europe and Hitler,* Watson Kirkconnell gives us a timely analysis of the political vicissitudes and developments of the countries and nations from which the various national groups in Canada have come. Included in the analysis are two thoughtful chapters on Germany, one on her Racial Dogma, and the other on her demand for 'living space'. The book is divided into two parts, the first dealing with Europe, the second dealing with Europeans in Canada.

In the second part of the book Dr. Kirkconnell does not give us a study of the European-Canadians, rather he sets down the opinions of these peoples as expressed in their own periodicals, published in their respective languages in Canada.

Professor Kirkconnell is considered to be ''Canada's chief authority on the vernacular literature of the European-Canadians.'' In his preface the author writes, ''For several years past I have been contributing to the *University of Toronto Quarterly* an annual survey of 'New-Canadian Letters' which has involved my regular reading of most of the foreign-language newspapers in the Dominion. For the purposes of the present volume, I have thrown my net a little farther so as to include all these papers without exception (some forty periodicals in fourteen languages) and I have been clipping long and extensively from their editorials.'' For this reason the second part of the book is unique in that we have brought to our attention the social and particularly the immediate political views of these peoples. According to Professor Kirkconnell, the largest national group in Canada, apart from the British and French, is that of German origin. In this book we read something of what the Germans in Canada are thinking about the present war. The author states that the Ukrainians are the fourth largest national group in Canada, and the information contained in the book on this group should be of special interest to members of our Society in that we are contributing to our Church's work among the Ukrainians.

We commend this book to the women of our Society as worthy of our study in order that we may have a better understanding of the attitude of European-Canadians toward Great Britain and Canada. Of course, the book has no direct missionary emphasis, but it should be of interest to missionary women who realize the value of knowing all that can be known about the people who are now part of our country and with whom we desire to build a more truly Christian Canada. —*L.K.P.*

OUR LETTER BOX

Ali Rajpur, Central India.

I'M thoroughly enjoying the language study, mostly, I suppose, on account of having an excellent pundit. He is quite young, has a young family up in Jhansi, is a Christian, and, as he has a grand sense of humour, can tell things in a way that helps one to remember. It has been quite interesting to me to see the different things that help one to "catch on" to Hindi. Of course, the work I did in Phonetics in Hartford helps a great deal, because Hindi is entirely phonetic in its spelling; and another thing that helps is shorthand—the arrangement of the vowels is quite similar to the shorthand system. I'm sure I should have had a bad time learning the names and uses of the cases, if it had not been that they are the same as in Latin, a vague smattering of which I remember; then the genders and the agreement of adjectives, etc., are the same as in French. Isn't that interesting? I shall always be eternally grateful for Hartford for more than this. My first day in India when I stayed in the Methodist House in Bombay there were people there who knew several of the people I had known in Hartford, and that has happened quite a few times since. Contacts like that give one such a nice feeling. Then, too, words and names and festivals that would not have meant a thing to me now keep touching chords of memory, take me back to Hartford and what was told there. I must say what I do know is like a drop in a bucket out here, but that drop is comforting at times.

I have been stationed in Ali Rajpur now since November 5th, but have been twice back to Jobat since . . . I like being in Ali Rajpur, too, and it has this advantage—it is a town of 10,000 people, mostly Hindus, and one sees things here that one wouldn't see away off in the Bhil jungle where Jobat, Amkhut, and Mendha are, though we are only twenty miles from Jobat. We were here at the time of the Divali festival, which is the Hindu New Year for the merchants, when they straighten up their books, and collect all the money they can. Then they worship the goddess of wealth, Lukshmi, and do all sorts of things to make sure of a good new year. Their houses were all cleaned, fresh cow-dung-and-mud courtyards, with decorations to please the gods on them. For three nights, I think it is, they must keep a light burning outside their houses to keep away evil spirits and make sure the goddess doesn't miss their homes with her blessing . . . One night we were coming through the bazaar after being to a Mohammedan home for dinner, when we saw a group of four women coming along, with their faces covered, singing some peculiar tune, and the one in the middle had a gourd on her head with a light in it. We were told that this girl must have been having difficulty in securing a husband so that now she had to go through the streets with her friends or relatives to let people know she was ready for a husband. I'm wondering what sort of a man she would get and what sort of a life she would have to lead for the rest of her days.

I am with Mr. and Mrs. Fred Knox and they being nearly new too, we do have some fun, trying to be understood and knowing what is best to do. As we are the only Europeans for miles around, we are honoured by quite a few visitors, such as the Rajah's Prime Minister, the chief judge, the palace Hindu priest, the doctor of the state hospital and various teachers from the state High School. Fortunately they nearly all have a knowledge of English or it would be even worse than it is to talk to them . . . Six Christian boys from various compounds are living here above the church and go to the High School, and they keep things lively too, adding football to our list of sports. As it is dark by six o'clock now though, there is only from four-thirty to six o'clock to get any exercise in. The rest of the day is taken up with the pundit and preparing for him.

The Indian people are so friendly for the most part. It makes you long to be able to talk to them, especially the children who flock around you wherever you go. But when you see them steeped in and surrounded by Hinduism and Mohammedanism, you wonder if you'll ever be able to do anything, until you look at the Indian Christians. One of the biggest things I have learned so far is the realization of the reality of God's power working in human lives. It doesn't seem to strike one the same at home, but here you see that lives are actually changed by the invisible force of a God of love, and I know perfectly well that as yet I have only a small conception of all that this thought contains, and I'm longing to be able to understand the Indian services, the content of their prayers, to see the depth in the people to which God has penetrated . . .

I think Amkhut is the most beautiful station, lying in the midst of rolling hills, and I did so enjoy a long week-end spent there with Miss Douglas and Miss Williamson. Miss Douglas and I climbed one of the high hills and saw the ''jungle-land'' for miles and miles around. It really is a jungle and it is no wonder that an occasional tiger, and hyenas and jackals have their habitation there. I saw a hyena one night—it crossed right in front of the car headlights. The other night here in Ali Rajpur, after dinner the three of us were in the sitting room singing, and just as we stopped a peculiar sound came from the kitchen. Mr. Knox went out with a stick; something brushed past him and here it was a jackal! It had got in through a hole in the verandah where some work is being done.

—*Margaret F. Kennedy.*

Taihoku, Formosa.

(Mrs. Dickson tells of some of those for whom she was able to provide some Christmas cheer because of the Society's gift)

IT was thoughtful of you, too, to realize that we would enjoy our dinner more if we knew we had provided means of happiness for others. We see much of need, and even ordinarily my food chokes me a bit as I think of mothers around on every hand who must, of necessity, give their children less than enough.

Miss Douglas gave me Yen 15.00 of your money to dispense to the poor; I added it to some Yen 60.00 of ours, for we did not want to use yours instead of ours, but rather to supplement it to cover a greater number of people. You might be interested in the personnel of the people reached.

First of all, the lepers, for they are the people with the least hope of happiness ahead. Very few are ever released; their disease becomes steadily worse; they feel forsaken, lonely, and despised. Ordinarily sick people may become well, poor people may become better provided for, old people may find comparative peace and comfort, but the heart of a leper patient must be stabbed by bitter pangs of hopelessness. Anything to brighten, cheer or comfort them is needed and worth while, I feel. So in gifts and money we gave as much as we could to the forty-eight patients of the Leprosy Colony.

One of my very good friends is the Salvation Army man. I listen with interest to reports of his work and sometimes am able to help him, and sometimes he helps me. This year he happened to mention a kindergarten of fifty-five children of very poor people that he had gathered into a ''school without walls'' (an empty lot). He teaches them Japanese, cleanliness, courtesy, and the Gospel. The children (my two) and I prepared fifty-five packages of cake and toys for these wee ones for the first Christmas they had ever heard about.

In literature past and present, in poetry and prose, beggars are often pictured as dramatic and appealing. In real life in the Orient they are often horribly dirty, pathetic, loathsome with disease, repulsive. Imagine then how appalling an accumulation of such unfortunates must be in a Beggars' Home. But compassion in the name of Christ bids us consider them. There are over a hundred beggars or destitute people there this year. There are some twenty children of beggars, and about fifteen others, the children of those in charge of the home. I used ten Yen of your money to provide for the thirty-five children—packages of cake, soap, and toys. I took care of the adults there, and two Biblewomen and an evangelist went along with our Christmas cheer to give the message.

Then on to an Old Folks' Home, where I have an interest in two elderly Formosan Christian women and their friends. One is blind and both are very old, but one leads the other and every Sunday they make the strenuous journey (strenuous for them) to the nearest church. I have supplied them with bus tickets for a long time, so that, if they wanted to go, they would not be thwarted for lack of the means to get there. The Biblewoman goes to the Home and has prayer with them and reads the Bible, and others gather in to hear. It was your money, too, that provided Christmas packages for these sisters in Christ and their friends.

Glancing back over my letter, I notice my clientèle seem to be exclusively the hopeless and helpless, but I think the Society's missionaries sent money to preachers' wives, mothers of big families, etc.

—*(Mrs. James) Lillian R. Dickson.*

Jhansi, India.

WE have just had our yearly convention, November 9-12, and we feel it was the finest convention we have ever had. There were three general meetings each day, and at noon group meetings for men, women, boys and girls.

Among the speakers was an Indian lady, Mrs. Sircar, who was born in a Hindu family, her father being a soldier in the army. As a small child she was the pet of the English soldiers with whom her father was associated. They taught her to ride horseback and to shoot. The only religion they taught her was never to lie and never to be afraid. She was a mischief and one day was found sticking her tongue out at the household god. She was told that the god would certainly kill her before morning. She was much frightened and cried herself to sleep, but was much surprised the next morning to find that she was far from being dead. As a result of this experience she had only contempt for the gods and one day, gathering up all the idols of her grandmother's household, she threw them out. She was married according to Hindu rites and decided the only way to get away from her in-laws was to act in a way they would consider disgraceful. This she did and the climax came when she climbed a tree and sang at the top of her voice. She was promptly sent home. A missionary was called in to teach her, in the hope that she might learn to be ladylike and be taken back into the father-in-law's house, but God had better things for her. Christ called her as one of His chosen ones to carry the Gospel. She has been much used of the Lord and our people very much enjoyed hearing her. Her messages were simple, but very earnest and full of spiritual food.

The number of missionaries at Jhansi is much reduced at present, owing to the retirement of Mr. and Mrs. Hawtin and the furlough of Miss Stringer and Miss Whatling. Mr. and Mrs. Cheshire are out at the mission farm, but we are unable to put a full-time missionary at Baragaon in Miss Whatling's place. Besides supervising the work of bringing up seventeen little tots under school age and the dispensary work, Miss Simpson makes a weekly visit to Baragaon and also to

Isagarh, to give fellowship to our Christian families and to keep in contact with interested individuals in nearby villages.

Although Dr. Thurrott is just back from furlough, she has wasted no time in starting her work in Babina. Her enthusiasm over the difference in the attitude of the people of that village now, as compared with the attitude when she started work there four and a half years ago, has been a real source of encouragement to us all. By having a few repairs made in her own native house and by renting two village houses she has two married couples, one single man, and Sophie-bai as helpers and we all feel sure that she will probably be able to help them more than they help her, but we realize it is only as we are willing to share our fellowship and knowledge that we can expect to have zealous Christian leaders. Many villagers declare that they no longer believe in their Hindu gods, but they admit that they lack the faith and courage necessary to come out on the side of Christ in the face of family and caste opposition. Do pray for these that the Holy Spirit will empower them to take a bold stand for Christ.

Mr. MacKay and Miss Magee never seem at a loss for something to do. The training and leading of these young boys and girls to a decision for Christ depends largely on them and the teachers they employ, so while we plead for your prayers in all our work we would ask that you especially remember these boys and girls, that while they face the great decision of life, their leaders may be sympathetic and helpful.

We must not forget to mention our three mission children, Arnold and Marian Cheshire and Donald MacKay. You can imagine how they are adored and almost worshipped by our Indian friends and in danger of being spoiled by the lady missionaries; however, I am sure you will agree that it only helps to take the place of all the influences of the many fond relatives and playmates a normal child has in the homeland. We rejoice to say all three are sturdy, active children and quite capable of finding enough mischief to keep their *ayahs* and mothers busy.

Jhansi, India.

Some of you will know that it has been the custom to have a convention for this district once a year. Up to this year it has always been held on the compound of the American Presbyterian Ladies' bungalow. For several reasons it was felt advisable that it should be held on our compound. We do have an ideal spot for such an affair, but it takes many days of planning and working. Mr. MacKay carried the greatest responsibility as he with a few Indian workers made most of the arrangements outside. . . However, I think by the first meeting things were in readiness. Another year it would not be quite such a worry. The housing of the speakers and outside missionaries rested principally on the ladies (our Society's missionaries) and myself. We put up eleven people here, while the ladies had seven or eight. We usually had an average of twelve at the table, as we tried to invite some of the other Jhansi missionaries now and again so that they would not have to go back and forth to their homes so often. . .

One hesitates to judge the results of such a gathering, as after all it is not the enthusiasm of the first week or two that counts so much as the enduring results. The meetings started on Thursday afternoon and went on till Sunday evening. I think our speakers were all very fine: Rev. Robert Cummings, Rev. Russell Graham, Rev. Mr. Kanuel from Saharanpur, and Mrs. Sircar. Some of our local workers and missionaries took group meetings, too, and on the whole I am sure the messages were really inspiring and helpful. As far as numbers go we have never had such an attendance. Up to this year the largest crowd was about 560, while this year's average was 700 and the biggest crowd just over 800. Our collections, too, were greater than ever before. . .

We have also had a visit from Mr. Whittaker of the National Christian Council in the past few days and he has been visiting the different missions and trying to suggest how we might co-operate more in doing more effective service. . .

Since the meetings I'm afraid we have all been feeling the strain as we have all been very weary and pepless, but we seem to be getting back to our usual work now and catching up with the lost sleep. Miss Magee has asked me to help her with the office work and a little supervision in the primary classes, as she desires to complete her language work this spring. I was delighted to have this opportunity as I have felt I was doing so little and the others were all overburdened. I hope also to do a little evangelistic work in the afternoons, but definite plans have not been made for that yet, although we thought we might begin by visiting the homes of the Christian day pupils and attempting to get them into some Sunday School and working from them to our non-Christian pupils. There is great scope for service and we ask your prayers that we may be guided into the place the Lord has for each of us and that we may go on with confidence that He will work through us in His own way and time.

—(Mrs. Angus) C. MacKay.

Busy Again in the Hospital at Jobat

Jobat, India.

THIS week there seems to be a good opportunity to fulfil my promise to write something for the *Glad Tidings.* I'll start in the few minutes that are free before giving the afternoon medicines. When Ruth, the graduate nurse, is off, Miss McConnell or I have to do some of her work, as the junior nurses have not yet reached the stage of giving medicines, doing advanced treatments, and so on.

As I look back a few months to the time when we were in Scotland and England, not knowing what a day would bring forth, the thing that looms largest in my memory is ''Peace''—the peace which God our Father gives, the peace we can have in the midst of turmoil. One verse of Scripture came to me again and again, ''Thou wilt keep him in perfect peace, whose mind is stayed on thee: because He trusteth in thee''. We were fortunate in having only two weeks of uncertainty as to our future. Many other people have had months.

The journey proved uneventful, aside from the news on the second day out that we had evaded a submarine the previous night. A very rigid ''black-out'' at nights, the compulsory carrying of life-belts when out of the cabin, daily life-boat drill, and occasional gun practice by the boat's gun crew made us continually conscious of the fact that we were in dangerous waters. For the first ten days or so there was also the zig-zagging every fifteen minutes. After we left Port Said precautions were not quite so rigid, and we surely were thankful we didn't have to be burdened with life-belts in the terrific heat of the Red Sea.

This little Hindu girl became a good friend of the staff when her baby sister was in the hospital for several weeks.

You can understand that we were not sorry to reach Bombay, where we immediately sent cables home and a telegram to Jobat. Only a few days before, the missionaries had received our airmail letters from London to say we were to proceed as planned. They were very much surprised, as they had thought we might be held up in London until Christmas.

I was overjoyed to be back in Jobat, and realized as I greeted Indian friends just how much I had learned to love them in the five years I had spent among them. My Hindi came very haltingly, but I was able to greet them and to remember quite a number of names. The small children, of course, had grown beyond recognition. It took a few weeks to place all of them.

The shock of the news of Mr. Young's death cast a heavy shadow over my return. We all miss his cheerful, friendly presence, but know that God would not have called him Home had his work here not been finished.

At the Council meeting in October I was appointed to work in the hospital, and I really began my second term of service on November

1st. The days since then have been busy but happy. At present the patients number forty-two. One of them has become quite a favourite with me—a little girl of ten or so who came in about three weeks ago with a broken leg. She was very much frightened of us at first. When Dr. Quinn put a cast on her leg her screams could be heard for some distance. Now that she has found that some such strange thing as the application of a splint doesn't happen every day she has become quite friendly. She is extremely fond of a scrap-book I once made for small patients, containing pictures of babies and other children. One day I took her a booklet on the first page of which I had pasted a picture of Jesus with children. Below, in Hindi, was the verse, ''Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven.'' I told her she would have another picture pasted in the booklet when she learned this verse. As she can't read, and speaks Bhili, the Biblewoman had to teach her the verse. One day as I was sitting at the desk in the ward I heard her repeating the verse to herself, but later when I went to her bed and asked her to say it she wouldn't. One of the nurses said the youngster had told her she'd be punished by her mother if she said the verse for the Miss Sahib. This may or may not be true. At any rate, I haven't been able to persuade the girl to say it. One day I took some candy to the women's ward to give the patients. There was a specially nice piece for my favourite, but she absolutely refused to take it. Can you imagine a child refusing candy? Not only this girl, but two or three other patients refused it, just because they were afraid of what might happen if they ate food from a Christian. I am sure some might think they would be ill, or even die. There would, at least, be defilement. Despite her refusal of the candy, I still like this little patient and hope that her stay in hospital will open her heart so that some day she may be won for Christ. As she lives in a nearby village we shall be able to visit her after she leaves us.

My greetings go to all friends who will read this letter. To them I would express my appreciation of kindnesses shown to me while on furlough, and for memories which I have brought back to India with me, memories of a great band of Christian people working together for the advancement of God's Kingdom. May we all be faithful stewards of God's gifts to us.

—*Bessie M. MacMurchy.*

A still small voice calls me—I grope my way.
    I know only that God is.
Who shall tell me by what name to call Him,
    Where to find Him?

—*Bengal Hymn.*

Publications Department

By Margaret Ness

It is a number of years since the publication of **The Christ of the Indian Road** by E. Stanley Jones, and now we have the sequel, **Along the Indian Road** ($2.00). In this book he ''reports his mature reflections after an experience of thirty-two years.'' The chapter on how India is ''getting adjusted to revolution''—intellectual, social, political, economic, and moral and spiritual revolution—is indeed a penetrating study. His comparison of Christianity with non-Christian faiths cuts to the root of the matter. His discussion of Mahatma Gandhi brings forth this startling statement: ''I have the feeling that the greatest things in Mahatma Gandhi are Christian things. The fundamental note in his life—the overcoming of evil with good, of hate with love, of wrong by taking on oneself suffering, of conquering by a cross—is essentially a Christian note''. He explains the Ashram Movement—a withdrawing of a group for a period of time for ''religious meditation and corporate spiritual quest''; that Westerners join with peoples of India in such a group is his practical refutation of ''East is East and West is West and never the twain shall meet''.

Now in its ninth impression in a little over a year is **The Life of Christ by Chinese Artists.** In this book are twenty-four beautiful pictures depicting the important events in Christ's life as seen through Chinese eyes. (Price, 35 cents.)

For the many who have inquired about **Musings** by the Rev. William Allan we have a happy announcement. **Musings** has been reprinted. So now both it and the newer **Memories of Blinkbonnie** will be available. Price, $1.00 each.

We are glad to recommend for senior and girls' groups the **Bible Quiz Book**, which is ''intended to create an interest in the Bible so that people will want to learn more of God's Word''. In it are included tests, Bible games, problem studies, Bible drills and memory verses. Price, 60 cents.

Another excellent and challenging booklet comes from the pen of Dorothy Sayers, **Strong Meat,** the title taken from the Epistle to the Hebrews 5: 13, 14. From a discussion of Time and Eternity, she turns to ''the drama of dogma'' and in a startling manner gives what she considers the answers of many young people to questions on the Christian religion. Those who read and enjoyed her **''The Greatest Drama Ever Staged''** will be certain to want this booklet. Price, 15 cents each.

May we draw attention to the **Friendship Frieze** series, four packets, each of which contains ten outline pictures for colouring and can be used separately or as a frieze: No. 1, Children of the World; No. 2, Homes Round the World; No. 3, Rides Round the World; No. 4, Brothers and Sisters. Especially recommended for Mission Bands. Price, 15 cents each.

The Treasure Ship Sails East is a delightful book for boys and girls in which one visits, in rhymes and stories and pictures, Africa, India, the Near East, Japan and China. Mission Band Leaders, in particular, will welcome this collection. Board covers, 45 cents.

There are still copies available of Dr. Stuart Parker's excellent little booklet, ''The Political Significance of Missions.'' Price, 10 cents. The price of our publication **Gleanings from Home and Overseas Reports** (1936) has been reduced to 15 cents. Much of the information is still of interest, as many reports incorporated stories and incidents that are in no way ''dated''.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

FROM THE READING FELLOWSHIP

INTEREST in the Reading Fellowship continues and many of the Young Women's groups are finding that members are linking up their individual ''outside'' reading with group study and group interests. *The Patriot* by Pearl Buck has been quite a favourite with groups interested in China and Japan. *Along the Indian Road* by the well-known E. Stanley Jones will make an appeal to those concerned with the problems of India. And for you who are puzzled by the present situation, perhaps the Crisis Booklets, *The Crisis and the Christian* and *The Crisis and Democracy* (each 35 cents) will help make clear its fundamental nature. For the ecumenically minded, the report of the Amsterdam Conference, *Christus Victor* ($1.25), is now available.

Do bring your reading to the attention of your group occasionally. If you find a book particularly thought-provoking and stimulating, why not try to make the majority of your group interested in it and then plan to hold a book forum in order to discuss it? This usually takes the form of a supper meeting and it is an excellent idea to invite an outsider, perhaps your minister, either to lead the discussion or to be used as a resource leader.

The following is a review of the Reading Fellowship book, *India on the March,* sent in by Miss Elizabeth Nisbet of the Glebe Young Women's Auxiliary, Toronto. Its conciseness lends itself particularly well to a Young Women's meeting where one or two Reading Fellowship books might be reviewed from time to time. —*T. Negoro.*

India on the March by Alden H. Clark

If I were a cassowary,
And lived in Timbuctoo,
I'd eat up every Missionary,
Coat and hat and hymn book too.

This little ditty at the beginning of a very important chapter called "Those Poor Missionaries" shows the author has a very keen sense of humour and could be depended on to write a very interesting book.

India on the March is indeed very interesting and worth while. From the first chapter, where we repeat the "Mantra" of the holy man and thus jump as we will over India and, in this novel way, see some of the show places of India and hear the stories of some of the great ones in India's past—on through chapter after chapter, our interest is sustained by stories of India's needs and problems—how she is meeting them—and how Christianity is helping her to prepare herself for future greatness.

On page 159, the author asks, "What is the job of the missionaries in India?" and answers his own question in the following words: "You have seen them off on hikes with Indian boys, settling village quarrels, saving life in hospital and hut, teaching poverty-stricken people how to earn a living, ministering to the social needs of mill hands and tenement dwellers, proclaiming by deed and word the good news that all men are brothers in the great family of a loving Father. Especially are they seeking to help Indian Christians to become so strong that they may take the lead in all Christian service in India."

This is a very striking testimonial and makes us feel we want to stand behind these workers with our gifts and prayers, and thus have some little share in this great work.

GIRLS and LEADERS

Mrs. John Kelman, ***Secretary***

Dear Leaders and Girls:

WITH the coming of spring and lengthening days, our thoughts naturally turn to the out-of-doors and the genial warmth of the sun. It is pleasant to be able to walk unburdened by heavy coats or windbreakers, to let the wind blow through our hair, and to dream long dreams of summer days to come. "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of the birds is come." So sang the wise man long ago and to us to-day his words have the same appeal when spring comes to the earth and calls to us to come away to wood or shore, to mountain or hidden valley, to see the wonders of the world in which we live.

Get out of doors! 'Tis there you'll find
The better things of heart and mind:
And watch the white clouds drifting by,
And all the petty things will fade
Before the wonders God has made.

Summer naturally brings up the question of holidays. What are you going to do in your holiday time? Have you thought of attending camp? You who have been to camp before do not need to be told what a splendid holiday one can have in a camp. Here is an experience in the out-of-doors which brings us new knowledge. We learn to live with and appreciate other people. That quiet girl whom you do not know at camp, you find, is a leader among girls and a friend on whom you can depend. The morning groups are not a bore, but really interesting; in them we learn new truths, find answers to problems that had puzzled us many times.

Here also we find time to work at our pet hobbies—photography, dramatics, handcraft, booklore, and ever so many others. We learn the ''why and wherefore'' of many things and never find time dull. Then there is play-time; swimming, tennis, basketball, and other games add zest to a unique holiday.

In the evening when the sun goes down there is the camp-fire. This is an unforgettable experience in camp life—the darkness, the glow from logs we have helped to gather, the songs and chatter, the moon rising over lake or river, the trees silhouetted against the sky like sentinels of our camp, the warm glow of friendship and the quiet content of a day well spent.

We could continue to give reasons why you should attend a camp this summer, but it is only when you try it out for yourself, or see the effect it has had on some other girl, that you can really know why those who have been to camp are eager to go back.

A word to our leaders. Why not try to attend one of the provincial camps for leaders this summer? The experience will be of inestimable value to you in your work with girls. Encourage your girls to attend a provincial, county, or local camp. Talk camp in your group. Create interest by being interested yourself. Full information regarding camps in the different provinces may be had from our Girls' Work Secretary, Miss Violet Tennant, Room 809, 100 Adelaide Street West, Toronto.

P.S.—Don't forget that in April this year we celebrate the twenty-fifth anniversary of the Canadian Girls in Training movement. Look out for announcements of special rallies to mark this event. Read the *Torch* and learn the full history of the movement.

Young hands and strong we offer for Thy service,
Tasks wrought sincerely, eyes with vision filled,
Eager young minds attuned to hope and beauty,
Wistful young souls, with love and longing thrilled.

—*J. Dickinson.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A BULB STORY

IT was after seven o'clock; the lights had been put out, and the door of the shop closed. Everything seemed quiet and still, but presently there was a movement amongst the bulbs which lay on a large tray behind the counter. ''Can any one tell me what is to become of this company of bulbs?'' said a big, round hyacinth bulb. ''We are all tired of lying here so uselessly.''

''I am sure if people would think of the beauty that may be ours they would buy us quickly enough,'' remarked a rather squint-looking daffodil bulb.

A little crocus bulb began whispering in confidential tones to a neighbouring snowdrop. ''Speak up, please, so that we can all hear,'' commanded an important-looking hyacinth bulb of reddish hue. The crocus giggled mischievously, but said nothing.

But the snowdrop anxious to keep peace spoke up shyly, ''Friend crocus was merely remarking that she overheard the shop-keeper say that we were to be priced very cheaply, lest we should be left over.''

''Very cheaply,'' echoed a hyacinth in indignant tones. A daffodil gently nudged the hyacinth, ''Surely it is much better to be sold cheaply than to lie here useless and good for nothing.''

''That's true,'' said another bulb. ''But don't let us get discouraged. Perhaps some one will come along and purchase us. And who knows but that we may meet together in the springtime, no longer dull bulbs, but fragrant flowers?''

At the comforting words, the bulbs bade each other a cheerful ''Good-night,'' and nestled down to rest.

The bright spring sunshine shone down on a tiny town garden. The gay hyacinths, red and blue, though not in regular rows, stood strong and erect. Two late snowdrops hung their heads shyly, as if loth to leave the brave little town garden. Here and there some daffodils, not yet in full bloom, showed promise of coming splendour.

''Is it not pleasant to feel the warm sunshine after the long days of darkness in the cold earth?'' said a bright blue hyacinth to its neighbour.

A red hyacinth nodded cheerfully. ''It has been worth our struggling to win our way up, up towards the sun.''

''Hush, here is some one coming to see us,'' whispered another hyacinth. And silence fell on the little town garden as a bright-eyed little girl came running and bent down to touch the flowers.

''Ah, you little beauties!'' she said softly. Then the little girl's mother joined her. ''Mummy, isn't my garden lovely?'' cried the little girl eagerly. ''I am so glad that the daffodils are not in bloom yet. Next Sunday we have to take some flowers to the Sunday School. They are for sick scholars. Won't it be fine to give my very own flowers from my own garden?''

The little girl's mother smiled. ''That will be splendid, dear,'' she said. ''Who would have thought that the dull, dead-looking bulbs we bought so cheaply would bloom into such beautiful flowers?'' Then she added gently, ''The sweet spring flowers are sent to teach us the real meaning of Easter; that there is no real death, but Life Everlasting.''

And a little starling nearby began to sing, and this was what he sang, ''Life, Life Ever-Last-ing.'' —*Greatheart.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

RED DEER P.S.—The prospect of hearing Miss Adams and favourable weather conditions had much to do with the record attendance at the annual Presbyterial meeting, held in Red Deer on February 5th. The reports indicated increased interest, and Miss Lamont, who accompanied Miss Adams and knows the difficulties as well as the possibilities of this scattered Presbyterial, gave praise and encouragement. The devotions, conducted by Miss M. Todd of Willowdale and the Rev. Mr. Sinclair of Sylvan Lake, were strengthening and comforting, and Miss Adams' addresses at the afternoon and the supper meetings brought close-up pictures of life in Formosa and of what our missionaries are accomplishing. She displayed costumes worn there, and contrasted the old modes of life with the changed conditions now being accepted. Mrs. R. Wishart of Carstairs, too, gave an interesting talk, presenting the Madras Conference in a novel way. Rev. R. H. Williams of Red Deer installed the officers, Mrs. J. H. Williamson of Carstairs being the new President.

Edmonton P.S.—Miss Adams and Miss Lamont were the principal speakers at the Presbyterial annual meeting in Edmonton on February 7th, where again out-of-town points were well represented as well as all city Auxiliaries. Here, too, a new President was elected, Mrs. E. Gibb, with a strong supporting executive. While all reports were good, the young people's showed the most progress, interest, and enthusiasm, with larger numbers and contributions. Discussion on work in the north of the province indicated the Alberta women's faith in the opportunities there waiting, and their conviction that deaconess work is not only needed, it is imperative for the sake of the women and children. Miss Adams' addresses were listened to with great interest, covering as they did the various types of work, from that among the children, which also gives contact with the parents, to the churches with Formosan pastors, becoming increasingly self-supporting and missionary-minded. The presence of Miss Lamont and several deaconesses added much to the meeting. Mrs. R. Stevens, formerly Miss Grigor, reported a new Auxiliary at Wainwright. Of special inspiration was the progress of work in Vegreville, where Miss Ruby Walker conducts church services, a ladies' group, a Young People's Society, a Sunday School of fifty pupils with two teachers, a Canadian Girls in Training group, a club of thirty boys, and a Mission Band. Contributions were made to the Budget, and the Sunday School pays for its own supplies. At Christmas, the Presbytery provided gifts for the children. Miss Walker's enthusiasm is evidently shared by the young people and an almost lost cause has been revived.

Calgary P.S.—To the Goforth Young Women's Associate Society of Knox Church, Calgary, Miss Gladys Black gave a splendid exposition of the 23rd Psalm, and Miss Hazel Armstrong gave the first article on the study of Canada. Appreciation of and interest in the *Glad Tidings* was expressed by a number of the members.

The Presbyterial Executive further discussed resolutions presented at the annual meeting, and forwarded to the Sessions of the churches of the Presbytery two dealing with the introduction of organized boys' work in our Church, and with co-operation among the churches with respect to leaders.

BRITISH COLUMBIA

Mrs. J. C. McLean-Bell, 211 East 28th Street, North Vancouver,
Press Secretary

KOOTENAY P.S.—Knox Church, Cranbrook, has suffered a great loss in the passing of Mrs. H. L. Large while on a visit to her old home in Ontario. A life member of the Women's Missionary Society, a past President of Knox Auxiliary, and Corresponding Secretary of the Kootenay Presbyterial, she will be greatly missed but always remembered with deep gratitude for her gentle and loving manner and unswerving loyalty to the missionary cause.

Victoria P.S.—Knox Auxiliary, Victoria, has sustained a great loss in the death of its oldest and one of its most revered members, Mrs. W. C. Wilson. She had been a member of the Auxiliary since its inception and, although unable to attend the meetings, she kept in touch with the work of the Women's Missionary Society, both locally and at large, and regularly sent in her contributions. A silent tribute was paid to the memory of Mrs. Wilson, all members standing. The closing prayer was that we might all be as faithful and loyal to our Master as she had been.

Westminster P.S.—Fairview Auxiliary, Vancouver, meets for prayer half an hour before the regular meeting. Its prayer calendar is very definite and is drafted to cover a full year. The following are some of the topics: ''National and Overseas Missions''; ''Manchuria''; ''India''; ''Formosa''; ''Port, Hospital, and Deaconess Work''; ''Peace River''—every branch of our work is definitely brought to the Throne of Grace during the year. Another interesting feature of this meeting is the answer to the roll call covering such subjects as Courage, Grace, Glory, Refuge, Faith, Wisdom, Rejoicing, Gratitude, Mercy.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON P.S.—Many both in the East and West will regret to learn of the death of Mrs. George Lougheed, widow of the Rev. George Lougheed, who preached in many places in eastern and western Canada. Since coming to Brandon, Mrs. Lougheed has held important offices both in the Brandon Presbyterial and in the First Church Auxiliary, Brandon; the work of the Women's Missionary Society was always very near and dear to her. The sympathy of all is extended to her son in Winnipeg.

It was indeed a great pleasure to welcome Miss Adams to our Presbyterial in January. Our one regret was that she could not visit more Auxiliaries, but Mr. and Mrs. H. White of Elphinstone were able to be present at a combined meeting of St. Andrew's and First Churches in Brandon. In her own charming way Miss Adams told of the evangelistic, hospital, and kindergarten work that is being done, and of the Leprosy Colony. It was very encouraging to hear of the advances being made, with still not nearly enough schools to meet the great need. Miss Adams also spoke to the young people, who were very much interested, asking many questions concerning her work on the field.

Superior P.S.—In St. Andrew's Church, Fort William, Miss Violet Tennant, Girls' Work Secretary, addressed an open meeting of Superior Presbyterial on the Madras Conference, illustrating her talk with moving pictures. She also met with leaders of girls' groups at a conference at Miss Jean Stevenson's home, when problems were discussed and much helpful advice was given.

Winnipeg P.S.—Miss Dorothy Francklin, missionary nurse and deaconess of the Canadian Baptist Mission at LaPaz, Bolivia, spoke on ''Prayer'' to the Auxiliary of First Church, Winnipeg, saying it was the one thing needed and relating many instances of splendid results in direct answer to prayer. A fine collection of articles representing the customs of the people, their dress, and articles used by them in everyday life was most interesting.

''Christianity and Home Life'' was the subject of the Rev. J. S. Clarke's address at the Presbyterian Women's Day of Prayer service in First Church, in which women from St. John's, Elmwood, Norwood, Old Kildonan, and First Churches took part.

To St. John's Auxiliary Miss Violet Tennant spoke on the Madras Conference. Those present were pleased to hear this splendid message. Reports given at the annual meeting were very encouraging; the allocation was oversubscribed by a substantial sum.

Norwood Mission Band held an open meeting for parents and friends. The Band officers took full charge, and in answer to roll call each child replied with a favourite verse of Scripture. Solos, recitations and choruses made up a very fine programme for this largely attended meeting.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

Provincial annual meeting—Knox Church, Spadina Avenue at Harbord Street, Toronto, April 16, 17, 18. **Railway Information**—Going tickets and certificates issued April 11th to April 17th inclusive; validated certificates honoured for tickets for return journey up to and including April 22nd, special agent to be present on April 17th to validate certificates. Board members (including Presbyterial Presidents) wishing railway tickets in advance must communicate with the Railways Secretary, Mrs. J. Hill, 52 Queen Mary Drive, Toronto, not later than April 3rd.

A Challenge to Finance Committees—At every Provincial annual meeting we have a resolution, passed unanimously, ''That we will endeavour to raise fifty per cent. of our allocation before the end of June.'' Then we go home and pigeon-hole that resolution until the next year. A careful analysis of last year's financial statement shows that in the first three months of 1939 we went behind over $2,000, which we never made up. There is no use saying, ''It will come in later,'' for *it doesn't* and *it didn't*, resulting in our failing by $2,600 to reach our objective. This is the time of year for intensive work by Finance Committees, Auxiliary and Presbyterial. Frequent meetings should be held, the Treasurer's figures carefully gone over, delinquent Auxiliaries discovered, and steps taken to correct the threatened deficit. With Easter coming so early this year, there is an excellent opportunity to make a special appeal and make a good start. The Provincial Treasurer reports that in January this year she heard from only seven Presbyterials. Surely Auxiliary meetings were held throughout the province; an offering must have been taken, but what became of it? Who is holding back the money, the Auxiliary Treasurers or the Presbyterial Treasurers? If Finance Committees will get busy at once, the evil may be checked *right now.* Find out the Auxiliaries that are falling behind, and the reason for it, and then visit them and give them a good boost. Incidentally, the boost might be passed on to the Provincial Treasurer. *She needs it.* —*E. T.*

At the Toronto Presbyterial annual meeting, in Parkdale Church, Toronto, reports showed that 195 organizations with 6,155 members contributed $28,316 during the year. Mrs. A. R. McMurrich brought greetings from the Council, emphasizing the necessity of strengthening our spiritual structure to face a period of readjustment after the war. The Rev. R. G. Stewart, D.D., bringing Presbytery's greetings, stated that spiritual growth in the home Church must go hand in hand with missionary expansion, if the work is to prosper. The President, Mrs. J. Hill, reminded the members that each exerts an influence in the world whether she will or no, and urged a deepening of spiritual life through heart-searching prayer and Bible study. The Rev. D. P. Rowland presented a challenge to Presbyterian women when he said that prayerful stewardship of the heritage that is ours in Jesus Christ is much needed; we must tithe our possessions if we are to be a living, marching Church. Mrs. H. A. MacMillan gave highlights of her visit to fifteen native churches on the east coast of Formosa, where nearly every Formosan Christian is a missionary and most of the churches were self-supporting and overflowing. On Thursday evening, Young Women's night, ''A Court of Inquiry'' sought to discover the vital place of missions in the present day and the necessity for the extension of missions in this time of crisis. On Friday evening, devoted to Girls' Organizations, Dr. Effie Winchester spoke on ''The Influence of Christianity on Marriage and Marriage Customs in India''. Mrs. John Williams installed the officers and brought the Provincial's greetings. ''We are,'' she said, ''waging a moral war, the battlefield being our homes, churches, and Christian communities. We must be sure that our lines of communication to God are kept open through an intense prayer life and our intelligence service is built upon a thorough search of the Scriptures.'' Mrs. W. M. Hall was elected President.

At Hamilton Presbyterial annual meeting, in Knox Church, Hamilton, St. Enoch's and New Westminster Mission Bands presented an impressive pageant, and Mrs. Duncan Allan gave an illustrated picture talk to the children. (Leaders of Mission Bands and girls' groups might be interested to know that pictures of China, Japan, India and other countries are available at Public Libraries for this purpose.) Reports showed advance in young women's and girls' work. Mrs. H. MacMillan brought encouraging news of the Formosan Church, where membership has increased and an indigenous leadership has been developing. Miss Louise Reith gave an interesting account of work in the Cecilia Jeffrey Indian School and also of visits to Southern Saskatchewan. Mrs. H. C. McKellar brought Provincial greetings. An illuminated address was presented to Miss L. E. Whittaker, who recently retired after twenty-five years' service on the Executive. A discussion hour was conducted by Miss Laura K. Pelton. Mrs. Donald Munro succeeds Miss Blanche Armstrong as President.

Brockville Presbyterial Executive, with some Auxiliary Presidents and members, met at the manse, Prescott, on January 26th. Mrs. James Riddell paid high tribute to the President, Mrs. W. D. Turner, who with her husband, the Rev. W. D. Turner, was moving from Winchester to Hillsburg, Orangeville Presbyterial; Mrs. R. I. Davidson read an address and Mrs. J. Irwin presented an Honorary Certificate and pin, tokens of love and esteem from the Presbyterial to Mrs. Turner for many years' faithful and loyal service. In the evening they heard the Moderator, the Rev. Stuart C. Parker, D.D., speak in Prescott.

Rapt attention was given Dr. Jessie MacBean's enlightening and helpful address on China at the Lindsay Presbyterial meeting, in St. Andrew's Church, Lindsay. Miss Pelton urged the necessity of each member assuming greater responsibility in our Society's work. Miss Doreen Bick, Life Membership Secretary, told of Auburn Auxiliary's novel idea in presenting a member with a Life Membership certificate and pin as a shower gift. Rev. D. McQueen brought greetings from Presbytery. Reports were all encouraging.

Guelph Presbyterial convened in Central Church, Galt, for its annual meeting. Encouraging reports showed genuine effort on the part of all workers in an earnest endeavour to ''win the world for Christ''. Mrs. A. R. McMurrich extended greetings from the Council and gave her impressions of the Women's Missionary Society in action, as she saw it on her trip through the Canadian West. The Rev. J. D. Smart paid tribute to the memory of Miss Annie MacRae, Galt, and Mrs. J. P. Livingstone, Baden, valued and much loved members of Guelph Presbyterial. The Rev. F. Lawson brought greetings from Presbytery. Following the closing words of the President, Mrs. W. P. Gamble, the Rev. J. J. Lowe pronounced the benediction. The Presbyterial experienced the joy of reaching its allocation in 1939.

QUEBEC

Mrs. C. Ritchie Bell, 357 De l'Epée Ave., Outremont, Press Secretary

Resolution of the Executive of the Quebec Provincial Board of the Women's Missionary Society of the Presbyterian Church in Canada:

We hereby record our deep sense of loss at the passing to her reward of Mrs. Allan S. Reid, who for over twenty-five years was a beloved and faithful officer of the Quebec Board, filling very capably the positions of Literature Secretary, Recording Secretary, and Convener of the Nominating Committee.

Mrs. Reid was greatly interested in every branch of the Church's work, but very specially did she give of her time and talents to the cause of missions. We instinctively turned to her for advice, knowing full well we would receive wise counsel. Her knowledge of the work of our Society and her wisdom made her a very valuable member of our Board of Management but, above all else, we shall never forget her deep-rooted faith in prayer and in the promises of God.

Well may we mourn her loss, but we can express no regret for her sake, for to her to live was Christ, to die was gain. ''Absent from the body'', she is ''present with the Lord'', which is far better.

To her sorrowing husband and daughter, and also to the members of her family we extend our heartfelt sympathy and commend them to Him who said, ''I will not leave you comfortless: I will come to you.''

''And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.''

◆ ◆ ◆ ◆

''IT is required in stewards, that a man be found faithful.'' (1 Cor. 4: 2). All life is a stewardship and money is but a part of that stewardship.

For the year 1939 Quebec Provincial Society sent to the General Treasurer, for the General Fund, the sum of $15,500, slightly less than the year before, but a sum in excess of its allocation. Commendation is due the members and an earnest plea is made that they do even better in 1940, despite the desperate war that is being waged in Europe. Loyalty to the causes for which our Women's Missionary Society is responsible is more than ever necessary, whilst at the same time our share of war duties should be undertaken.

While we would not wish to localize our interests, as we know our contributions are for all the work, yet it would be interesting to our members to note the varied work carried on in the province of Quebec.

There are five centres in the province where the Women's Missionary Society undertakes the whole responsibility or shares the responsibility with the Church in endeavouring to establish or continue mission work. 1. At the Presbyterian Residence at Huntingdon twenty-six boys and girls are living under Christian supervision while attending school and receiving an education otherwise unobtainable. 2. At Gordon Mission, Montreal North, a deaconess is doing survey work and helping to build up a Presbyterian congregation; she is also doing port work, in the season, welcoming strangers from Europe and linking them up with the various Presbyterian churches in the Dominion. 3. At the Chinese mission in Montreal, the Society, through its three workers, carries on work especially among the women and children. It also helped with the furnishing of the new Chinese Presbyterian Church, which was opened on January 12, 1940. 4. The $300.00 grant was again made for French work in Montreal. 5. In the mining district of Val d'Or the Women's Missionary Society undertook new work in June 1939, to help the Church establish a cause there, sending to this place of opportunity a deaconess who is giving outstanding service in three centres.

This is naturally only a part of the great National Work undertaken by the Women's Missionary Society in our Dominion. For all our work, National and Overseas, may we be more and more prayerful in 1940, consecrating our time, means, and talents towards the extension of Christ's Kingdom. —*E.K.C.D.*

The Young Women's rally in Kildonan Hall on February 5th was addressed by the Rev. R. Berlis and by Miss Laura Pelton, who stressed the need for the same enthusiasm and effort in the cause of missions in war-time as in a time of peace. The Church and the Allies had the same aim of overcoming evil; armies could only temporarily overcome evil, not stop it, hence the need for the Church to conduct its battle with full vigour. Miss Margaret Macdiarmid presided.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

PRINCE ALBERT P.S.—Tisdale Auxiliary reports a record attendance at the World Day of Prayer services. The programme was beautifully carried out by members of the different churches, with Mrs. Wilkinson in the chair. Immediately after this meeting, the Young Women's Missionary Society conducted the youth service, with Mrs. R. Johnston presiding.

Regina P.S.—At Nokomis the Presbyterian women, though only three in number, arranged for and conducted the World Day of Prayer service, with Mrs. Ross W. Downey in charge. The meeting, held in the United Church, was very largely attended. At Regina the services were arranged by the Provincial Executive of our Society—four afternoon and two evening meetings in the Regina churches. In accord with the Executive's recommendation, the offerings were sent to the Saskatchewan branch of the Bible Society, which is in urgent need of funds at this time.

The Edna Bell Auxiliary of First Church, Regina, a group of young business women, is finding it of definite interest to have at each meeting an eight-minute report by the *Glad Tidings* convener, a brief survey of the contents of the current issue of the *Glad Tidings*, with pointed reference to articles of special importance to their own work. In January First Church Auxiliary executive arranged for a year's study which is working out with special interest. The members were divided into four groups, each group to be responsible for two meetings in the year. The subjects as arranged are—The Protestant Church in Europe To-day; The Amsterdam Conference; The National Work in Canada; The Madras Conference; The Development of Missions in Asia; Christian Literature Needed and Supplied; Our Overseas Work; Doors of Opportunity. These promise a general survey of the work to which the Women's Missionary Society is dedicated.

Saskatoon P.S.—The Saskatoon Presbyterial annual meeting was held in St. Andrew's Church, Saskatoon, on February 14th and 15th. Reports of last year's work were encouraging, and givings had increased. Miss P. B. Lamont led the Bible study both days in a most interesting manner. The Presbyterial was fortunate in having two missionaries give addresses, Miss Mary Sherrick of the Bhil Field, India, and Miss Ada Adams of Formosa. The Rev. Mr. Murphy gave an illustrated talk on his tour of the north country, stressing the need for an ordained man there. He also conducted a memorial service for our late Governor-General, Lord Tweedsmuir, at the beginning of the Wednesday afternoon session. The visitors were entertained at luncheon at the Presbyterian Residence. The new officers were installed by the Rev. Mr. Brent of Coleville, who chose as his text ''Be Ye Faithful''—if our part be done faithfully we can leave the results with God. Wilkie Mission Band was awarded the banner.

Moose Jaw P.S.—In spite of severe winter conditions, always to be contended with on the prairies, a goodly number of delegates gathered in Knox Church, Moose Jaw, on January 22nd and 23rd for the twenty-sixth annual Presbyterial meeting. Mrs. D. M. Craig, President, and Miss P. B. Lamont, Field Secretary, presided. All reports were encouraging, showing an increase in membership and givings. Members of St. Paul's and Knox Auxiliaries were hostesses at luncheon. Miss Adams held the interest of all as in informative and interesting addresses she told of the Hospital, the Leper Colony, the Theological College, and training schools for women teachers, and particularly of the kindergartens of which she is the head. One saw how, through the children, the Christian teachings could be carried to the nation. These schools are visited by parents, grandparents, older brothers and sisters. This seems to be one sure way to spread the Gospel, and eventually peace, throughout the world. A paper prepared by Mrs. Staveley of Weyburn and read by Mrs. Mitchell sent all home with renewed courage; we were reminded of our need for faith in God's promises for His help, care, and guidance. In the evening the Knox Church choir delighted the gathering with their fine music.

During the year the Presbyterial was honoured by visits and talks from Miss Mary Sherrick of the Bhil Field and Miss Violet Tennant, Girls' Work Secretary.

Sang the sunrise on an amber morn:
''Earth, be glad! An April day is born.
Winter's done, and April's in the skies.
Earth, look up with laughter in your eyes!''
Then the sound of growing in the air
Rose to God a liturgy of prayer.—*C. G. D. Roberts.*

Treasurer's Statement

January-February, 1940

RECEIPTS:

A Friend, "Literature for Formosa"	$ 50.00
"General Fund"	45.00
Orkney Ladies' Auxiliary, Drumheller, Alta.	10.00
Refund from Canora Hospital for Nurse's Salary	660.00
Refund from Deaconess on Expenses	5.73
Refund from Montreal Presbyterial on Miss Pelton's Travelling Expenses	15.00
Government Grant for Cecilia Jeffrey Indian School	5,891.32
Government Grant for Birtle Indian School	4,428.50

Provincial Givings:

Alberta	115.20
Ontario	3,500.00
Quebec	550.00
	$15,270.75

DISBURSEMENTS:

Hospitals:	
Canora	$ 788.32
Rocky Mountain House	485.00
Weirdale	316.66
Chinese in Canada	1,405.32
Cecilia Jeffrey Indian School	1,013.00
Cecilia Jeffrey Indian School, Government Grant	3,967.15
Birtle Indian School	832.20
Birtle Indian School, Government Grant	2,291.91
Mistawasis	90.00
Presbyterian Residences:	
Saskatoon	150.00
Huntingdon	150.00
India:	
Bhil	4,606.00
Jhansi	3,014.82
Formosa	5,551.94
Japan	2,301.66
Manchuria	651.64
South China	250.00
Christian Literature	175.00
Publishing Ukrainian Hymn Book	65.67
Organization	1,745.00
Publications	1,582.68
Education of Chinese Student	74.00
Special Retiring Allowances	293.32
French Work in Montreal	300.00
Lecturer at Presbyterian Missionary and Deaconess Training Home	300.00
Fees to the League of Nations	20.00
Candidate	5.00
Supplies	22.13
Lantern Slides	44.62
Deputation	450.65
Insurance	630.02
Exchange	103.09
Welcome and Welfare and Deaconesses	2,363.19
Administration	1,213.94
	$37,253.93

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on New Liskeard Residence	$ 200.00
Rent of Prince Albert Residence	70.00
Rent of Bungalow in Japan	30.00
	$300.00

DISBURSEMENTS:

Special Fund—	
Publishing Ukrainian Hymn Book	$ 106.13
Legacy Fund—	
Rocky Mountain House Hospital	206.16
	$312.29

(Mrs. Daniel) Helen M. Strachan, *Treasurer.*

NEW ORGANIZATIONS

Ontario

Toronto P.S.—The Young Crusaders Mission Band, Fairbank Church, Toronto.

Quebec

Montreal P.S.—Auxiliary, l'Eglise St. Luc, Montreal.

Saskatchewan

Saskatoon P.S.—C.G.I.T. group, Wilkie; Girls' group, Gunworth.

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JUNGLE TALES by Dr. Buchanan	1.25
THE CHURCH TAKES ROOT IN INDIA by Basil Mathews	.50
INDIA IN THE DARK WOOD	.50
POLITICAL SIGNIFICANCE OF MISSIONS by Dr. Stuart Parker	.10
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RENEW THE "GLAD TIDINGS"

Renewals and new subscriptions for 1940 are coming in.

Subscriptions run from January to December, and are payable in advance. Individual orders are 50c.; two or more sent to one address are 35c. for each subscription. Send all subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street W., Toronto 2, Ont.

Form of Bequest

I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs - Lees .

Vol. XVI MAY, 1940 59 No. 5

THE GLAD TIDINGS

General Board of Missions

From Prairie to City

Canton Visited

Among Our Indians

In the Peace River Country

From Overseas Fields

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVI TORONTO, MAY, 1940 No. 5

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

To Work in Southern Saskatchewan

IN response to an appeal made at the Council meeting in September for more deaconesses in Saskatchewan, the Women's Missionary Society has appointed Miss Ruby Walker of Lloydminster to work in the southern part of that province, where the survey carried out last summer by Miss Reith and Mrs. Ralston revealed opportunities for deaconess work. For some years, working under the Presbytery of Edmonton, Miss Walker has rendered notable service to the Church, ministering to several groups in the district around Lloydminster and, latterly, carrying on work at Vegreville.

China Relief Fund Wisely Handled

EARLY in 1938 the Women's Missionary Society contributed $500 to the National Committee for the Relief of War Sufferers in China, a committee representing all religious bodies in Canada and the Red Cross. Dr. R. G. Struthers, who attended some meetings of the joint committee and later returned to China, has written to the Chairman of the Canadian Red Cross concerning the way the Relief Fund has been used, and the appreciation of those receiving help from it. Writing under date of February 1st, he says:

> ''You would be interested to know that it has been one of the most carefully administered funds in this country.
>
> ''One of their methods of distribution was the subsidizing of hospitals caring for wounded soldiers, wounded civilians and war refugees. Each hospital was required to send in a weekly detailed report of the work done and the grant was made accordingly. This scheme was carried out in Northern and Central China. The Headquarters of the Committee being centrally located, they were able to secure and distribute large quantities of greatly needed drugs and supplies. Then, too, they made grants to committees formed of responsible leaders of philanthropic and religious organizations of all kinds who were working for the relief of suffering.''

Advance in Christian Literature Work

FROM Dr. R. B. Manikam, Secretary of the National Christian Council of India, Burma and Ceylon, whom many will remember as one of the Madras team that visited eastern Canada and the United States last year, comes news of a forward step being taken in India—an attempt to do away with ''wasteful duplication'' in the production and publication of Christian literature. ''By the beginning of next month (February) the Literature Commission appointed by the National Christian Council will begin to visit the various publishing houses in North India and bring about co-ordination and, if possible, amalgamation . . . This is a very big piece of work that we are attempting to do. Moreover, the National Christian Council has set up another committee to implement the findings of the Madras Conference regarding the formation in each of the various provincial areas of one recognized publishing house, and then bring about a federation of these publishing houses and presses. We are also anxious to form a Central Council for Christian Literature along the lines indicated by the Madras Conference.''

THERE are two new little ''missionaries'' on the overseas fields: Sharon Anne Dunn, the daughter of the Rev. James and Mrs. Dunn of New Amsterdam, British Guiana, born on the 10th February, and in Jobat, India, the baby daughter of the Rev. Fred and Mrs. Knox, born at the end of the same month.

The "Glad Tidings"

THE 1940 subscriptions for the *Glad Tidings* are still coming in; and there are, we hope, a good many to come yet—we have received 393 fewer subscriptions than we had at this time last year and that in spite of some encouraging increases. With a beginning made last year towards the recovery of the former circulation, we looked forward to further advance this year—and have not been disappointed, as far as some Presbyterials are concerned. At the time of writing eleven of the forty-one Presbyterials have already more subscribers than they had even at the end of 1939; one has exactly the same number, and one is one below last year's total. It is interesting to note just where advance has been made. Three of the four Presbyterials in British Columbia have already more subscribers than they had last year, as have three of the four Saskatchewan Presbyterials; one in Alberta is ahead and one in Manitoba Provincial; while in Ontario only three of the twenty-four show any increase. But with eleven Presbyterials already ahead, what does that mean for the other thirty? It surely cannot be that the women of Ontario and Quebec are less interested in the missionary work of the Church than are the women of the western provinces, or think that they are being harder hit by war conditions. In many Presbyterials much hard work has been done by Auxiliaries, senior and young women's, in the effort to have the magazine reach not only all active and Home Helper members, but *all* homes in their congregations; and it has been very gratifying to see how successful have been these definite campaigns to extend the circulation of the *Glad Tidings* and spread more widely information about the missionary work of the Society, and of the Church as a whole. It would be well for the members of all branches to face the situation and ask themselves whether they have really been alive to their responsibility regarding the *Glad Tidings*. In every case, good results have come from the personal efforts of those who are themselves interested.

PRINCIPAL WANTED (Male)—For the Cecilia Jeffrey Indian Residential School, Kenora, under the Women's Missionary Society of the Presbyterian Church in Canada. For full particulars, apply to Mrs. D. Inglis Grant, Room 800, 100 Adelaide Street West, Toronto 2.

Oh, let me give
Out of the gifts Thou freely givest;
Oh, let me live
With life abundant because Thou livest;
Oh, make me shine
In darkest places, for Thy light is mine;
Oh, let me be
A faithful witness for Thy truth and Thee.

—*Selected.*

THE BOARD OF MISSIONS

THE General Board of Missions of the Presbyterian Church in Canada met in St. Andrew's Institute, Toronto, March 19th to 21st, with the Rev. Robert Johnston, D.D., in the chair. Following the devotional service conducted by the Rev. Hugh Munroe, D.D., at the opening session on Tuesday evening, the Board sent to its Convener, the Rev. A. M. Hill, D.D., a message expressing the sympathy of the members in his illness and their hope that he would soon be restored to health. The Right Rev. Stuart C. Parker, D.D., Moderator, then addressed the Board, giving some impressions he had received as he went to and fro through the country visiting the churches and seeing the conditions under which work is carried on—the very vastness of the territory creates serious problems for the Church.

Miss Louise Reith

Dr. A. S. Reid, who with Dr. Cameron visited British Guiana in the autumn at the request of the Board of Missions, briefly sketched the history of the settlement of East Indians in that colony and the founding of our Church's mission among them, and showed lantern slides and motion pictures of that mission field, where there are now 47 preaching stations and 29 schools with about 6,000 children enrolled.

On Wednesday evening seven young people who had volunteered to serve the Church in Canada or on overseas mission fields were presented to the Board. Mrs. McMurrich presented three workers recently appointed by the Women's Missionary Society, Western Division: Miss Louise Reith, M.A., of Tara, Ontario, to be Superintendent of the Presbyterian School Residence at Saskatoon; Miss A. Beatrice Scott of Port Elgin, Ontario, to serve as an evangelist on the Bhil field, India; and Miss Margaret MacRae, Reg. N., of Sydney Mines, Nova Scotia, as a nurse evangelist at Jhansi, India. Miss Scott and Miss MacRae have this year been at the Missionary and Deaconess Training Home, preparing for missionary service in India. Miss Thelma Martin of Sudbury, who graduated last year from the Missionary and Deaconess Training Home and has been doing home mission work under the Presbytery of St. John, was presented by Mrs. Clark Elliott, as a missionary appointed by the Women's Missionary Society, Eastern Division, to serve in British Guiana. Dr. Cameron introduced Miss Esther Thomson, the daughter of the Rev. J. B. Thomson of Dufferin Street Church, Toronto, who is to go to British Guiana as Secretary-Treasurer of the Mission Council, to look after the business affairs of the mission, to which a missionary has had to give a great deal of time. Miss Thomson, who has been active in Church work, especially among girls and as leader of a boys' class, will carry on work in British Guiana among teen-age girls. Dr. Cameron also presented to the Board Mr. and Mrs. Joseph Muchan of London, Ontario, who had offered themselves for overseas missionary service. Mr. Muchan, of this year's graduating class at Knox College, has been appointed to evangelistic work on the Jhansi field, India. Mrs. Muchan, also a trained worker, is graduating this spring from the Toronto Bible College. In addition to these appointments, the Board accepted the recommendation of the delegation to British Guiana that an educational missionary should be sent to that field.

Miss A. Beatrice Scott

Miss Margaret MacRae

Dr. Rochester spoke to the Board on behalf of the Evangelical Churches in Europe whose difficulties have increased enormously because of war, in areas now dominated by Germany or Russia, above all, but in other countries as well; everywhere there are refugees. In France a great many Protestant pastors have been mobilized as combatants, while the evacuation of the people from the Alsace-Lorraine border, where there was a large Protestant population, and their removal to the south, has added greatly to the already heavy burden of the French Protestant Church. The Board agreed to be responsible for part of what was being asked for from our Church to help the European Churches.

WORK IN CANADA

Chinese in Canada

Outstanding in the Chinese work, reported the Rev. D. A. Smith, has been the opening of the new Chinese Presbyterian Church in Montreal: the attendance at Sunday School has doubled and from fifty to eighty attend the Sunday service; the whole Chinese community, Christian and non-Christian, is interested. Towards the end of the year Mr. Paul Chan of Ottawa, the son of Montreal's first Chinese missionary, took charge of the reorganized work of this mission. Mr. Smith paid tribute to the faithfulness of the many voluntary workers throughout the country, whose ''self-sacrificing service has done much to augment the established work in the larger centres''. Of great value has been the distribution of Sunday School literature and tracts, especially in Saskatchewan, Alberta, and British Columbia. The great interest being shown in God's Word by the people in China and the demand for the Bible is having its effect in Canada, thus doubling the importance of this part of the work, much of the cost of which is met by the Chinese themselves. The progress in work among children and young people has been most encouraging. Victoria has a Sunday School of 93, with 22 on the cradle roll, and Vancouver, 90, with 25 on the cradle roll; while Cooke's Church, Toronto, has a Chinese Primary and Intermediate Department. There are, too, Mission Bands, Scouts, Cubs, Canadian Girls in Training, Kindergartens, English classes, Chinese schools, music clubs, and camps. Mission work is studied and giving to missions earnestly encouraged. In 1939 Victoria and Vancouver went beyond their budget allocations, and Montreal is ready to accept an allocation. The first Chinese elder in Vancouver, Mr. James Mark, was ordained in the fall. Young men and women, fitted by ability and training for leadership, are showing a greater interest and assuming a definite responsibility in the Chinese Churches, teaching in Sunday Schools and in Vacation Bible Schools. How conditions have changed is revealed by the fact that young Chinese workers, in order to work among their own people, are having to improve their Chinese.

The work has two objects—to spread the Gospel and to create the understanding and friendliness between peoples that is so sorely needed. Under present conditions few, if any, Chinese are returning to China, but more are coming from China to Canada, for the most part young men and women who were born in Canada. Mr. Smith reminded the members that, except for contacts through the Church, there is no way in which most Chinese in this country can have any social life with the people of Canada.

Hungarian Work

Work is going on satisfactorily in the Hungarian congregation in Toronto, where there are now 6,000 Hungarians, reported the Rev. Charles

Steinmetz. ''It is almost impossible to describe the difference in the life of this congregation since they are worshipping in a 'regular church','' he said. ''Dignity, reverence, and a deeper sense of worship prevails at all gatherings; attendance at church services has doubled; givings have doubled; church activities have become more numerous than in previous years.'' In 1939 twenty-seven new members were received into full communion, and at the end of the year there were 109 regular communicants. The Sunday School, supervised by Mrs. Steinmetz, has 79 enrolled; the Young People's Society, 42; and the Women's Association, 30 members. Mr. Steinmetz also conducted four services in Tillsonburg for the Hungarians of that district, and dispensed communion three times.

In Hamilton there has been encouraging advance since Dr. E. F. Molnar took charge of the work among Hungarian Canadians there, with an increase in the average attendance at services and in givings, and an active Young People's Society and Sunday School, both conducted in English. He had found a fine spirit of co-operation on the field. He had also taken services in Brantford and Tillsonburg. He called attention to the challenge presented to the Church to offer fellowship to these newcomers who are learning to adjust themselves to their new environment in this country.

Dr. Toth, Hungarian missionary in Calgary, who had gone to Hungary with his bride, has not yet returned, although he was expected some months ago. In the meantime the work in Calgary is being well looked after. In September a weekly radio service was begun, which brought letters of appreciation from all parts of Alberta, Saskatchewan, and British Columbia, but it had to be discontinued when the war began, as no broadcasting may be done in a foreign language.

Among the Ukrainians

The need of Christian literature for distribution among the Ukrainians in Canada was emphasized by the Rev. Michael Fesenko, in referring to his report. For these people—the most neglected section of our population spiritually, he said—there is no Christian literature to offset communistic propaganda and atheistic literature distributed among them. During the year, with the help of a grant from the Women's Missionary Society, he was able to send out 3,000 letters dealing with some of the principles of Christianity and problems the Ukrainians here are having to face. As a result of this effort the work in Toronto has been greatly strengthened and new groups of Ukrainian Presbyterians have been organized at Foxford and Paddockwood in Saskatchewan, and a small group at another point is likely to organize. A young man of the Toronto congregation rendered good service distributing literature and interesting other Ukrainians, not only in Toronto but also in mining towns of Northern Ontario; and another member, having moved to the West with his family, is active in the district where he is now living. In Toronto, where the work has been hindered by the lack of a suitable place for worship, the people are looking forward to having a church of their own. For the interest shown by the Women's Missionary Society in the Ukrainians both in Canada and Europe and for the help given they were very grateful. The Ukrainian hymn book, now being published, would be used not only in Canada and the United States, but in Europe, when conditions make it possible to send it. The evangelical movement in Europe is of the greatest importance, Mr. Fesenko said in closing, asking for the prayers of the members on behalf of the people there in this time of suffering and persecution. Dr. Cameron referred to the good work being done by the Ukrainian minister in Oshawa and to the fine choir in that congregation.

Jewish, Italian and French Work

The Jews here have all been affected by the situation in Europe, and never have the workers had so many inquiries, or worked so hard, the Rev. M. Zeidman said, referring to his report on the Jewish work in Toronto. Besides the Church services meetings are held through the week for men, women, boys and girls, and the people are visited. In addition, at Scott Institute a great deal of relief work is done and evangelistic work, for all people; for the weekly services conducted by Knox College students the hall there is crowded with men. Through the relief work, Mr. Zeidman said, comes the largest possible contact with Jews.

A church building is still the most pressing need of the Italian mission in Montreal, it was reported. The Italians now own the lot and have about $6,000 towards the cost of building—the Women's Missionary Society contributed $1,000. In regard to the French work in Montreal Dr. Reid reported that the French Presbyterian congregation under Mr. Smith is making good progress, while Mr. Giguère is continuing his city mission work.

Through the Synods

With the development of the northern part of the provinces across Canada there comes the call to the Church to extend its frontiers to serve the new north. The Rev. J. A. McMahon stressed the importance of the Church's missionary work in north-western Ontario with its mines and, consequently, its new centres of population. At Geraldton, in an area that has developed within the last few years, there is a Presbyterian Church with an ordained missionary in charge. The church building is free of debt, and a manse was built last summer. A branch Sunday School is held at the Little Long Lac Mine and Church service conducted fortnightly at the railway junction of Long Lac, twenty-five miles to the east. Mr. McMahon urged the Board to watch the further development of that part of Ontario between the head of the lakes and Fort Frances.

The Kirkland Lake Church, two years after work was first begun, has now 245 members, and its aim is to be self-supporting in two years, reported the Rev. W. M. Mackay, synodical missionary. Work has recently been begun in Timmins. On the first Sunday of December when Mr. Mackay conducted service there, so earnest was the desire for a Presbyterian Church that services were held on three other Sundays that month. The Rev. Kenneth House began his ministry there in January and, judging from the progress already made, Mr. Mackay considered the outlook for the congregation most encouraging in that largest of Northern Ontario towns. The Church could have no greater home mission field than it now has in the north, he said; from such centres as Kirkland Lake and Timmins work should, in time, extend to the adjacent districts.

Saskatchewan presents as great opportunities for the services of the Church as does Northern Ontario, declared the Rev. G. S. Baulch, as he urged the Board to appoint an ordained missionary at large for the northern district around Meadow Lake, 110 miles north of Battleford. Towns have sprung up in that new northland to which families from drought areas have moved, and there, Mr. Baulch said, the Church should be working. He expressed appreciation of what the Women's Missionary Society had done and was going to do—with its new nursing home at Weirdale, its deaconesses in Saskatoon and Regina, and its assistance in survey work. Mrs. McLennan informed the Board that at the request of the Synod the Society had appointed a deaconess to follow up the work of the survey in southern Saskatchewan.

Saskatchewan, the Rev. H. R. Horne reminded the members, is wholly an agricultural country and the Church is now facing the aftermath of the depression—the last ten years have weakened fields, older members have died and many of the younger members have moved to the north. Rehabilitation is itself a tremendous problem, with the deterioration of buildings, land, implements, with reserves gone and farms having to be restocked and debts paid. For the first year or two, therefore, the people will not be able to do much, he warned.

In Southern Alberta the Rev. G. Hollingworth reported the great need of a travelling missionary to minister to the Presbyterian families over a wide area that were not being ministered to by any Church. Through the survey made last summer by Miss Matthews it was possible to get in touch with many of these.

That the difficulty of getting ordained men for the fields constitutes one of the greatest problems was stressed by all representatives of the Western Synods.

Grateful appreciation was expressed of the assistance being given by the Women's Missionary Society, especially through its deaconesses, serving on mission fields and carrying out survey work, and through its hospitals.

From the Synod of the Maritime Provinces came the announcement of a new Presbytery—the Presbytery of Newfoundland and Labrador.

Missions and World Peace

From an article in *Life and Work,* written by G. F. Barbour, D.Phil., before the Church of Scotland Self-Denial Week in March.

THERE can be little doubt as to the question which is most widely and insistently asked to-day, the question which intrudes into every moment of leisure and forms the constant background of our working days. It is the question how peace can be restored to a war-torn world, and how the brotherhood of mankind can be changed from a dream to a reality . . . More and more men are seeking—and I do not refer only to ''churchmen''—for a spiritual basis for peace and a spiritual bond of brotherhood, and are asking whether any other foundation can be laid than that which is laid in Jesus Christ. Thus the questions of peace and of the missionary enterprise are seen to be not two questions, but one—How can the Lordship of Christ be extended over all the nations?

Not that the old missionary motive, the desire to bring the news of the Gospel to suffering and sinning men and women everywhere, can be laid aside. It remains the essential motive, but it is reinforced by a second motive of extreme urgency, to bring sundered nations and races together in the unity ''where there is neither Greek nor Jew, Barbarian, Scythian, bond nor free.''

In view of such a double motive, how can there be those, including some who claim to be loyal churchmen, who ''have no use for Foreign Missions''? Is the Gospel, in their view, for Scotsmen or Britons or the white races only? Those who take this standpoint differ but little from the ''German Christians'' with their purely Nordic version of Christianity.

We are told by critics who write to our daily papers that times have changed, and that ''we must cut our coat according to our cloth.'' Times have indeed changed, but mainly in the direction of making the international work of the Church more urgently needed than ever in the past . . . Let us try to convert reduced figures into human facts—strain, anxiety, disappointment—for those who, in many instances, have for long been carrying more than one man's or one woman's load of work and responsibility. Let us try to estimate the loss of medical, educational and religious efficiency, through understaffing and financial worry. And then . . . let us all ask what we can do to avert further loss.

There are, indeed, many in these days from whom no increase in givings can be expected. There are many who may be compelled—yes, compelled—to give less. If we feel that we are numbered in this class, let us not use the word ''compelled'' lightly. But there are others who could give more, and, for every earnest, thinking Christian, the Self-Denial Week, commencing March 21st, provides a reason of stocktaking, of casting up of accounts, and not least of honest comparison between what we spend on ourselves with our givings to the extension of Christ's Kingdom.

Extract from a review of the *Tambaram Madras Series* in *The Times Literary Supplement* (17 February, 1940).

FOR the history of Christianity in Europe the last decade does not provide one of the most edifying chapters. Before a rising foe, strong, subtle and committed to their destruction, the general comportment of the Churches has earned the admiration of few. But if the Churches have shown themselves timid and hesitating in the West, a more united Christian body has exhibited a very different aspect elsewhere. The vast missionary enterprise has become a major social phenomenon of our time. Its very magnitude implies the zeal of a revolution, and the missionary outlook has, in fact, altered more in the last thirty than in the previous three hundred years. Many factors have been contributary to this great change. Most important of all has been the new sense of need for co-operation that has seized nearly all Protestant missionary bodies. This new-found unity was expressed by the International Missionary Conference of 1910, followed by that at Jerusalem in 1928 and that at Tambaram near Madras at Christmastide 1938.

Say not, the struggle nought availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light.
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

—*A. H. Clough.*

From Prairie to City

By Miss Frieda E. Matthews

THERE is an old saying that ''Variety is the spice of life''. As one reviews the various experiences that have come into one's life since last fall one realizes that the life of a deaconess is anything but dull.

From the vast prairie lands of the southern part of the province, where a survey was made in August and September, to the capital city of the province is a far cry. One thinks of those people who live on the large ranches in the south, in their homes so far removed from their nearest neighbour. What a great adventure, to be given the privilege of visiting in these homes in the name of the Church and of the Church's Head, Christ! To-day I have gone back over the lists of those I visited, and in thought I again went south from Medicine Hat, down over the Cypress Hills (which have the same altitude as Banff), and away on to the comfortable ranches beyond; south and west through Manyberries, Comrey, and St. Kilda. On one of those days we got lost and travelled for miles over rough prairie, trying to find a trail that would lead us down to the Milk River. Then at last the river came into view and what a sight met our eyes! It was almost five o'clock and the cattle were coming to the river for a drink. I had heard stories of the great herds of cattle, but I had no idea I should ever see so many at a time. There were hundreds, and as we drove miles along the river to the ranch house in which we were to spend the night we could see cattle all about us. Then just as the sun was setting we came to the ranch buildings at the end of the valley. We spent the night there and the next morning before we started on our way we had a service for the children.

On another day the trail led me westward and south from Tilley and Brooks. I drove for miles without seeing any living thing, except perhaps a few gophers. The trail was rough and difficult, for it was crossed and re-crossed with other trails. That day I broke part of the spring in the car, for, in spite of the fact that the car was often in second gear, some of the bad holes and bumps came as a sharp jolt. At last the new settlement of Rolling Hill was reached. At every home I visited I was well received but I could find only two Presbyterian families in this district. More families were to be brought in from Saskatchewan this spring, and there might be some Presbyterians amongst them.

But wherever I travelled and visited in that vast territory and in most instances sparsely settled districts I was impressed with the need of these people for some contact with the Church of their choice. Perhaps a *roving* worker might be the solution of the situation—to visit first one community and then another, establishing little Sabbath Schools here and there and returning occasionally to give encouragement and inspiration.

And now from the prairies one's thoughts go to the city, where there are so many organizations and there is so much scope for deaconess work. Edmonton is such a widely scattered place that a few weeks had passed before I was able to find my way about properly. The city is built on either side of a river which does not run very straight. Some of the houses are built down on the river flats, others high above them on the banks. All this added to the confusion of finding my way; too often I was on the wrong side of the river or down on the flats when I should have been in another section of the city.

I am endeavouring in so far as it is possible to visit the different Senior Auxiliaries at least every two months. We had a splendid Presbyterial meeting and the reports which were presented show just how keen is the interest taken in missions.

Three of the five churches have their Young People's meetings following the Sunday evening service, which is rather fortunate for me, as I can then manage to attend not only the different services but also to be present at the young people's groups. In January and February we had a Leadership Training Course. Interested young people from the several societies came and we felt, when the course was concluded, that our efforts had been worth while.

Since Christmas I have organized Mission Bands at St. Andrew's and Westmount. At the present time I am leading both of these groups, but hope to find some other leaders soon. We are glad, too, of the increased interest in girls' work in our city churches. The girls and leaders received wonderful inspiration from Miss Tennant's visit.

In January I undertook a special bit of work for one of the ministers, to make a survey of the school district of Cherridale, about three miles beyond the city limits. Calls were made at the homes and an effort was made to increase the interest in the church services.

I have been glad of the bales which were received last fall, as we often have calls for clothing. Some of these calls are from the needy in outlying districts and through the kindness of the railway officials we have been able to ship all parcels free of charge. The deaconess's car does the trucking and so no expense is incurred.

Beverly Sunday School, which is under my supervision, is doing very well. Our collections are not so good, but the Beverly Ladies' Aid manages to help us with our current expenses. In February the ladies had a booth at the city market where home cooking, wieners and rolls, coffee and tea were sold. It was a long tiresome day, for we have such a small group. However, we cleared almost $14.00 and felt we had done very well.

No small part of my time is given over to visiting, both in the hospitals and the homes. My life in Edmonton is very busy, but it is such a happy life. After seven years in rural fields I found the rush of the city a bit breath-taking, but I am liking it more and more as the weeks go by.

[A report of the survey made by Miss Matthews in Southern Alberta, to which she refers, was given in last December's *Glad Tidings*. —EDITOR.]

In Canton

THE writer, now living in Hong Kong, describes conditions in Canton, which he recently visited after an absence of nine months.

—When we left Canton last April, there were over ten thousand refugees being sheltered and fed in various camps. To-day the camps are numbered by hundreds. The Refugee Areas Committee, which was formed at the beginning of the invasion and which has done such noble work through all these months, has decided that it is time now to close the camps. This does not mean, however, that the economic problems of the refugees have been solved. Some are being rehabilitated with a small loan; others are being given travel money to go to some place where they have friends or relatives and where they hope that they may be able to keep soul and body together. There is still a residue of the absolutely destitute. . . . To some extent, the problem of feeding them is being solved by ''soup kitchens'', that is, feeding stations where a bowl of gruel (soft boiled rice with a few vegetables thrown in) is given to them once a day. This is being carried on in the churches of the city, and about twenty thousand bowls of gruel are given out in some twenty churches. For many this is the only food they get. Some may be able to earn a little besides.

There are many orphans among the refugees. Some of them have become separated from their parents. Some of them are really orphan children whose parents have been killed. Then there are others who are only temporarily orphaned; that is to say, their parents are unable to take care of them and begged to have their children remain until such time as they can find ways and means to support them. One Child Welfare Centre I wish to speak of in particular is the one we started at Paak Hok Tung in True Light Middle School buildings. Miss Lois Armentrout and three Chinese workers are taking care of eighty boys and girls by giving them a clean home and motherly care, educating them in heart, body and mind. . . .

As far as people are concerned, our guess would be that there are probably about five hundred thousand in the city. Some of the streets are crowded; some appear to be very much as in former days. The shops are open. A cursory glance indicates a certain degree of prosperity. But take a second glance—one sees underfed children, people in rags, others with a hungry, starving look. . . . It costs, at a minimum, $12.00 a month to feed a person sufficiently to give him strength to work. This is about all one person can earn. If such a person has anyone dependent on him they are just out of luck. . . .

It was sad to see the city where one has been working for more than thirty years in such a condition. Few of our old friends are there now. The cultured people cannot stand living there.

For the churches in Canton it has been a time of great opportunity for service. All honour to those Church workers who are serving there in Christ's name. We have already referred to one big item, that of feeding some of the poor with a daily bowl of soft boiled rice. Another service has been rendered to the children: nearly all the churches have organized popular schools. They have gathered in the young children from the streets and taught them to read and write, to play and sing. It seems that those who were Christians have become more active and more attached to the Church. Many have found in religion, in this time of difficulty and stress, their peace. It has given many of our Church workers a new idea of service. May God's name be praised through His Church in a difficult situation! . . .

But with it all, when we come back to our Chinese friends in Hong Kong and tell them the story of what we have seen and experienced for ten days in Canton, almost with tears in their eyes they will say: Yes, but wait, it will not last long! We are all going back to Canton before long, and will build a greater Canton, a finer Canton, a city where we can be free, pursue our business, and obtain that fuller life for which we are seeking.

There are so many more things that I should like to say about conditions here in South China. Canton city is not the worst. The stories that we receive from the areas around the East River where one of the armies passed through in their attempt to get to the capital are hard to relate. . . . May the day soon come when the forces of righteousness shall reign, and these dark days be a thing of the past, and the prayer so often used now in the Prayer Book come true: ''Where there is darkness may light come, where there is strife, peace, where there is hatred, brotherly love.''

May is building her house. From the dust of things
She is making the songs and the flowers and the wings;
From October's tossed and trodden gold
She is making the younger year out of the old;
Yea, out of the winter's flying sleet
She is making all the summer sweet,
And the brown leaves spurned of November's feet
She is changing back again to spring's.

—*Richard LeGallienne.*

From The Nurse's Diary

DEAR Nurse: I wish you send me some medicine. I have bad sick. Last night I die. This morning I write you. Please send write away please hope you are same. —*P.*

So writes a friend from a North West Angle village.

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The cabin logs were tightly morticed so no air could sweep the heavy atmosphere. Two small windows failed to admit enough light for detailed scrutiny of the patient, but sunken eyes and rapid breathing told of conflict within. The little lad was five. His tiny teeth were blackened with snuff. He had been sick eight days. Grave concern was writ on the countenance of his father as he helped give medicine and apply plaster (which he would rather have had the medicine-man do) to his offspring, who kicked heroically on the floor. A clearing had been made in the centre of the room, so that it was not necessary to fall over the usual array of requisites of Ojibway housekeeping as we worked. We suggested the patient might be put to bed, but going to bed simply meant dropping into a pile of coats and skins on the floor. With the aid of a flashlight we watched prayerfully. Would the medicine-man have his come-back? Before dawn the fever had subsided. The crisis was over.

◆ ◆ ◆ ◆

Over the half dozen weather-beaten cabins they called a village hung the strange aloofness that isolation brings. The spirit of the red man, his languor, lurked in the noon-day shadows, daring civilization to disturb his slumber or his dreams.

We climbed a path to a cabin obviously the hub of activities. Inside, on every available foot of floor space, stretched an Indian or squaw. A bed stood in one corner also filled to capacity. The only unoccupied space was the stove which was adding prostrating heat to the cruel atmosphere. Fish nets and traps hung from the ceiling. Skins covered gaps in the log wall. A window in each end promised ventilation, but when I suggested opening them, an Ojibway rose and threw an extra armful of wood in the stove.

The crowd, however, grinned a welcome with grunts and broken English. Mothers scurried for children, who had fled to the bush when our boat ''hove to'', and presented them for examination. Half a dozen papooses were drawn from mossbags to show sores and blotches on bodies suffering from malnutrition and neglect. Blackhawk, a veteran of seventy, crept on hands and knees to allow an injured ankle to be inspected and, although regarding medical impedimenta suspiciously, made no move when the lance dipped to relieve the abscess. Shepiash described himself as ''sore and sick''. Pressed for particulars, he swept his hand over the greater part of his body, then showed swollen limbs and joints. Ripping dirty bandages from Mrs. She-kenehque's arm, we found four-day-old burns that had seared deeply and become infected. It took considerable cleaning and redressing. Mrs. Machim said, ''Sore chest!''—could such a smile cover the devastation within? ''White man has no cure,'' she added, with the faith of her fathers in her eye. True, we were too late. A month after she was packed for her last portage. Impetigo, earache, toothache, tonsillitis — still they came. It was a worth-while evening — an evening that extended far into the night.

Our School

(From verses sent by Miss Wilson, Cecilia Jeffrey School)

I'm just an Indian scholar,
Born of the Ojibway tribe,
Our school and how I see it
I'll just for you describe.
It's situated near Kenora,
And one hardly ever finds
Such a home for little Indians
As our school among the pines.

. . . . . .

The teachers all are kind to us
We have some happy days,
We have a band of music,
We also have displays;
We are taught domestics,
And chores around the farm.
Attending to the livestock,
It surely has a charm.
We show our wares at Brandon
And at Kenora Fair;
And when visitors view our work
They pause and look with care.

. . . . . .

(The Intermediate Class)
We all sit round the room in groups
Of three, or four, or five,
With minds intent upon our work
Like bees inside a hive.
The older girls do bead-work,
Junior boys carve wood,
Some girls are at the blackboard,
At fretwork all are good.
Some busy with dramatics
From our readers you may see;
Others hard at work on maps,
So they'll know geography.
A map cut out of plywood
And coloured different ways
Teaches us our countries,
Our oceans, seas and bays.

. . . . . .

We like our native beadwork,
Porcupine-quills as well,
And birchbark work we like to do,
As these things we can sell,
To help our school finances
And learn a trade, you see,
So when we leave the school behind
So capable we'll be,
We then can earn our living
And not be just a tool,
We'll thank God for our teachers
At Cecilia Jeffrey School.

. . . . . .

We do our best with zeal and zest
To help our school along,
Our mission work we all enjoy
The young as well as old;
By songs and prayers and pictures
Are Bible stories told;

. . . . . .

With kindness printed on our minds
We'll strive to do what's right
And try to help some other soul,
From darkness into light.
So—in our busy classroom,
Though we're working all the while,
We're thanking God who gave us
W. M. S. good and true,
And we'll show our Indian
gratitude
At the C. J. Mission School.

Preparing the Way of His Feet in India

(From an article by Elizabeth G. K. Hewat, B.D., Ph.D., Wilson College, Bombay, in *Other Lands*)

. . . Before the joy of the Lord can become the heritage of multitudes of India's children there is much preparatory work to be done, and many obstacles to be patiently and persistently attacked. There are difficulties political, since every new member of the Christian community means one vote lost to the Hindu or Mohammedan electorate. There are difficulties social, since the Christian Church, for the most part, is made up of those who are not very wise and not very mighty, and those who are rich in this world's goods shrink from throwing in their lot with it. There are difficulties national, for in these days of ''Swaraj'' (independence) and ''Swadeshi'' (made in India), everything Indian is extolled, and things from the West are cried down. The obstacles in the way of the acceptance of Christianity by India are many, and much of the missionary's work consists in slow, quiet work on these.

Sometimes it is a prejudice against Christian worship that lurks in the mind, or—and this is very common—the fear of being thought to have any interest in Christianity. Be the reason what it may, it took one thoughtful, deeply religious, non-Christian student in Bombay some fifteen months in which to summon up courage to enter the Chapel of Wilson College for the short ten-minute service of worship with which we begin the day's work. ''I felt an atmosphere there which I can hardly describe,'' she said to me afterwards, ''an atmosphere of reverence and awe.'' Sometimes it is the Western character of much Christian worship in India which repels. The familiar hymn-tunes which brace or soothe our spirits sound no chord of appreciation in non-Christian ears, but strike them, in many cases, as raucous or tuneless, or at the least, foreign. The multiplicity of furniture in a church distracts some, as may the constant change of the worshippers' posture, sitting, standing, kneeling. So in a number of churches and prayer-rooms nowadays there is the minimum of furnishing—a low reading-desk a few inches off the floor, some Indian pictures on the walls, one or two brass lamps, and an eastern rug and prayer-mats. Perhaps it was because she had felt at home in the hostel prayer-room that a non-Christian student wrote in a letter, ''I cannot forget the peaceful prayer-room. I know No. 12 by heart (*i.e.* Hymn 12, 'Immortal invisible, God only wise'). I am eager to learn many prayers by heart.'' The prayer which I saw written on the blank page of her college Bible showed that Scripture teaching and all the influences of a Christian college were not doing their work in vain. ''O Lord, my heavenly Father, I trust you. I thank Thee for the justice which is like mountains, for Thy mercy which is like fountains of goodness and love. O Lord, of the city of wise, I know I am humble, meek and mild. We human beings can blossom and perish but naught changeth Thee. There is a vast difference between You and us. You are surrounded by angels, I am surrounded by worldly sorrows and sins. You are in heaven, I am on the earth. You have a kingdom of power and glory. I have no kingdom at all.''

One great difficulty in the way of the Lord Christ's advance in India is the deeply rooted idea that a man's religion is as fixed and unalterable as is his face or the colour of his skin. A Hindu would as soon think of ceasing to be a Hindu as a Scot would think of ceasing to be a Scot. He is born a Hindu or Muslim or Parsi, and his religion is as indissolubly a part of him as is his race or nationality or language. As he would not dream of exchanging his religion for another, neither would he entertain the thought of any member of another faith entering his, guarded as it is by unassailable walls.

Into this world of closed and exclusive religions comes the new thought of a universal religion, which gives its welcome to all. It is true that the gate leading into that broad country is so narrow that there are not many yet with courage and determination enough to press through, yet surely it is a step in the right direction when at College Chapel or School Prayers, Christian and Jew, Hindu, Parsi, and Muslim unite in the common worship of the one Almighty Father. And there are many, of all religions and of none, who by letter or in quiet talk speak of the illumination that has come to mind and spirit through the teaching of Christianity. Not only are the great religious barriers dividing man from man falling down, but so also are the social. Less than fifty years ago, in Poona, an educated Hindu was held up to shame and obloquy and excommunicated because at a reception in a missionary compound he actually accepted a cup of tea from a foreigner. To-day the non-Christian student has no hesitation in dining with his Christian professor; the foreign missionary is invited to the homes of his Indian friends, and at a college dinner students of every conceivable caste and creed sit down naturally and happily together.

It may be that, in the past, the seeming simplicity of a religion which has Jesus of Nazareth at its heart was another obstacle in the way of Christianity . . . Then there has been the seemingly unbridgeable gulf between ancient Indian ideals of the good life and Christian ones. The orthodox Hindu would see the saint in the man who retired to the lonely forest and who gave himself up to endless solitary meditation on the God within. The Christian, on the other hand, regards as a saint him who for the sake and in the power of the Crucified gives himself to ceaseless, selfless service for his fellows.

It is significant, however, that in these respects the gulf between

Hindu and Christian thought is less than it used to be. There are not a few on the Christian side who feel that there has been a tendency to forget that it was the meditative Mary whom Christ commended, and not the practical, hard-working Martha. So it comes about that Ashrams (the Indian equivalent of monasteries or retreat-houses) are springing up in Christian India—and there is a growing emphasis on the necessity for prayer and quiet in the religious life. On the Indian side there is a revolutionary change from older conceptions. The popular slogans of the day are ''rural service, village uplift, prohibition, and the fight against illiteracy''. The Indian patriots of to-day who are setting out to attack their country's foes, disease, poverty, illiteracy, cannot but be drawn to the Man of Galilee, who ''went about doing good,'' and Who in a strange, mysterious way has still the power to energize His followers to do the same. Said a non-Christian judge one day in a discussion on the rights and wrongs of capital punishment, ''I admit that capital punishment is a confession of failure, but the problem remains, what is the alternative? What is one to do when confronted with a murderer who is a terror to the whole country-side?'' Then he answered his question himself, ''If only you missionaries would come and work among those people, you could change and transform them.'' It was an unsolicited tribute to the creative power of Christ.

. . . There is a long road to be made, innumerable rough places to be smoothed down, and many hills to be levelled, before the Great Highway is ready for the King. But the road-making is ceaselessly going on. The ground to be covered by it is immense . . . It is little wonder if sometimes the road-makers lose sight of what is happening at the other end of the highway, or can see only what is happening on the little bit of ground at which they are working—and progress there may be very slow. Yet there can be no denying that advance is taking place, that God's purpose is being worked out in this great and ancient land, and that the way is being prepared for the advent of His Son.

Everyman in every age
    Makes or mars the common weal.
Words and deeds undying prove,
    Strong to smite, or swift to heal.
Courage, kindness, mercy, truth,
    Shine like stars in darkest night.
Every purpose, pure and strong,
    Strengthens hope, and spreads the light.
He who would for others live,
    Who their burdens seek to bear,
Witnessing to nobler life,
    Doth the way of peace prepare.

—Annie E. Woodcock in the *British Weekly.*

Prayer

ALMIGHTY God, we would look on Thee as our Sun and Shield: help us to be glad in Thy light and to trust in Thy protection. Even when clouds and darkness are about Thee, we would hold fast the conviction that Thou art light, and in Thee is no darkness at all. Give us grace to believe that behind all clouds Thy love shineth eternally, and that all the mists of our earthly perplexities shall yet be scattered by its radiance. We thank Thee for the light of the knowledge of Thy glory in the face of Jesus Christ. We rejoice that He is our Living Way to Thee and the channel of Thy salvation to us. Grant, we beseech Thee, that we may all learn Christ and be taught of Him.

Father of Love, may Thy love lift our human love into pure brightness and eternal life. In love and friendship make us faithful—faithful to praise, faithful to blame, faithful in dark days and in glad hours.

O God our Heavenly Father, we thank Thee that Thou hast given unto us the precious gift of Thy Holy Word. Bless, O Lord, the work of our missionaries who are teaching Thy Word among the people who know Thee not; give strength and courage to those who preach, and pardon and peace to all who believe through their preaching. Enkindle our zeal for the work of the Women's Missionary Society. Give Thy mind to its officers and members and whatever they find to do may they do all with an eye single to Thy glory.

Give the rulers of our country and empire wisdom and understanding and courage to rule in justice and righteousness, serving Thee, the Divine Ruler.

Hear us, O Lord, in these our petitions and pardon all our faults, for we ask in Jesus' name and for His sake. Amen.

Gather us in: we worship only Thee;
In varied names we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit-land;
Gather us in!

—George Matheson.

Why I Believe In Foreign Missions

BECAUSE – *I believe in Christ.* His belief in foreign missions is evidenced in His incarnation, in His death on the cross, in the glory of His resurrection, in His final message on Olivet; and, as exalted Head of the Church, His belief has not changed.

Because – *as a Christian I have caught something of the spirit of Christ* and, therefore, of His passion to seek and to save lost souls. Consequently, it is my joy to imitate Him, to realize His ideals and to extend His Kingdom.

Because – *He bade His disciples proclaim His Gospel to all the world.* As I am one of His disciples, I believe this command involves me. His wish is my pleasure, His will is my law. If He says, ''Do this!'' I take Him at His word and strive to do it.

Because – *I am a member of His Church* and am under vows to promote its growth and efficiency. His Church is His method of proclaiming His Gospel and saving the world. It is a united and organized effort to accomplish what no individual could do.

Because – *Christianity is a religion of expansion and must grow—or die.* Therefore, as I want it to live and to emancipate humanity, I must proclaim and help others proclaim the Gospel until the Kingdom of Christ shall encompass the world.

Because – *I am a product of foreign missions.* Were it not for the early disciples and other foreign missionaries, I would to-day be without the Gospel and the blessings of a Christian civilization. For ''all that is best in modern civilization is the fruit of the transforming power of the Gospel.''

Because – *as a debt of honour I must pay the ''debt of strength'' to weakness;* intelligence, to ignorance; wealth, to poverty; health, to sickness; comfort, to sorrow; hope, to despair; and the Gospel, to a lost world.

Because – *the only way I can pay this ''debt of honour''* to those missionaries who suffered greatly in their stewardship of the faith that I might know the Christ and be saved is to pass the Gospel on to others.

Because – *to evangelize humanity is to save the world from the tragedy of evil.* To bring un-Christian nations into fellowship with the Son of Man is to create a new brotherhood of mutual understanding, honour, protection, and righteousness, thereby outlawing war and greed and a multitude of evils.

Because – *all Christian missions are one.* If I believe in home missions, I must also believe in foreign missions. I must not neglect my homeland, but I must go beyond it. Beginning at Jerusalem, I must go, or send, into all the world, simply because He said so.

—Dr. H. T. Beatty in *Women and Missions.*

MISSIONARY SCHOLARSHIPS

SEVEN assignments of Missionary Fellowships and Scholarships to missionaries and nationals have been made by Union Theological Seminary, New York, for the year 1940-41. The appointees went to China (1), Japan (5) and Egypt (1).

Several Missionary Fellowships (yielding $750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding $450 a year, preferably though not necessarily for Seminary graduates) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. *Applications for 1941-42* should reach the Registrar of the Seminary by January 1st, 1941. *Further information* can be obtained from the Registrar of the Seminary.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Comptroller of the Seminary. (From Dr. Daniel J. Fleming, Professor of Missions, Union Theological Seminary.)

OUR LETTER BOX

Last Lake, Alberta.

FOR over a month now I have been extremely busy. Just now there is a 'flu epidemic about, all the school children having mild attacks, the grown-ups suffering more severely. Of late, too, there have been several accidents in the neighbourhood. One young man, while chopping wood, had the misfortune to almost sever a finger. Fortunately, the axe was new and the cut a clean one, although it required six stitches. Another lad was hit between the eyes by a flying piece of wood, which made a nasty jagged wound; a little to either side would have meant a seriously injured eye. This, too, required several stitches. Last week in the Burnt Lee district, ten miles from here, I attended a man with pleurisy. The hospital nearest to this man is at Fairview, a distance of twenty-six miles or more, and these icy roads would have made it a very difficult journey, so that they were glad indeed to have my services.

Recently there have been fewer babies (the last little one is not quite a month old, the proud parents naming the baby after me). At our Christmas concert a German woman, referring to all the new arrivals, excitedly said, "You are very lucky, you bring all boys!"—there had been a greater number of male births since my arrival.

A fortnight ago, a greatly agitated German woman arrived at my door breathless, after walking several miles. She anxiously sought my advice concerning her husband, who she feared might have to be taken to the hospital. Returning with her, I was able to relieve her mind and make him more comfortable; her fears were unfounded, as it was not so severe an attack as she at first thought. Just yesterday parents brought their daughter a distance of about twenty miles to me, seeking advice about special treatment. These are a few of the instances in which I can be of help to our people here, through the generosity of the Women's Missionary Society.

The work amongst our women is going well. Here in Blue Hawk our attendance has grown from three last year to sixteen at our meeting on Thursday last. It has helped the spirit of the Society for the women to be interested in doing work for the Red Cross, not neglecting the spiritual and missionary aspect. In the Burnt Lee district, I recently organized a Ladies' Auxiliary. We had a tea first and organized during the afternoon, eight women being present. This group has every chance to succeed. At the other points, the ladies are continuing to work on as usual. Our Girls' Guild at Blue Hawk is very active, the girls interesting themselves also in Red Cross work.

—*Georgina M. Roy.*

Jobat, Central India.

. . . We have been very busy since the beginning of the year. One wonders how we ever got through all the work before we had the extra help. We could not give the patients the care they are getting these days; we did not have the staff to do it. A few days ago I was very happy to hear a compliment from one of these Bhils. He had been in a state hospital and was advised to come to our hospital. When I was watching his wife's treatment being done, he said, ''They did not do anything like that in the other hospital.'' . . . He did not seem to think we were going to a lot of unnecessary trouble to get it all cleaned up before applying poultices. Apparently our methods pleased him very much. The longer one stays with these people, the more one is in love with them. It is not a difficult task to love them. It is some of the real old men that I ''fall for'', too. I wish you could see them and I know you would understand why we love them.

Miss Kennedy is in her element these days because she is in Jobat. When the Knox family moved over she had to come along, as they brought the language teacher with them. It seems every time she is in Jobat we have some interesting operation or treatment going on. As she is extremely interested in all that is going on, we usually call her. We have told her that missionaries who have been out for years have not seen a quarter of the hospital work that she has seen . . . One never knows when her knowledge will come in useful. She may have some of these cases to face some time when she is out in the villages.

We are very fortunate in having a man like Dr. Quinn who is only too willing to teach us all. . . .

On Sunday there is to be a memorial service in Mendha. Before he took ill Mr. Young was making a pulpit for the Mendha Church. It was not finished, but it has been completed since that time. The Presbytery thought they would like to give something, too, and they have given a Communion table to match the pulpit. The two things will be unveiled on Sunday. Quite a lot of missionaries are to be at the meeting. I am glad this can be arranged before Mrs. Young leaves. . . .

You will be glad to know that the washing machine has at last arrived in India . . . I shall have the pleasure of seeing the hospital washing done in a hurry before I leave. It will be a great boon to have it for the hospital. I am very grateful for the trouble the ladies at home took in getting this sent out for the work. It will solve our *Dhobi* problem. We have very large washings for the hospital since the patients are all dressed up in their fancy pyjamas.

—Isabel McConnell.

Kobe, Japan.

. . . In regard to the women's work and the work in Nagoya—when Mr. and Mrs. MacKay lived in Nagoya they had supervision of the work there. We divide up the work so that each one of us has supervision of the women's work in a number of groups. In the case of the distant groups, we can make only an occasional visit. Many of the churches have Biblewomen and carry on the work very well; others need more help. At the present time the women's work in Nagoya comes in my group, and I expect to make a visit there in April.

Dr. Kim is doing splendid work in Tokyo among the students. Just recently he wrote a book entitled *The Heart of the Gospel.* It has just been published, and we think it will be a real blessing to many. There is another pastor in Tokyo also working among students. There are two new Biblewomen going on there after graduation in June.

In addition to the mission weekly prayer-meeting we decided to have daily meetings for prayer, with just our two houses, Dr. Young's and ours. These have already been a blessing, and we expect that they will mean much in our work. We have them each evening before our evening meal, as we are usually able to meet together then.

—Mary E. Anderson.

Kobe, Japan.

WE had a very nice Christmas, and it was about the second time in ten years that we had no guests. We were sorry for that, and yet all were so tired that perhaps it was just as well. Early in the morning we were awakened by young Korean friends from the Kobe and Oishi

Churches (sixteen of them) singing in Korean, ''Joy to the World'' . . . These young people were brought into our house and our faithful cook gave them some refreshment. Afterwards one of the boys played the piano and all sang several of the Christmas carols. This all happened before seven o'clock. At noon we had dinner with Dr. Young and his family and the rest of the day was spent quietly.

None of us had responsibility for New Year classes this year, which was just as well for we all had colds that week. Many churches report times of blessing at the New Year.

I attended four Christmas services and one Christmas closing at Pukka Nursery School in Osaka. At the latter I made my first public effort in Japanese. It took only about two minutes, but it was a beginning. The children seemed to understand; at least, they responded at the right moment.

This past week Miss Anderson and I have been auditing books and I've had to go four mornings to the dentist . . . Also I audited the books of the ''Sunrise Home'', an orphanage of the Japan Evangelistic Band. . . . We here in Kobe are all spending two afternoons a week in Japanese language study. —*Jean MacLean.*

Szepingkai, Manchuria.

WE are still using one of the evangelists here as our language teacher, but he is able to give us only two hours a day. We have been waiting and hoping for some time to secure a full-time language teacher, but now that we are able to have our own Biblewomen we feel that with the two hours a day with the evangelist our need has been met. To complete my first year of language study I still have to take a character-writing examination which I missed in the summer through illness and which has to be done through the School in Peking. This I am to take as soon as I am able to get down to Peking. This year, our second year of study, we are following the course arranged by the Scottish Mission in Mukden and will be examined there.

The Church here in Szepingkai had three Biblewomen working in connection with it until two weeks ago, when one left to take further training. As I have been thinking about our part in the work here I have come to feel that the district surrounding us is perhaps the most needy and am planning future work with this in mind. There is work being done in this district by a travelling evangelist, so that it is loosely connected with the Church.

This is the Chinese New Year holiday season and all the workers are very busy. Every year at this time special meetings are held, as it seems to be the most opportune time to reach the people. On Sunday as we were walking home from the service with one of the Biblewomen a well-dressed, courteous gentlemen passed by and greeted her. She told us later that he had been a Christian only a year. It was last year just at New

Year time that he had first heard the Gospel of God's redeeming love. A friend had invited him to attend the meetings and he heard and believed the Gospel and now with his family worships with us. We are praying that many more will hear and believe this year. This man holds a very fine position in the civil service of this country. —*Helena Gibbs.*

Szepingkai, Manchuria.

A FEW days before Christmas Peter and Anne (aged almost two and almost four respectively) were host and hostess at a Christmas party for ten Chinese children. This year I put our youngsters' toys at the disposal of the guests, which proves how one can, with time, become mentally immune to foreign germs! Last year I shuddered at the very thought of letting these little children play with the kiddie car and pounding board!

I was greatly impressed with one boy, of about six or seven, who was so fascinated with the pictures in our Geographic magazine that he could hardly be persuaded to leave it for the games the others were playing. Their homes, of course, have no weekly or monthly magazines such as we take so for granted in our own homes. It made me realize, too, how empty in so many ways are the lives of these children who spend most of their time working or getting into mischief—''Constructive play'' just doesn't exist for ever so many of them.

(Mrs. E. H.) Catharine Johnson.

WRITING from Szepingkai, Manchuria, the Rev. Allan Reoch relates two incidents, showing why the Christian Gospel must be preached in non-Christian lands.

1. An old woman with a wrinkled face was stirring a paper fire in the back yard and repeating in a loud voice, ''When you go up to heaven, say much that is good and little that is bad.'' It was the evening of the 23rd of the last month of the Chinese year. She was sending the kitchen god up to heaven in preparation for the New Year festivities.

Practically every non-Christian Chinese home has a kitchen god. It is made of brightly coloured paper on which is painted a likeness of the supposed deity and his wife. Among other things there is a picture of a horse. The kitchen god, who is regarded as presiding over the affairs of the household during the year, is believed to ascend to heaven on horseback and report on the doings of the household for the year.

Earlier in the evening the paper idol was torn off the wall and set on fire out in the yard. A little straw was added to the flames to feed the horse, while a bowl of water was thrown beside the fire to quench the horse's thirst. Before tearing the idol off the wall, some candy had been smeared over the kitchen god's mouth as a sort of bribe so that he would say only nice things about the family and not report their sins.

On New Year's Eve, around midnight, a new paper god is pasted on the wall and the people go out with lanterns, and setting off firecrackers receive the kitchen god on his return from heaven.

How all this superstition contrasts with our knowledge of an Omniscient God as recorded in the Bible!

2. Some years ago a young high school lad came regularly to the chapel. Later, after he was away from school and working on the railway, I visited him in his home. He introduced me to his wife and showed me their young son.

''What's the boy's name?'' I asked.

''We call him 'old cow',,'' was the reply.

''But why do you call your son such a terrible name?' I asked in amazement.

Then they explained the superstitious custom of calling children ugly names so as to deceive the evil spirits, to make them think the parents do not value the children very highly, so that they will not take them away in death.

Sometimes children are seen wearing a lock and chain around their necks. This is supposed to hold them to the earth so that the evil spirits cannot take them away.

''Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.''

Have You Read - - -

The Prospects of Civilization, By Alfred Zimmern,
'Mein Kampf', by R. C. K. Ensor,
National Socialism and Christianity, By N. Micklem?
(Oxford Pamphlets on World Affairs, Nos. 1, 3, 19.)

IT seems to be increasingly evident that, to understand missionary work, one must study world conditions. And the average person wants a short, clear statement of the problems involved—something that he or she can easily grasp. For this purpose the Oxford Pamphlets on World Affairs have been issued, and with these many of our readers are, no doubt, familiar. We should like to call attention to three of them that may be of interest to our missionary women. In **The Prospects of Civilization** Sir Alfred Zimmern discusses the problem (economic, political and moral) that the countries of the world must face, stressing the fundamental importance in this connection of the character of the peoples. He points out that the prevailing philosophy of Germany ''cares nothing for human personality'' and therein lies the root of the trouble.

In **'Mein Kampf'** R. C. K. Ensor presents a concise statement of the ideas and philosophy of Hitler, and describes the theory of ''race'', the doctrine of *Lebensraum* (''living-space'') and the annexations deemed necessary for the building up of a Greater Germany, as Hitler himself presents these in *Mein Kampf.*

In **National Socialism and Christianity** Dr. N. Micklem, one of the most prominent of English Free Churchmen, explains the origin and nature of the conflict between Nazism and organized Christianity. Our missionary women should indeed be interested in this struggle, for the life of the Church in Germany is at stake.

—*Margaret Ness.*

Publications Department

By Margaret Ness

AS a tribute to Miss Mary Murray who is this year celebrating twenty-five years of service as Hospital Visitor in Toronto under our Society, the Publications Department is publishing a short biography of Miss Murray. The sixteen-page booklet gives intimate glimpses of Miss Murray's early days in Scotland, her year with Mary Slessor in Africa, her congregational work in Edinburgh and Aberdeen, and her hospital work in Toronto. May we urge that every Auxiliary secure a copy, or copies, and that every one in the Auxiliary read the booklet in order that Miss Murray's work may be more widely known? Price, 15 cents a single copy, or 10 cents each, if six or more copies are ordered at the same time.

Perhaps this might be an opportune time to remind our readers that there are a few of our other biographies that should also be widely read. **My Mother** by Ruth Buchanan (second edition) is a beautifully written story of Mrs. Buchanan's life and work among the Bhils in India (25 cents). **Agnes Dickson** is an eighty-page story of Miss Dickson's early life, her years of work in South China, and her supervision of the Chinese work in Toronto and in Montreal (35 cents). **Dr. Jessie MacBean and the Hackett Medical College** gives a detailed account of the work of this famous hospital in Canton to which our Society ''loaned'' Dr. MacBean for a number of years (20 cents). **Dr. and Mrs. Goforth** is a short leaflet telling of some of the important events in the lives of these two outstanding missionaries (7 cents).

Other publications of great interest to us are **Jungle Tales** ($1.25) by Dr. Buchanan, and **Goforth of China** ($1.50) by Mrs. Goforth. (By the way, Mrs. Goforth's story of her own life, **Climbing**, has not yet been released.)

The Young Women's Department has found a great demand, not only among their own members but also among senior groups, for their **Services of Worship** (25 cents), published a couple of years ago.

And we should include among these books so closely touching us and our work, **Martyrs of the South Seas** (20 cents) by the Rev. John

McNab, published by the Eastern Division. It is a fascinating story of the Gordons of Erromanga. We also recommend his **In Other Tongues** ($1.00), containing biographies of Canadian missionaries who have translated the Bible into the tongues of the people among whom they ministered.

We should like to call attention to a new leaflet, **Power Beyond Dreams** (8 cents) by Leslie Moss, in which he gives courage and hope for the future to our troubled hearts and in which he, briefly but with telling results, lists seven fields in which the Christian missionary has taken an important place.

We have in stock a few plays that would be suitable for Mother's Day programmes.

A new leaflet for the Home Helpers Department has been published.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

WHAT THE YOUNG WOMEN ARE DOING

THE Edna Bell Auxiliary in Regina, Saskatchewan, had an interesting fall Thank-offering meeting. Each one present was given a pencil and paper and instructed to select a topic from the assortment displayed and write down why she was thankful for whatever the topic she selected represented. Included were the topics, ''The Bible'', ''Our Church'', ''Our Auxiliary'', ''Our Country''. The convener then gathered the papers and these were read at the following meeting. The papers were of exceptional interest and true expressions of ''Thanksgiving''.

The Laura Pelton Auxiliary of Regina held a supper ''Fellowship'' meeting, when the members of the Senior Sunday School Class were their guests. A very fine history of the Auxiliary was presented by one of the charter members. The manner in which the meeting was conducted was a challenge to senior groups everywhere.

The senior Young Women's Auxiliary of St. Andrew's Church, Victoria, British Columbia, held a Thank-offering meeting to mark its twenty-fifth anniversary. All the former members who could be located were invited. One of the speakers at the organization meeting also spoke on this occasion. Two of the charter members are still active in this group.

Another Auxiliary in British Columbia found that a ''quiz'' after the study paper was a good idea. The member preparing the paper made up the ''quiz''. This method ensures attention and an increased knowledge of the subject.

One member of another group told an interesting current event and another gave a talk on one of our missionaries at each of their meetings.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

THE month of May brings us to the close of the work of the majority of our groups; that is, so far as regular meetings are concerned. Now is the time when we look back on the work that has been done during the winter season, when we take stock of all that has been done and, perhaps, ask ourselves a little wistfully, ''Has it been worth while?''

In evaluating the work we should be careful of the standard by which we judge what has been done. We are sometimes apt to take as our standard the amount of money raised or the number of members secured and estimate the worth of our groups as they reach, or fail to reach, these standards. But surely there is a higher standard by which we may judge the merit of a group or of the programme we have been following.

We prefer to ask; How much has been achieved in developing the characters of the girls? What progress has been made in missionary study? Do the girls know any more about missions than they did before? Has their interest been aroused? Has the Bible study been successful in arousing a desire to know more about the Bible? Has it created the Bible-reading habit in the girls? On how many girls will the good influence of the meetings we have had be permanent? These questions are not easily answered, but it is only by them that we may truly estimate the value of our teaching, and the value of our group, not only to the girls themselves but to the church and the community to which they belong.

After all, the work we are doing is, or should be, more concerned with the development of sterling character than with the raising of money, or the honour of having the largest group in the district or Presbytery. Sometimes we feel discouraged because our group did not reach the amount of money set as our objective, and it is true that such a feeling is only natural, but raising money is only incidental to the real work of our girls' groups, which is developing the girls themselves and fitting them to take their place in Church and in community..

By the results of this work do we stand or fall. The true leader will measure the worth of her leadership by the way her girls have responded to her teaching, by the advance they have made in the true way of life. If we can look back and see where even one girl has been helped over a rough place or through a difficulty then we have not failed.

And if the Maker of the sun and the flocks of stars could say so homely, 'I will light thy candle',—canna we poor creatures light them for each other?—*Mary Webb.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

Dear Leader:

WHY not dramatize some stories for your Mission Band? It can be done simply, and the children's imagination will serve as a substitute for stage properties and supply any lack in proper costumes. We are apt to think of the drama form of presentation as suitable only for performance before an audience. This is a mistake. Teach the children to dramatize a story as a project, as a means of *learning* the message which the story contains. If, when done, you consider it desirable that they should give it as a little play before their mothers, or before the senior Auxiliary, well and good, but seek to engender in the children a love for working out a story in dialogue form for the sake of getting the most out of the story and as a means of developing their own powers of expression.

The last story in your Mission Band book, *Sailors All,* could be easily dramatized in a spontaneous fashion. Each leader, no doubt, would do it in her own way. We suggest the following only as one example of how it might be done.

The characters would be those mentioned in the story, and as many more as you wished, or fewer if necessary. The number would depend upon the number in your Band, no doubt. We imagine that it might add to the story to have one or two brothers and sisters of Fuk Yam's among the characters.

We suggest that the story be worked out in four short scenes. Make the dialogue simple, bringing the main points of the story out in the lines to be given by the various characters.

The first part of the story deals with Sing Fuk Yam's dissatisfaction over his name and indicates the Chinese custom of children changing their ''given'' names for others of their own choice. Scene One would take place in the kindergarten and would bring out this part of the story, portraying Fuk Yam's sulkiness because of his name and his childish rebellion against being called ''little'' Sing or ''little'' Fuk Yam, his inattention in class, and finally his being kept in at recess and the conversation between Miss Dickson and him.

The Second Scene takes place a few years later. Fuk Yam has graduated from kindergarten and is now attending public school. The scene would take place in his home and would portray Fuk Yam announcing to his mother and father his intention to change his name and the father's and mother's disappointment; and the dialogue would include lines which would convey the dreams and the hopes that Fuk Yam's parents had had for him. The scene would close with the mother's request that her son go and talk it over with Miss Dickson.

Scene Three would take place in the kindergarten and would be the interview between Miss Dickson and Fuk Yam. In the dramatization Miss Dickson would *tell* the stories of Livingstone, Mackay, and Goforth to Fuk Yam, and his attention and the changing expression on his face would indicate the effect of the stories upon his determination to change his name.

Scene Four would be some years later. Fuk Yam has graduated from McGill University and has decided to go to China. The scene is in the Sing home, the day before Fuk Yam leaves. The family are gathered either at the supper table or about Fuk Yam's open luggage. The mother and father are proud and happy because their son has chosen the ''better way'', and yet they are sad, too, because he will be so far away. Fuk Yam talks with them about his plans, his hopes, his aspirations, as he thinks of his own people to whom he is going as a young Christian doctor. He talks with his brothers and sisters (if you have included them in the play), or young men and women who had been children with him in the kindergarten, about the time when he had been determined to change his name for one that had a lesser meaning. He would probably urge them to keep their ideals high and their purposes pure and hope that they would decide to give their lives in some worthy service for the Master.

—*L. K. P.*

PROVINCIAL NEWS

ALBERTA

MRS. C. E. JAMIESON, 1610 12TH AVE. WEST, CALGARY, PRESS SECRETARY

THE 26th annual Provincial meeting was held in Grace Church, Calgary, April 2nd and 3rd. To quote a delegate—''It was a mountain-top experience.'' A high peak was the address in which Mrs. H. Sykes, the retiring President, reviewed her three-year term. Speaking immediately after the report of the Resolutions Committee which dealt with Sabbath observance, the temperance cause, and loyalty to our Empire, Mrs. Sykes recalled the powerful intercession of our Council, of other bodies, and individuals in September 1938 that war might be averted, and asked why, in spite of all our prayers and faith, it had come? Have we ourselves been guilty of slackness in Sabbath observance? Have we failed by our *inaction* where the liquor problem is concerned? She charged the members to ponder seriously and to assume responsibility in these matters.

The attendance at all sessions was markedly high, and the atmosphere continually uplifting and challenging. Reports and discussions played a big part, and especially encouraging were those of Girls' Organizations and Young Women's Auxiliaries. The latter advanced in membership, givings, supply work, *Glad Tidings* subscriptions, and have a new Life Member, and the Girls' Secretary reported more interest in missionary study. Miss Lillian Carscadden, Provincial Girls' Work Secretary, spoke of the aims and methods of the Canadian Girls in Training, stating that ninety per cent. of all organized girls' work in our Church was of that kind. The Mission Band Secretary probed into the reasons for the falling-off in her branch, and the discussion made it clear that parents should accept some responsibility in providing the much needed leadership and in the matter of attendance; Auxiliary members were urged to ''mother'' the Bands. Some adjustments in the Lantern Slide, Life Membership, and Exchange Departments to meet the needs of our times and conditions were discussed. Welcome and Welfare appeared to be in capable hands and not lacking in human interest. A paper compiled by the Historian, Mrs. D. G. McQueen, was listened to with great interest, as was her letter of greeting as Honorary President. Mrs. J. M. McLean of Rocky Mountain House, after presenting a fine report from Miss McRae, Hospital Superintendent, capably answered many questions. Supply, Literature and Library reports brought out much usable information, and faithful work in Home Helpers and Student Departments also received recognition. The financial survey showed $3,950.00 sent to the General Fund, with $124.48 for the Retiring Fund. Of special interest this year were the comments of the four Presbyterial Presidents on the year's record, and what one said about Miss Adams' visit was echoed by the others—''The direct contact with one of our workers gave a closer vision of our responsibility. It also made missionary work more of a joy and less of a duty or task.'' One told of an Auxiliary providing church services as needed. Also it was generally stressed that there is a great field for deaconess work in the Rocky Mountain House district. Three deaconesses, Miss Matthews, Miss Moors, and Miss Todd, spoke of their work, as well as taking part in the very helpful devotional periods. Miss Todd was the special speaker at the Young People's service, and was wonderfully well received (and liked) by the splendid gathering. The first act of ''The Shining Years'' was admirably played by a group from Grace Y.W.A., and a Candle-lighting ceremony, in which over forty girls took part, was conducted by the girls' leaders of St. Andrew's, Knox and Grace churches. On Wednesday night, before a capacity audience, Mrs. C. Wishart of Carstairs, impersonating a delegate to Madras, painted word pictures of events and findings of that great convention. Then the Rev. H. E. D. Ashford, recently a United Church missionary in the Bhil field, India, recalled his close association with Dr. John Buchanan and other Presbyterian workers there, paying a fine tribute to the Rev. C. P. Young, ''God's precious gift to India'', and gave a dramatic portrayal of incidents in Bhil history and life, showing their approach to Christ. "Not your Church nor mine, but the Kingdom of God" is what matters, he said. At supper the Rev. Thos. Rodger, just returned from the Board of Missions meeting, spoke of conditions facing the members all across Canada. Then, too, Mrs. W. D. Grant Hollingworth of Medicine Hat, on behalf of the Board members, presented Mrs. Sykes with a gift of books. Mrs. R. S. Gibson's election as President has occasioned a considerable change in officers, as more of the Board members must be in Calgary. The Treasurer is Mrs. J. A. Clark, 531 22nd Ave. W., Calgary; the Corresponding Secretary, Mrs. C. E. Jamieson, Calgary; the Press Secretary, Mrs. A. B. McGorman, Penhold.

We close, as did the meeting, with the words of Mrs. J. H. Harback: "We must not let the clouds of war, of poverty, of ignorance, intemperance, petty worries, or even of respectability or worship, obscure our vision if, like the Greeks of old, 'we would see Jesus'."

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In arranging a meeting for Miss Adams, the members of St. John's Auxiliary, Medicine Hat, sent thirty-five letters to ladies without telephones as well as telephoning those who had, and were rewarded with an excellent attendance. Miss Adams' presentation of work in Formosa stimulated interest among the ladies of the congregation, and Miss Lamont's method of Bible Study, as outlined by her at this meeting, has since been put into practice. Music, a cup of tea, and a visit together rounded out a very successful afternoon.

From Cayley, in a report of a joint World Day of Prayer meeting, comes the suggestion of the added power derived from interesting the shut-ins of the community in this intercession.

To Three Hills Auxiliary Mrs. W. A. Kincaid reported from the annual Presbyterial that the faithful work of small Auxiliaries was recognized and appreciated. Mr. Gordon Dunn, for the China Inland Mission, showed how man's perplexity is making him realize his need of God, how leaders in war-torn China are accepting Christ, and how the Lord is using the wrath of man to praise Him.

Further interesting detail of the Mission Band Rally in Edmonton, at which Miss Adams spoke: Rupert St. Band gave a missionary sketch, Strathcona a piano solo and recitation, and St. Andrew's a recitation. The collection goes towards a Costumes Fund, to supply costumes for the children.

BRITISH COLUMBIA

Mrs. J. C. McLean-Bell, 211 East 28th Street, North Vancouver,
Press Secretary

Provincial Annual Meeting—In Central Church, Vancouver, was held the twenty-sixth annual meeting of the British Columbia Provincial Society on March 13th and 14th. Mrs. W. H. MacInnes presided.

After the opening devotions, conducted by members of Kamloops-Okanagan Presbyterial, all stood in silent remembrance of honoured members who had passed away since the last annual meeting. Mrs. MacInnes in her opening remarks brought some inspiring thoughts to the members, urging a deeper interest in the missionary work of our Church. Noontide meditation and prayer was led on Wednesday by Mrs. F. W. Allott, Victoria, and on Thursday by Mrs. James Herd, Vancouver. Following the treasurer's report, the dedicatory prayer was offered by Mrs. McLean-Bell, North Vancouver. Miss G. Scott, Victoria, and Miss R. Yeandle, Vancouver, spoke on ''Encouraging Aspects of the Work Among the Chinese Women and Children'', one of the most encouraging being the active part the women and children were taking in the work of the mission. In an address on ''A Deaconess in Training'' Miss Pauline Esler gave a very interesting view of the work of our Missionary and Deaconess Training Home.

Wednesday evening was devoted to young people's work. The devotions, led by one of the Young Women's groups of New Westminster, were very impressive, one of the highlights of the day. A pageant, well presented by the Richmond Canadian Girls in Training, was very instructive. Reports of Mission Bands, Girls' Organizations, and Young Women's groups all showed progress and much encouragement in young people's work.

On Thursday after all reports had been given, a Question Box with many questions brought an interesting discussion, during which a few points not fully understood were cleared up. In the evening the Rev. J. B. Skene gave an inspiring address, and Mrs. R. M. Thomson, past President, gave the closing words. In connection with the celebration of the fifty years' work of the Home Helpers Department, the historian, Mrs. W. J. White, recalled the interesting fact that she had been one of the first secretaries when the W.F.M.S. first had ''Scattered Helpers''. A resolution was passed expressing appreciation of the fifty years' faithful work of Mrs. White, who is still very active in the Society, a shining example to all members. Mrs. R. Pollock conducted the election and installation of officers. Mrs. W. H. MacInnes was re-elected President.

Westminster Presbyterial members were hostesses at supper on Thursday. Greetings were brought by representatives of the Synod and the Presbytery, and the Baptist and United Church Women's Missionary Societies. The Society was also honoured by the presence of Senator Cairine Wilson, who addressed the gathering briefly.

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The World Day of Prayer, it is reported, was faithfully observed in the province, with meetings well attended. The offering was exceptionally good, showing an increased interest in the distribution of Christian literature.

Westminster P.S.—Fairview Auxiliary has had a cupboard built in the church kitchen, large enough to hold a file of *Glad Tidings* and the *Presbyterian Record* for several years past, also the Mission Band and Auxiliary study books, blue books, and minutes of the General Assembly for a number of past years. It was thought that such a collection would help in the preparation of the monthly programme. The Auxiliary also buys a book, such as *Goforth of China,* out of the expense fund, and lends it to the members, each one keeping it a limited time and paying ten cents for the loan of it—thus they get back the cost and are able to buy and circulate another book.

Victoria P.S.—Mrs. F. W. Allott was re-elected President of the Presbyterial at the 26th annual meeting, held in St. Andrew's Church, Victoria. Mrs. J. C. Scott told of the visits of five members to up-island Auxiliaries, when helpful meetings were arranged, and of the fall rally in November. The financial statement showed the Auxiliaries had not reached their allocation of $1,600, but had contributed $1,456.26 for the general fund and $47.85 for the Retiring Fund. Reports of all departments were encouraging; an increase was reported in the Young Women's work. The candle-lighting ceremony in connection with the affiliation of four Canadian Girls in Training groups was performed with dignity and reverence. The groups were the Chinese, St. Andrew's, St. Paul's, and the Gorge. The Rev. Dr. A. S. Imrie gave a most inspiring, helpful address. A message from the Provincial President urged the women not to grow weary in well doing and to resort to the power of prayer in this time of world stress when so much responsibility rests upon Christians.

MANITOBA

Mrs. D. H. Matthews, 190 Brock St. E., Fort William, Ont.,
Press Secretary

SUPERIOR P.S.—Concluding a year in which the work of the various organizations had been extended considerably, and receipts were substantially beyond the allocation, the Presbyterial held its twenty-sixth annual meeting in St. Andrew's Church, Fort William, with delegates present from Kenora and Fort Frances and the lakehead churches. The principal speaker at both afternoon and evening sessions was Miss Ada Adams, missionary on furlough from Formosa, who brought to the members a wealth of information on the work of the Church in that far-off island. Miss M. Smellie, retiring President, presided at the afternoon session. In the afternoon the Kenora and Fort Frances delegates conducted the devotional exercises; in the evening, representatives of young women's groups of St. Andrew's and First Churches, Fort William, and First Church, Port Arthur. Greetings were extended by representatives of the Baptist, Anglican, and United Churches. In a brief address Miss Smellie, taking ''Stewardship and Personality'' as her theme, pointed out that stewardship is a responsibility, and personality is a powerful force; through it we must give an account of our talents; through it we respond to God's will. Mrs. C. Lecocq was elected President.

The St. Andrew's women served supper to the delegates, when greetings were extended by representatives of Presbytery, the session of St. Andrew's, the Provincial Society, and others. To Judge McKay went the heartiest congratulations of the meeting upon attaining his seventy-sixth birthday.

Winnipeg P.S.—The twenty-sixth annual Presbyterial meeting, held in St. James Church, was well attended and departmental reports were encouraging, showing increases in membership and contributions. Mrs. H. H. Dunwoody presided at all sessions. Following the devotional service, a two-minute silence was observed in memory of Lord Tweedsmuir. Greetings from sister societies, Brandon and Superior Presbyterials, and Manitoba Provincial were extended. The Young Women's Department, the Canadian Girls in Training, and the Mission Bands made very fine contributions to the programme at both sessions. Miss Ada Adams of Formosa gave three varied and interesting addresses, touching on the manners and customs of the people, the work in the kindergartens, and giving a historical sketch of the island. Miss Hazel Macdonald outlined her work among young people, at camp, at leadership meetings, and in Sunday School, emphasizing the great need that older people should create in our young people an interest in missions in such a manner as to capture their attention. Mrs. Digby Wheeler gave the closing words, using the quotation used by the King in his Christmas message and our Lord's words—Go ye . . . and, lo, I am with you alway, even unto the end of the world. Mrs. J. P. Duffin was elected President.

The Easter Thank-offering meeting of Knox Auxiliary, Stonewall, was held at Mrs. W. G. Sloan's home, with a good attendance. Mrs. J. S. Flook took as the theme of her address ''From Poverty to Riches, or The Power of Faith'', illustrating her remarks from the story of the widow's pot of oil in 2 Kings 4: 1-7. She stressed the importance of the smallest article that may be used in God's service; in like manner our smallest action may help some other.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

A Brighter Financial Outlook—It is amazing to hear how the early Easter and the wintry weather affected the finances of our Women's Missionary Society. Every remittance was accompanied by a letter complaining of ''snow drifts, seven feet (or more) high; highways blocked; country roads impassable; cancelled meetings''—all of which helped to diminish the amount coming into the Treasury, but, let us hope, only to postpone the Easter offerings. In spite of the bad beginning in January and February, Ontario finished the first quarter of the year with an increase, over the same period last year, of $500. It must be remembered, though, that 1939 was not a model year, but one of our very worst, so that the increase will have to continue and improve very substantially, if we are to overtake our objective. However, it is a step forward to report even a small increase. Though the war has been in progress only six months, already it is being given as an excuse for reduced contributions in some Presbyterials. This is not ''a good enough excuse'' for members of the Women's Missionary Society who have pledged themselves to support our work and whose obligation it is to shoulder our responsibility. There are many economies which should be practised before we add to our missionaries' burdens by cutting down our givings. We have just one way of raising our estimates, and that is by the voluntary givings of our members, while Cæsar has many ways (and can always find more) of raising war estimates. Our bounden duty is to ''render unto God the things which be God's''. —*E.M.T.*

Reports from Presbyterials indicate that the World Day of Prayer was faithfully observed throughout the province.

An entertainment of outstanding interest was the dramatic presentation of ''Hiawatha'' by the Boys' Missionary Club of Knox Church, Goderich, Huron Presbyterial. Discarded Christmas trees collected by the boys made the ''forest''; a beautiful maple tree in all its autumnal glory was formed of branches gathered and leaves pressed in October. Knox Church is justly proud of its Boys' Missionary Club, organized almost six years ago and affiliated with the Women's Missionary Society. At its weekly meetings at the home of Dr. Wardlaw Taylor the Bible and missionary work are studied and children's toys made. Miss Edith Taylor, the leader, has kept alive the boys' interest even though the charter members have now reached the ages of 18 and 19.

All the Young Women's Auxiliaries of Chatham Presbyterial were visited and addressed by Miss Negoro. An Exchange paper on Easter was studied by all the Auxiliaries of the Presbyterial. At a recent meeting of Knox Auxiliary, Windsor, tribute was paid the late Lord Tweedsmuir—Mrs. W. E. Stauth quoted from his inspiring address at the Provincial meeting in Ottawa in 1936, in which he spoke of missionary work as not a remote enterprise but as an intimate, urgent duty. Miss Pearl Maitland presented ''Estimates for the Coming Year'' in a concise manner, showing pictures of nurses, hospitals, and schools supported by the Society. Two books, *Clash of World Forces* and *Dr. Jessie MacBean,* were presented to the Auxiliary's lending library. Scrap books made by the Mission Band children were on display. Mrs. G. A. Dickson spoke on ''Prayer'' at Thamesville Auxiliary meeting; ''Grace'' is the theme chosen for the roll call in this Auxiliary. The smaller Auxiliaries of the Presbyterial decided to pool expenses this year and send a delegate to represent them at the Provincial annual meeting in Toronto.

At a well attended supper meeting of Orillia Auxiliary, Barrie Presbyterial, Mrs. Steinmetz told an interesting story of the work carried on in Toronto among her countrymen, the Hungarians. Her people had been greatly encouraged, she said, by the gift received from the Women's Missionary Society. She explained that in Hungary the Presbyterian Church is a Church supported by the State; when these people came to Canada they had to be taught that they should give to the Church, instead of the Church giving to them. Mrs. George Murray presided in the absence through illness of the President, Mrs. J. D. Gordon. At the Easter Thank-offering of Knox Auxiliary, Midland, the devotional service was in charge of Mrs. A. C. Stewart, Mrs. L. T. Brandon, Mrs. Douglas Grant, and Mrs. E. McKillen; an inspirational address on ''Christian Service'' was given by the Presbyterial President, Mrs. Sinclair of Allandale.

St. Andrew's Auxiliary, Campbellford, Peterborough Presbyterial, had a birthday banquet in honour of their thirtieth anniversary, with many charter members present. Mrs. G. A. Brown of Kingston, who organized the group, received with the President, Miss Lillian Hay, and the Honorary President, Mrs. B. S. Black. Mrs. John Storie, a charter member, gave an interesting résumé of the Auxiliary's activities. The names of deceased members were read and following a few moments' silence Miss Dorothy Reynolds sang ''For all the saints who from their labours rest''. Letters of congratulation were read from thirty-five former members. Toasts to ''The Church'', ''The Women's Missionary Society'', ''Our Missionaries'', and ''Our Guests'' were proposed. A corsage and a memorial token were presented to Mrs. Brown.

The twenty-sixth annual meeting of Sarnia Presbyterial was held in St. Andrew's Church, Sarnia. A good attendance, inspirational addresses, special music, and a Mission Band pageant marked the three-session day. Mrs. A. R. McMurrich, President of the Women's Missionary Society (W.D.), gave addresses on ''Impressions of a Visitation to Western Canada'' and ''Wider Missionary Relationships and Work Yet to be Done''. She also installed the officers. To Mrs. C. H. McDougall, retiring after five years of faithful service as President, the Executive presented a gift. Mrs. G. VanValkenburg of Forest is the new President. For St. Andrew's Auxiliary, Sarnia, lantern slides, ''The Pathfinders in the Great North West'', with Mrs. M. C. McClenaghan as commentator, and musical numbers, provided an enjoyable afternoon.

Helpful discussion and a report showing receipts in advance of last year's at the same period were encouraging features of the spring executive meeting of Stratford Presbyterial, in Knox Church, Stratford. Plans were made for the summer conference in North Easthope Church and for sectional meetings in Atwood and Mitchell.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

THE Young Women's Department of Quebec Provincial comes of age this month. In 1919 the first of the present Young Women's Auxiliaries, the Agnes Dickson of Knox Crescent Church, was organized. Two years later a Provincial Young Women's Secretary was appointed. Shortly after her appointment she was asked to lead a Young Women's Conference in Sherbrooke, Quebec Presbyterial.

In 1923 there were 15 Young Women's Auxiliaries, active and associate, with 258 members, who contributed $559.16 to the general fund. In 1925 only Athelstan, Agnes Dickson, MacVicar Memorial, and Huntingdon Young Women's Auxiliaries with 65 members remained Presbyterian but, because of the great enthusiasm and will to work engendered at that time, seven new Auxiliaries were added in 1926 and five others in 1927, making a total of 270 members who contributed $942.99 in 1927.

Courses in Missionary Leadership were given to the various groups in 1933, after which the Young Women's Auxiliary Leaders' Fellowship was organized. The next year an attempt was made to have each member feel her personal responsibility; a model meeting was arranged to show that every member of even a large Auxiliary could have a definite part, thus demonstrating that ''Every member with something to do is every member interested.'' Also an article on ''The Measure of Stewardship'' prepared by Miss Pelton was given prominence. Most groups are now carrying on their own programmes, using the study charts prepared by the Young Women's Department. In 1938 was formed the Stewardship Team, which was instrumental in having the Young Women's givings considerably augmented and is becoming a great power for good. An excellent study of the Madras Conference and its aims was conducted in 1938 when the vast scope of the missionary endeavour was portrayed. As an evidence that they realized their responsibility, the Young Women of the South Shore at their rally in June 1939 asked to be allowed to conduct their own worship services and take a greater part in their own rally.

Of great interest to the Kensington Young Women's Auxiliary was the acceptance in 1936 of its President, Miss Margaret Kennedy, for training for overseas missionary service. Few who heard it will ever forget the impressive designation service held in Kensington Church in June 1939.

The development of the Young Women's work from 1925 to 1939 has been very gratifying. The Auxiliaries increased from 4 to 25; the membership from 65 to 474; and the contributions from $296.43 to $1,854.15. Although much has been accomplished, a great unfinished task lies ahead. *—B.J.D.*

Montreal P.S.—There was a large attendance of city groups at the annual Mission Band rally, in First Presbyterian Church, Montreal, on

March 25th. Out-of-town Bands, except Beauharnois, were unable to attend owing to weather conditions. Miss L. Morton, Mission Band Secretary, presided. Mrs. Charles Johnson, Presbyterial President, brought greetings and Dr. Malcolm Campbell, of First Church, extended a welcome. A splendid programme of singing, recitations, etc., was given by several Bands, including Kydd Memorial, St. Cuthbert's, Kensington, Tyndale House, and First. Boys and girls from Montreal West Band presented ''Easter Messages''. The Chinese Band, under Miss Dickson, contributed a recitation and a chorus. A little Beauharnois member recited ''A Call to Canadian Children''. Isabel Brown and Thelma Heggie of St. Matthew's led the opening devotional service, and Thelma Smith of Kydd Memorial gave the offertory prayer. Mrs. Charles Johnson presented the city banners, won by Maisonneuve and First Church Bands. Miss B. J. Dougherty, who brought greetings from the Provincial Board, presented out-of-town banners to Georgetown and Beauharnois.

SASKATCHEWAN

MRS. A. S. SIBBALD, 1536 COLLEGE AVENUE, REGINA, PRESS SECRETARY

Provincial Annual Meeting—The twenty-sixth annual meeting of the Saskatchewan Provincial Society was held in First Presbyterian Church, Regina, on March 27th and 28th. A full Board meeting was held the preceding evening. In the absence of the President, Mrs. G. D. Ralston, who is in the East, Mrs. James McAra presided at all sessions.

On Wednesday morning the sessions opened with a conference of Provincial and Presbyterial officers which was most interesting and helpful. After the devotions, conducted by Miss Helen Ross, Miss Lamont gave a short talk on ''An Ideal Society'' and led the discussion which followed. She spoke from the verse, ''Study to shew thyself approved unto God, a workman that needeth not to be ashamed.'' The delegates entered wholeheartedly into the discussion, and nine aims and ideals were noted on the blackboard. The individual responsibility of officers was stressed. Each officer is head of her department and directly responsible for its work. Officers must know the constitution and by-laws. At noon the members of Moose Jaw and Regina Presbyterials were hostesses at a luncheon for the delegates.

At the afternoon session greetings were read from Mrs. Ralston and also from British Columbia Provincial. Regret was expressed at the absence through illness of Miss Lyons of Weirdale, who was to have given an address at the evening session. Mrs. J. P. Baker, of Weirdale, kindly consented to give a talk that afternoon. She spoke in glowing terms of the Society's new hospital at Weirdale. It is a well-equipped, beautifully finished building, and is considered a wonderful gift by the whole community. She paid high tribute to the two members of the staff, Miss Lyons, Superintendent, and Miss Sym, who came from Eastern Canada to take charge and had at once fitted into Western frontier life.

The devotional services, with the themes: ''The Lord Our Strength''; ''The Lord Our Victory''; ''The Lord Our Peace'', with particular reference to present world conditions, were conducted by the three visiting Presbyterials.

At Wednesday evening's public meeting Miss Lamont gave a survey of Women's Missionary Society work at home and abroad; Miss Mabel Booth gave an intimate description of her work as a deaconess, first in Toronto among Hungarians and Ukrainians, and later in Saskatoon; the Rev. S. Farley brought greetings from the Synod, and the Rev. Stanley Smith gave an address on the Presbyterian Church in New Zealand.

The secretaries' reports were encouraging, especially those of Auxiliaries, Young Women's Auxiliaries and Associate Societies, where both givings and membership have increased. Moose Jaw Presbyterial again won the banner for average givings. The survey of Presbyterian families throughout Saskatchewan was discussed and grateful appreciation expressed that another deaconess is being sent to the province. Following the election of officers, Miss Lamont conducted an impressive installation service, in which she stressed the fact that it is not only a responsibility but a great privilege to be an officer in our Women's Missionary Society. The members were deeply appreciative of Miss Lamont's presence; what her suggestions and advice contributed throughout the meeting cannot here be estimated.

On Thursday evening the new executive held a supper meeting.

Prince Albert P.S.—The Presbyterial ranks have been strengthened by three new organizations which took form the latter part of 1939: an affiliated Young Women's group at Weirdale; the Golden Rule Girls' Auxiliary at Tisdale; and a Girls' Auxiliary at Howard Creek, Meath Park. Since the beginning of 1940 a Young Women's Auxiliary has been organized at Melfort.

Regina P.S.—A carload of Regina ladies drove to Qu'Appelle on Good Friday to assist with the Easter Thank-offering meeting. Devotions were conducted by Mrs. Bell and Mrs. Wilson of Qu'Appelle. Mrs. J. B. Shaw, Presbyterial President, spoke on the history and significance of Easter. Mrs. J. Collingwood and Mrs. Calhoun of Regina also took part in the programme. Mrs. Wilson presided at the meeting.

The Auxiliary of St. Andrew's Church, Stoughton, has held three interesting and instructive meetings in 1940. Three new members have been secured, making a total of fifteen. Interest in the Society is steadily increasing. Up to the present the spiritual rather than the financial has been emphasized. The financial situation is not very bright, but they hope for improved conditions. Improved givings will follow.

Saskatoon P.S.—To the Dr. James Robertson Auxiliary, Saskatoon, in January, Miss Mary Sherrick showed lantern slides of the Bhil Field and gave a very interesting address on her work there. At the February meeting Miss P. B. Lamont spoke on the work being done by our missionaries in the Indian Schools and among the people on the Reserves.

Treasurer's Statement

March 31st, 1940

RECEIPTS:

Refund from Miss Ada Adams	$ 247.10
PROVINCIAL GIVINGS:	
Alberta	275.52
Ontario	3,800.00
Quebec	375.00
	$4,697.62

DISBURSEMENTS:

Hospitals:	
Canora	$ 344.16
Rocky Mountain House.	200.00
Weirdale	133.33
Chinese in Canada	755.38
Cecilia Jeffrey Indian School	416.50
Cecilia Jeffrey Indian School, Government Grant	1,634.66
Birtle Indian School	559.15
Birtle Indian School, Government Grant	1,384.78
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	75.00
Huntingdon	75.00
India:	
Bhil	100.00
Jhansi	196.66
Formosa	699.97
Japan	183.33
Manchuria	108.32
Publishing Ukrainian Hymn Book	313.78
Organization	350.00
Publications	630.81
Special Retiring Allowances	155.00
Deputation	15.80
Insurance	10.00
Exchange	3.30
Library	21.53
Lantern Slides	63.30
Grant to Canadian School of Missions	100.00
Taxes on Vegreville property	78.25
Welcome and Welfare and Deaconesses	1,103.02
Administration	395.75
	$10,151.78

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on McCrea House, Vegreville	$ 47.50
Payment on New Liskeard Residence	100.00
Payment on Boys' Residence, Vegreville	400.00
Rent of Prince Albert Residence	35.00
Legacy Fund—	
Estate of Miss Margaret Craig, Toronto	509.93
Estate of Helen F. Fraser, "General Work in China", through St. John's Auxiliary, Hamilton, Ont.	1,000.00
	$2,092.43

(MRS. DANIEL) HELEN M. STRACHAN,
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Manitoba

Brandon, P.S.—Young Women's Auxiliary, Ekford; Mission Bands at Breadalbane and Elphinstone.

Winnipeg, P.S.—Mission Band, Gonor.

Ontario

Toronto P.S.—Mission Band, Queen Street East Church, Toronto.

Quebec

Montreal P.S.—Mission Bands at Valleyfield and Gordon Mission.

Quebec P.S.—Mission Band, Val d'Or.

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Presbyterian Residence

Vol. XVI JUNE, 1940 No. 6

THE GLAD TIDINGS

Dr. William Paton

A Missionary's Training

New Graduates Ready to Serve

The Batak Church

From Deaconess Fields

Korean Christian Workers

Women and Children in Manchuria

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVI TORONTO, JUNE, 1940 No. 6

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

The Moderator's Visit

ON May 7th the Council Executive was honoured by having the Moderator, the Right Reverend Stuart C. Parker, D.D., come to its meeting and speak to the members of some impressions he received as he went through the Church, from Newfoundland to the Pacific. He was impressed by the value of such visiting and by the fact that people felt the need of it—so often in the West he heard of their appreciation of the visits of representatives of the Council of the Women's Missionary Society. Perhaps his strongest impression, he said, was of the need of a regular visitation, of some persons to go about connecting congregations, keeping them in touch with one another and with the general work of the Church—some isolated congregations find it hard to realize that they are part of the whole body. Everywhere, too, he received the impression that much depends upon there being some one in the local congregation with initiative to take the lead; some congregations are depressed, not because they cannot do good work but because there is no leadership. Referring to the effect of the war on the work, Dr. Parker said, ''It may mean a new stirring of spirit among the people.'' He urged the people, men and women, to set their Church work first. The future of the world, he said, depends upon the regeneration of our social life, and the Church alone is facing that task. Besides war work, Church people have still distinctive work to do as Christians. If our Church work can be maintained during the years of war, the Church may come out of these years stronger, reinvigorated.

Mrs. McMurrich, on behalf of the Board, thanked Dr. Parker for his message, which had inspired the members anew, and expressed their appreciation of his year of service as Moderator in which, they felt, he has given more help, encouragement, and inspiration than he can know.

The same morning the Board welcomed Miss Helen Patterson, recently appointed to the Birtle Indian School, and Mr. and Mrs. Muchan, new missionaries for the Jhansi field, who said that they had gladly offered themselves for overseas missionary service and were looking forward to their work as evangelists in India. As they all went to their new fields of work they would have, Mrs. McMurrich assured them, the best wishes of the members.

Council Meeting

PLANS are being made for the annual meeting of the Council of the Women's Missionary Society to be held in Knox Church, Toronto, beginning on September 23rd.

Resigns from Office

IT was with sincere regret that the Council Executive on the 7th May accepted the resignation of Mrs. W. W. Carter, Secretary for Hospitals and School Residences. Early in 1935 Mrs. Carter, who was formerly the Library Secretary of the Ontario Provincial Society, became a member of the Council Executive. Soon after, she was appointed Library Secretary, following Miss Kerr's resignation. The next spring (1936) she undertook the work of Secretary for Hospitals and School Residences. Thus for the past five years Mrs. Carter has served the Women's Missionary Society well as an officer in charge of important branches of its national mission work.

Recent Appointments to National Work

SEVERAL appointments have been made recently to the national mission work of the Women's Missionary Society. Since Miss Ruby Walker, as deaconess at large, was put in charge of the new work undertaken in southern Saskatchewan, a worker has also been appointed to a new field in Alberta. For some time it has been recognized that there was need for some representative of our Church to minister to the people of the Rocky Mountain House district, and now in answer to the appeal of the Presbytery of Red Deer for assistance an experienced deaconess is being sent to that field—Miss Elizabeth J. Walker, formerly of Carnduff, Saskatchewan, now of Peterborough, Ontario, a graduate of the Missionary and Deaconess Training Home, who has for several years rendered excellent service as a congregational deaconess in St. Paul's Church, Peterborough. Miss Marjorie MacKay of Toronto, an experienced teacher and a graduate deaconess (1939), who has for the past year been Boys' Matron at the Birtle Indian School, has been appointed to the teaching staff of that school to fill the vacancy caused by the resignation of Miss Mary Todd. The position of Boys' Matron will be filled by Miss Helen J. Patterson of Aurora, Ontario, one of this year's graduates from the Missionary and Deaconess Training Home. Miss Christina M. Browning of Edmonton has accepted an appointment as nurse in the Rocky Mountain House Hospital; this appointment can be only for three months, as she has to complete her Science course.

Arrives on Furlough

ON April 27th the welcome word came that Miss Isabel McConnell and Mrs. C. P. Young had arrived safely at San Francisco on their way home from India. Miss McConnell, who is on furlough from her work at Jobat, was at once called to London, Ontario, by the serious illness of her brother, Dr. W. F. McConnell. Mrs. Young will make her home with her mother in Vancouver.

For Over Fifty Years in Indian Work

IN the death in April of Mrs. J. W. Moore, of Mistawasis, the Women's Missionary Society lost a devoted worker and the Indians a faithful friend. For over fifty years Mrs. Moore worked among the Indians of Western Canada, first at Portage la Prairie and then on the Mistawasis Reserve where her husband was the missionary; after his death she continued to live and work there with her son, Mr. W. W. Moore, the teacher in the Mistawasis Improved Day School.

Death of Miss K. L. Mathews

MISS KATHARINE L. MATHEWS, the first Secretary of the International Union of Presbyterian Women's Missionary Societies, died at Belfast in February. Miss Mathews was a Vice-President of the Women's Missionary Association of the Presbyterian Church of England, and was also very active in the work of the International Union, keeping in touch with women's missionary work in all parts of the world. It was largely due to her influence, it is said, that World Day of Prayer meetings were begun in London.

Goes North as Colporteur

RECOGNIZING the responsibility of the women of our Church to give whatever help they can to those from other lands who are making their homes in Canada and keenly conscious of the serious need for making Christian literature available to Ukrainians in the northern mining centres, the Council Executive has granted money to enable a young Ukrainian, Mr. J. Pohorecki, a member of Mr. Fesenko's congregation in Toronto, to go to Northern Ontario as a colporteur. Speaking other languages besides Ukrainian, he can do a valuable work in districts where there are so many people of Central European origin, and bring back information that might help the Board of Missions to determine what further help it might give.

The Growing Church

WE are indebted to the Rev. Wilfred F. Butcher of St. John's, Newfoundland, for a series of articles on some of the ''younger'' Churches, especially those that belong to the Presbyterian and Reformed Churches of the world. The material for the articles, Mr. Butcher asks us to say, is derived from the Madras Series published by the International Missionary Council, volume II, ''The Growing Church''. The first article of the series, ''The Batak Church'', appears in this issue; others will appear in due course. We feel sure that our readers will welcome these brief accounts of some of the newer Churches that are growing up in different parts of the world as the result of missionary effort.

Experiences in the West

THE Council Executive was glad to have Miss Adams tell the members a little about her visit to western Presbyterials. After living in the Orient and travelling there, she said, she found travelling in Canada quite an experience. She enjoyed meeting the western women, who made it so easy for her, she said. She spoke to groups of all kinds and found them interested as she told them of the Formosan people, their way of living, and of the work the missionaries were doing, more especially of her own kindergarten work. People were interested, too, in seeing the things she showed them, among others Japanese and Ami costumes, and they asked many questions. She herself became interested in the problems of the West; the biggest difference seemed to be the vastness of the territory and the scarcity of people. She has been astonished that here in Canada there is such difficulty in finding leaders, and keeping them. For all the information and help given her by Miss Lamont as they travelled about together she was very grateful. She appreciated the opportunity given her to visit the West, learn something of its problems, and tell of the work in Formosa.

News of Val d'Or

AT its meeting on April 23rd the Council Executive welcomed the Rev. Donald MacLeod of Val d'Or and heard something of the work there. In thinking of that field, he said, one must always keep in mind the newness of the whole territory; that whole area has been opened up within ten years. In Val d'Or, with its 7,000 people, approximately sixty per cent. of them French Canadians and thirty per cent. of Finnish, Czecho-slovak, Polish, Ukrainian, and Bulgarian origin, he sees a rare opportunity for the Church to minister especially to the new Canadians. The children are reached through the schools, and the women in their homes. There is a well organized Protestant Public School with seven teachers and 250 children. A place of worship and a Sunday School is needed at the mine, near Cadillac, a new town of about 2,000 people, mostly French.

He and Miss Macarthur have services at Val d'Or and there is an evening service at O'Brien. There is other work to be done in the district, but transportation is a very serious problem. Miss Macarthur is doing splendid work, he said, and the women think very highly of her.

Small Gift Multiplied

WRITING to the Treasurer (April 12th) to acknowledge the receipt of half the amount given yearly to the Christian Literature Society, Shanghai, for Christian literature for women and children, the General Secretary, Mr. L. D. Cio, says:

> Again I have to thank you for your very acceptable half-yearly gift to our Society of $50.00 Canadian currency. It might interest you to know that exchange took an upward turn just as your money arrived and we received $677.96 in national currency.
>
> We feel as you do that our work is doubly valuable in times like these. That everyone is aware of this is shown by the great demand for our publications. In spite of the difficulties of transportation and the expense of it which naturally follows, we have had a record year both in the matter of publications and distribution. We feel so grateful to those organizations like your own that have gone on supporting us and making it possible for us to go on with this work in spite of all difficulties.
>
> Often when we cannot send parcels of books through the post office we can send our magazines, which not only keep the readers informed of the general situation but bring to them comfort and courage at a time when so much suffering is being endured throughout China, and also bring a bit of brightness into their lives.
>
> Isn't it wonderful how our work has gone on in spite of all difficulties? 'Surely this is the Lord's work and it is marvellous in our eyes'.
>
> . . . Again thanking you and requesting that you will not forget to pray that we may be given grace and strength to meet the demands made upon us by the need of the people of China.

Found Young People Eager to Serve

AFTER some months' service with the Student Christian Movement Miss Grace Gibberd found that it would be possible for her to return to her work in the Anglican Mission in Honan, China. The following letter was written on the eve of her departure for China:

After nearly two years away from China it is with a good deal of eager anticipation that I look forward to sailing from Vancouver for Shanghai on May 18th. However, my happiness is not untinged with regret at the thought of the friends and the work which I am leaving behind in Canada. The past two years have been busy and interesting.

. . . Since September last, when it was found unadvisable for me to return to China, I have been working with the Student Christian Movement, as National Missionary Secretary. It has been my privilege to travel once again across Canada to Victoria on the Pacific and to Halifax and Charlottetown on the Atlantic Coast. One cannot easily put into a few words what these months of contact with college students have meant. I undertook the work with some trepidation, having been so long away from Canadian college life. I have come to the end of the year's work, with a deep consciousness of sometimes having failed to give an adequate witness, and to measure up to all the students expected from me. But I am leaving with a deep sense of gratitude for the privilege of having met and talked with hundreds of eager, energetic, questing youth, and with the feeling of real fellowship with many of them that, I am sure, will not end with this year.

One often hears talk of the lack of interest on the part of young people in Christian living and in the missionary enterprise. That may be so, but I want to emphasize the fact that there are many young people eager to give their lives to service of some kind, longing for reassurance of the lastingness of spiritual values, and ready to respond to the challenge of Christ when it is presented to them. Once again it is true, as Christ said, ''I, if I be lifted up, will draw all men unto me.'' We often hear of the great need for more missionaries, and there is indeed that need, but do you realize that there are more young people offering for missionary service in Canada to-day than there are funds to support them? What does this fact mean to us? It surely is a challenge to more generous use of funds for Christian work on the part of a much larger group of church members. May we not lose faith in the young people of our Church. May we be ever more ready to give them positions of leadership in our organization and in our church life, and may we by our living as well as by our teaching, ever hold Christ's way of life unspoiled before them.

I bespeak your interest in and encouragement of the work of the Student Christian Movement as it seeks to bring to university students the challenge to accept Christ's way of life and to give themselves to His service for their fellow-men.

May I take this opportunity of saying farewell to my many friends from coast to coast, as I leave for China, and may I again ask for your prayers for the church there during these difficult days, and for workers, both Chinese and Canadian?

"Know Your People"

OF great value for the missionary, for those who are responsible for the missionary's training and for sending him or her to the field, as well as for all who are interested in missionary work, was the address given at the Canadian School of Missions by Dr. Edwin W. Smith of London, England, as the first of the N. A. Powell lectures for 1940 on the subject, ''The Problems and Equipment of the Modern Missionary''. Dr. Smith, Editorial Superintendent of the British and Foreign Bible Society, is this year special lecturer in the Hartford Theological Foundation, Hartford, Connecticut. Born in South Africa, the son of a missionary, he returned after his college course in England to spend eighteen years as a missionary in Africa, where he did important work in pioneer evangelism, education, and the study of its languages and people.

In this first address Dr. Smith emphasized the necessity of missionaries *knowing* the people with whom they are working. ''Know your people!'' was his advice to them. As a teacher must know the pupil as well as the subject he is to teach him; as a physician must know the idiosyncracies of his patients, as ''in the jargon of the day, one must understand the psychology and the ideology of men if one is going to influence them,'' so must a missionary know those to whom he is to interpret the Gospel. There is, he said, a close parallel between modern colonial policy and modern missionary policy. If, as a great colonial administrator in Africa said, the aim of the system of government and education is to adapt the existing institutions worthy of survival and preserve the best in tribal administration, or ''the whole principle is that of gratifying our ideas and principles on to the root stock that we know can grow in the soil,'' then it is absolutely necessary that the root stock, the culture, should be thoroughly studied. ''We Christians have the Gospel of Christ to give, not our own form of the Gospel.'' The growing Churches, the Tambaram Report said, ''should be rooted in the soil of their own country; . . . the Gospel should be expressed and interpreted in indigenous forms, and in methods of worship, institutions, architecture, etc., the spiritual heritage of the nation and country should be taken into use''—a declaration representing a distinct step forward in missionary policy. Far better training of the missionary is now demanded than the Church ever thought of. Unless men and women are aware of the cultural and historical background, of the spiritual heritage, how are they to interpret the Gospel to those peoples, Dr. Smith asked. It should no longer be possible to go into the field ignorant of the social structure, the customs, etc., and of how these may be used in building up the indigenous

Church. Missionaries have probably lost their lives, endangered missions—in some cases, done more harm than good—because they had not ''got to the back of the black man's mind''. Missionaries and administrators need to acquire the habit of viewing everything from the point of view of the African, the Indian, etc., need to learn what in their eyes is fitting and what not fitting—''and act according to their decorum, not ours.'' It is the small things of life that are so important, and it is in them that we so often offend. ''It has been said that fifty per cent. of the trouble between white and black has been due to ignorance of the language, and the tendency to think that the other fellow has the same view of essentials as we have, or knows our view.'' There must be a genuine desire on the part of the white man to understand the customs and beliefs of the black man. There can be no doubt that the African, for instance, has his own point of view and that this is different from ours, but it is hard to find any custom or belief in Africa to-day that has not been at some time in Europe. The difference, Dr. Smith believes, is primarily a difference of social heritage. By slow, painstaking effort, a close study of the folk ways, beliefs, etc., of the people, one can learn to see things through the other's eyes. But it must be through the medium of the language of the people. It is not enough for the missionary to be able to deliver laboured sermons. Only by a *thorough* mastering of the language can one reach the mind of the people, really understand them. All aspects of culture are inseparably related and it is the social content of words that gives them their meaning; to understand that the beliefs and practices of the people must be studied. The missionary must work *with* the Africans, Indians, Chinese, etc., not simply *for* them. A clear-eyed, all-round survey of the facts is necessary. ''Blinkers should never be a part of any missionary's equipment.'' An understanding of the people will enable him to present the Gospel in indigenous terms; in worship, architecture, etc., the culture of the people should be taken into account. It is not our business, Dr. Smith declared, to uproot African (or Indian) life and plant Western. The fullest training possible is needed for the missionary, he emphasized again in closing, and a thorough study of the history, culture, and beliefs of the people of the field to which he is going. To-day the missionary has to care for the soul and guide the African, etc., to a reconstruction of his social life under the stress of modern conditions and needs all the training he or she can be given.

How great a thing to make a tree!
God sometimes comes and speaks to me
From out the blushing apple bloom,
Where nature has prepared Him room.
On every leaf and bud I see
The impress of divinity,
God speaking through His work to me.

—*H. Isabel Graham.*

The Message of a Great Missionary Statesman

ONE of the foremost of missionary leaders, Dr. William Paton of London, England, Secretary of the International Missionary Council and Editor of the *International Review of Missions,* visited Toronto the last week of April to consult Mission Boards and bring news of the churches and mission work throughout the world.

At a gathering under the auspices of the Inter-Board Committee Dr. Paton spoke of the ''Impact of the Madras Meeting on Mission Fields''. The Madras meeting was held just in time; there was, he said, something of the Providence of God in the bringing about in 1937 of the two conferences at Oxford and Edinburgh and a year later the gathering at Madras, which was even more representative of the Church in the whole world. There Chinese and Japanese were united, and delegates from all other countries, knowing that they might soon be divided into warring groups. The Madras meeting has already, Dr. Paton said, made a deeper impression on the whole mission field than the Jerusalem Conference—that is shown in the new emphasis on evangelism and an increasing sense of the meaning and function of the Church. There is growing up in the world a living Church whose task it is to interpret the Gospel to the people of all lands. ''No Church is alive unless it is evangelistic.'' By this time there are few languages into which the Madras report has not been translated. Plans were made to print it in all the major languages of India, in Chinese, in Spanish for all Spanish-speaking Latin America, and it was translated into Zulu by a chief and a missionary. After the conference a call was issued to all the Church in India for evangelization. There is a very remarkable movement in India, Dr. Paton said, for evangelization and adult literacy. Some fear that the ''tremendous absorption in the mass movement'' might lead to the neglect of the higher Hindus and Moslems, and would remind the Church of the importance of reaching the caste Hindu. Such a country needs continually the preaching of the Gospel of the message of our Lord to the best educated. In China the Church has embarked on missions of its own in other provinces; one must be full of admiration for the people who with their tremendous burdens can undertake fresh work. The feeling of unity represented at Madras would have been mere sentimentality, the speaker declared, unless it is shown when we are at war that the whole Christian community is concerned about German Christians. In helping German missions—and now those of the Scandinavian countries—the world Christian mission has plenty to do. It is so encouraging that the Church is willing to assume responsibility. By the co-operation of Christian bodies and missions, showing the reality of the Christian work, all German mission work is being carried on; there are no derelict congregations.

Dr. Paton referred to the problem of ''Adult Literacy''. If people come into the Church at the rate of 10,000 a month and the provision of pastors, catechists, and teachers must be limited, how are these masses going to be made into stable Christians? They must be able to read the Bible; if people can be taught to read they can make the Bible their own. The movement for adult literacy is therefore of the greatest importance. The labour of Dr. Laubach, whose system of teaching adults to read has been so widely used, has been ''extraordinarily fruitful''. In the modern world a community that is illiterate is at the mercy of a literate community. Remarkable progress has been made in India and elsewhere. It gives the missionary movement one of its golden opportunities.

In his address at the School of Missions Dr. Paton spoke of the meaning of the great conception of the Universal Church at this time, the relevance of the notion of an œcumenical Christian society to our national Churches (all Western denominations). The danger in war-time of a Church becoming identified too much with the nation is a very real danger. In any Western society, whose bases are largely Christian, there must always be this danger. Our civilization has come to us from Rome, Greece, Judæa. Our society is not only the legatee of Roman law and Greek culture but, much more, of the unique revelation of God in Christ Jesus carried forward in a Church founded on the gracious act of God. The whole of European and North American society is founded upon it; the danger is that we become accustomed to these things and the Church becomes the respectable voice of that society. But in a time of war and, most of all, when in our nation we are conscious of a just, righteous cause, the danger is that the Church just then ''says ditto to the State'', becomes just the respectable voice of the State. If in this day our Church should descend from the divine level to which God calls us it will reap a bitter harvest. The danger of an over-nationalistic Christianity can be in part, at least, averted if we keep our eyes on the world-wide Christian Church. From the beginning there was the Church. Missionary people have the chance to enrich that conception; they know themselves to be one with little bodies of Christians in all countries. ''The more we are reminded of the Church Universal, the more are we reminded to repent and believe in the Gospel.'' International leaders wistfully realize, Dr. Paton said, that Church people have something. How is this universal fellowship actually working?

We have to face the fact now that practically the whole of continental missions are threatened. Many German missions are in the British Empire or in territory mandated by it. Early in September the Religious Section of the Ministry of Information in the British Government accepted the principle of discrimination between harmless German missionaries and the politically-minded. That policy has been followed out. In West Africa, in the Cameroons, all missionaries are free and carrying on their work. On the Gold Coast, they interned and then sent home those of military age. (A certain number of German missionaries refused to give their parole.) In East Africa, the workers in some missions were all set free; others were interned or returned home. In South Africa all, he thinks, are free. In the South West only one man was interned. In Egypt all went home before the war, and many from Palestine. Most have been released and are carrying on in Jerusalem. In India at the beginning all of military age were interned, then a commission was appointed to examine each case, and all, or nearly all, have been released. In the Dutch Indies they were cut off from the headquarters in Germany and the Dutch Government and the people came to their assistance. In China they were cut off. The French missions suffered greatly because of the evacuation of the population. Protestants have suffered especially because the greatest number were in the frontier districts. The most serious are the Lutheran missions of Norway, Denmark, Finland—and possibly Sweden. Already the Danes were asking for help. The Lutherans in the United States are facing the situation with great courage. They are doing nobly, and Dr. Paton hopes that what fundamentally is a Christian charge will not be left only to the Lutherans, that others will rally to the support of what is world-wide mission work.

When war came, a committee was formed in Great Britain of the Churches, the Y.M.C.A., and the Red Cross, to look after interned civilians and the prisoners of war. There were few of the latter, many of the former. In France the same thing was done. In Germany, a committee of Churches and the Y.M.C.A. in Berlin are doing the same. Then there are the refugees to be cared for. He wished we were doing more for refugees in Canada. It is a heavy burden in Britain, heavier in Holland, and much heavier in France. (Dr. Paton spoke on the 29th of April.)

There has been a very notable drawing together of the Churches, beginning with the Jerusalem Conference in 1910, through a succession of conferences and three parallel movements—the missionary movement, and the Faith and Order and Life and Work movements, the two latter merging in the World Council of Churches. (Dr. Paton is one of the Secretaries of the World Council of Churches, gives one quarter of his time to that and three quarters to the International Missionary Council.) In conclusion, Dr. Paton spoke of the way in which the œcumenical movement, the fellowship of the Universal Christian Church, bears on the future of world order. Thoughtful people giving their minds to problems of peace are agreed that order depends on the recognition of common international ethical principles. The unity of the Christian

Church is given to us in the life of Christ, in the spirit of Christ, who said, ''All ye are brethren''. If members of the Christian Church can realize the fact that it is a world Church, they can make others understand that they are members of a universal society. ''Man has a link with the Eternal: God made him, loves him; therefore he may not be regarded as subordinate to the State and of no value. The Christian contribution of the whole universal Church is to be made not primarily in organization; we have the things to say about God and man that alone can save man. The fact that man was made in the image of God and Christ died for him is the very basis. This is the heart of reality; it is for us to learn it, to enter as deeply as we can into the gracious truth there for us in the Christian Church, in the fellowship of the Church.''

It may interest readers to know of the pledge which German missionaries working in India have been asked to give as a condition of being released from internment and allowed to continue their work:

> ''I swear in the presence of God that I will faithfully observe the promise which I made to the British Government through the International Missionary Council, London, before coming to India, to do nothing contrary to the Government established by law in India, and I include in this promise exact obedience to any rules laid down by His Majesty's representatives, and also an undertaking to refrain from doing, saying, or writing anything, either publicly or privately, to the prejudice of the British Government in India.''

All who have been released speak well of the treatment they received while in camp.

—*Life and Work*, April 1940.

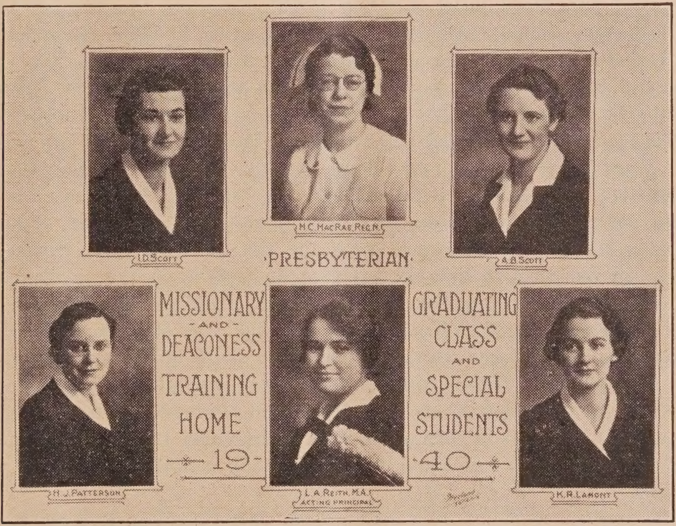
Canst thou take the barren soil,
And with all thy pains and toil
    Make lilies blow?
Thou canst not? O helpless man,
Have faith in God. He can!
Canst thou paint the clouds at eve,
And all the sunset colours weave
    Into the sky?
Thou canst not? O powerless man,
Have faith in God. He can!
Canst thou still thy troubled heart,
And make all cares and doubts depart
    From out thy soul?
Thou canst not? O faithless man,
    Have faith in God. He can!

—*The Link and Visitor.*

Trained To Serve

STUDENTS of the Presbyterian Missionary and Deaconess Training Home received the certificates they had won and honours conferred for the excellence of their work at the closing exercises in Knox College Chapel on Thursday evening, April 18th. The Rev. Joseph Wasson, Chairman of the Board, presided, and the Rev. W. T. McCree assisted in the service. The service of praise was led by the choir of Calvin Church, under Cyril Moss, F.C.C.O.

Mr. Wasson expressed the Board's regret that the enrolment was small and its hope that many more young women of the Church would turn towards deaconess service. If the Church acted on the principle of the strong helping the weak, there would be many more opportunities for such service. In a large city like Toronto, for instance, there are great opportunities for deaconess work in weaker congregations; if the stronger ones would come to their help by paying for deaconesses for them, it would be a great advantage to the Church. Many of the graduates have been employed by the Women's Missionary Society, for whose help the Board was grateful, Mr. Wasson said. Owing to Miss Ferguson's resignation, the Training Home began its year with no Principal, but at short notice Miss Louise Reith agreed to come as acting Principal. For her efficient service during the year Mr. Wasson thanked her on behalf of the Board, and wished her every success in her new sphere of work, for which, he said, she was eminently fitted.


I.D. Scott
M.C. MacRae Reg.N.
A.B. Scott
PRESBYTERIAN
MISSIONARY
AND
DEACONESS
TRAINING
HOME
19
GRADUATING
CLASS
AND
SPECIAL
STUDENTS
40
H. J. Patterson
L. A. Reith, M.A.
Acting Principal
K. R. Lamont

Mrs. A. R. McMurrich presented the certificates to two first-year students: Miss Chrissie Giffin, Vancouver, and Miss Anne MacPherson, Winnipeg; Mr. Wasson, diplomas to the members of the graduating class: Miss Helen J. Patterson, Aurora; Miss Isabel D. Scott, Galt; and Mrs. G. M. Lamont, Exeter; and to Miss Margaret MacRae, Sydney Mines, Nova Scotia, and Miss A. Beatrice Scott, Port Elgin, who have been appointed by the Women's Missionary Society to service in India. To Miss MacPherson and Mrs. Lamont, who stood first in their respective years, the Rev. R. C. Creelman presented scholarships; Dr. G. P. Duncan proficiency awards to those who had a standing of seventy-five per cent. or over: Mrs. Lamont, Miss Isabel D. Scott, Miss MacRae, Miss Beatrice Scott, Miss MacPherson, and Miss Giffin; and Mrs. R. Goldwin Smith an award to Mrs. Lamont, as the student with the highest standing in the course on the English Bible. The Deaconess Alumnæ Scholarship was presented by Mrs. Steinmetz to Miss Isabel Scott. Honour was paid to a former graduate, too, Mrs. McMurrich presenting the deaconess gold pin to Miss Margaret Allan of Hamilton in recognition of her twenty-five years' service as a deaconess.

The Rev. W. A. Cameron, D.D., delivered the address to the graduating class. War-time is a difficult and dangerous time for the Christian Church, he reminded his hearers; it is difficult for all, and dangerous for the soldiers, for those who go down to the sea in ships, fly in the air, or are in hospitals; but why a dangerous time for the Church? The reason one writer gave was that in time of war the emphasis is on the physical—the need of more men, munitions, ships, planes, comforts for soldiers and sailors, etc.; and the Church may come to think that she, too, must stress the physical. As citizens we are all called to share in the war effort, Dr. Cameron emphasized, but the time we take for that should not be time taken from the Church, rather from what in normal times would be for leisure or pleasure. Nor should money for war effort come from what would be given to the Church, but from what ordinarily would be spent on non-essentials.

The supreme business of the Church is to *declare* and *live* the Gospel of Jesus Christ. Life as lived by Him has within it certain great principles that, if they had their way in the world, would mean that there would be no conflict; and when the conflict comes to an end, unless these principles are recognized, there will not be a world worth living in. Therefore, the Church must give itself to its work of proclaiming and living the Gospel. There was One who might have been a King but chose the path of lowly service.

People are coming to see that there are very few spheres where women cannot work. To-day they have gone into almost every branch of service. With many avenues open to them, why, he asked the new graduates, had they chosen the one they had. If of them it could be said, ''The love of Christ constraineth you,'' they would find their life as they could not hope to otherwise. ''How greatly the world needs the message of Christ!''

It is faith in God that is needed. In the world to-day there seems nothing of which one can say: This abides. But Jesus Christ abides. What He was He is. As they go out to take their places in the campaign against evil, they could have perfect confidence in Him. Some were going to definite tasks, chosen for the work to which they were going, commissioned by the Head of the Church through human agents, sent forward in the confidence that they will not fail Him or betray the trust of those who appointed them.

Three qualities they should have, Dr. Cameron told them—courage, cheer, and charity. Although they would, he trusted, never be in bodily danger, he warned them that there would be times when they would need to be brave ''the fifteen minutes longer'' that would mean victory. To see courage at its best, he advised them to read the Book of Acts—there men were brave, because they were never alone. ''There is no place in the world for a glum Christian.'' The cheer he would have them show was not the easy-going optimism that refuses to look seriously at the facts of life, but the spirit that faces the facts and goes on, because God is in His heaven. Charity, too, they must possess. We do not mean to be unjust and unfair in our judgments, but we do not know everything. We can learn much from the Master; He knew all, and was kind. ''If only men would let the Christ have His way, what a different world it would be!'' In their different spheres it was for each one of them to play her part well. In an orchestra, where each one is in his own place and plays his instrument well, there is harmony—every note is essential. So they were not to think themselves of little value. ''If your life fails to play its part, God will miss the note in the harmony. Stay at your post; play your part well.—There is One who can justly appraise our lives.'' To those who were going to other lands Dr. Cameron said in conclusion—''The Master in whose Name you go goes before you. 'And, lo, I am with you alway'.''

O Lord, who from Thy Throne above
Didst show Thyself in peace and love,
Who gavest cloud and star their birth,
And arched them over sea and earth,
O hear us in our fervent prayer,
For all in peril in the air.

O God, beneath whose mercy seat,
All creatures find a safe retreat,
Whose wings protect from every foe,
Thy children whereso'er they go,
O hear us when we cry in prayer,
For all in peril from the air.

—Robert Barr, in *Life and Work.*

Some Younger Presbyterian and Reformed Churches

1. AMONG THE BATAKS OF SUMATRA

By the Rev. Wilfred F. Butcher, B.A.

IN this series of articles it is our purpose to describe some of the ''younger'' Presbyterian and Reformed Churches which have come into existence in recent years.

One of the most interesting of these is among the Bataks, an intelligent and vigorous race of people who live on the great plateau among the mountains in the interior of the island of Sumatra, in the Dutch East Indies. In 1834 two American missionaries tried to settle there, but they were murdered by cannibals. In 1864, however, the Rhenish Mission, which is supported by Lutherans and Reformed alike, sent out a man who, single-handed, laid the foundations of one of the greatest of the Churches of the Orient.

The statistics are impressive. To-day in an area 250 miles long and 75 miles wide, among a population of 1,200,000, there are 400,000 Christians, in 800 congregations. Among them there were but 25 missionaries, and the total budget of the church, including that of new work among pagan Bataks and a field on a neighbouring island with 125,000 additional Christians, is no more than $37,000.00.

How is this possible? Because of the high character of the Bataks, the self-denial of the missionaries, the self-supporting nature of church life and organization, and the realization of the converts that it is their responsibility to spread the Christian faith among those who have not heard it. And there has been great curiosity for knowledge of the Christian message, so that at times whole villages have sought instruction and baptism. It is a common saying that ''where you find one Christian Batak there is a man who talks about his faith; where there are two there is a prayer meeting; where there are three you find a church—and with four a choir''.

In the 800 congregations there are 7,500 elders, 1,000 teacher-preachers, 65 ordained Batak ministers, and, as we have said, 25 foreign missionaries.

The elders are the basis of the whole church life. Their work is voluntary, but they are exempt from the road-work which is required of all the members of each community. There is one elder to every 25 families, and it is his duty to preach occasionally, to visit the sick, report all cases of serious illness to the nearest hospital, give advice in matters of health, arrange for funerals, keep a record of church attendance, and call on delinquents, keep an account of the contributions of his families, take up church collections, keep order at the services and, above all, lead in evangelistic efforts in the neighbouring non-Christian villages.

The teacher-preachers are the leaders of village life. Each of them ''devotes himself to his school from seven to one o'clock six days a week and two evenings a week he teaches confirmation classes; on two afternoons a week he trains his elders in preaching and methods of parish work; on another afternoon he again meets his elders to receive reports and discuss with them their problems of parish work; on three evenings a week he visits the sick and the neediest families. He spends one hour a week with the young men's group, one hour with teachers of the Sunday School and one afternoon each week he trains the church choir. On Sundays he preaches and supervises the Sunday School in the morning and in the afternoon he attends the young people's meeting and leads the Bible study and singing.'' He is paid jointly by the Government and his congregation, and is given a house by the congregation, with a rice-field or garden which is worked by members of his family.*

Each ordained minister has under him twelve or fifteen churches, among which he is constantly travelling, administering the sacraments and training his teacher-preachers and elders.

The missionaries are in charge of larger districts, and they also are constantly on the move among their people, giving special attention to pressing problems and conducting training classes and Bible Institutes.

The people are poor. The daily wage of the common labourer is the equivalent of about two cents. But the coming of Christianity has had an effect on their economic conditions. Farming has improved, and most of the Bataks prefer to work their own land, a practice which has been encouraged by the missionaries so that there is less exploitation of the people by large coffee and rubber interests than among neighbouring races. They have built their own churches, whose spires can be seen rising from each village, and they take great pride in the fact that their Church is almost entirely self-supporting. They give liberally of their produce at a great annual fête in aid of missions to their pagan neighbours. They publish their own church paper, which makes a sufficient profit to pay the travelling expenses of the foreign missionaries.

And they have their problems. Some have stepped so suddenly from paganism to Christianity that they waver between the two faiths, and they need strong leadership and constant instruction. The younger educated people absorb modern ideas and react against the older generation and its attitudes and beliefs. But for all that it can be said that the Batak Church is holding its youth. They need, however, a special type of leadership. And the church is too poor to pay the cost of training enough leaders to meet its immediate needs.

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* J. Merle Davis. *The Economic Basis of the Church,* pp. 162-3.

It is not what you have that matters.
It is what you do with what you have.
—*Sir Wilfred Grenfell.*

In the Val d'Or District

(From Miss Macarthur's report)

AFTER the visiting of the people in the summer, getting to know them in their homes, with the fall came thoughts of contacts through group work. Miss Jean MacLeod was conducting a thriving Sunday School, but the time came when she must go away to school, so the deaconess became superintendent, with Miss Helen MacLeod and Mrs. Moffatt associated with her. Early in the fall a Mission Band was organized under the same leadership. In both Sunday School and Mission Band a large proportion of the scholars are of Central European parentage, and delightful children they are. Having the same leadership for the two groups is an ideal arrangement, one the deaconess had long wished to see in operation. The work of Sunday and mid-week sessions are thus closely related.

The great need amongst the women in this pioneering community is friendship and fellowship with other women. For this reason when the question was asked whether they wished a Women's Association, the answer was always in the affirmative. There are women's groups in Val d'Or, Perron, and Little Quebec. In Perron, where an exceptionally large proportion of the women were present at the first gatherings, the Association has, in the meantime, become a Red Cross Society. In Val d'Or the membership is about evenly divided between Central European and Canadian women. In every way the former assume their share of responsibility at the meetings. They made a quilt, sold it, and applied the money towards payment of the piano. At the Christmas season they prepared the stockings for the Sunday School Christmas Tree. Most important of all, they had happy fellowship on these occasions. One of the members has been made Cradle Roll Secretary, thus linking the women's group and the Sunday School. We have here quite a field for Cradle Roll work; there are many babies, and mothers always appreciate any attention, however small, given their little ones. The ''Little Quebec'' women are isolated, away from the church, school, doctor, and recreational facilities. To them the ''get-together'' every two weeks is a social event. This is all a simple service, but worth while, because it is helping people.

. . . Life in Val d'Or is pioneer, interesting, challenging. As one adds experience to experience there comes the conviction that always there lies ahead some new revelation of truth, another lesson to be learned, and ever the unfolding of the Divine plan as one is ready and willing to learn and serve.

What the Church needs to-day is pride in her past, courage in the present, confidence and hope in the future, strong hands, high hearts, and humble minds. What we will need is a new song unto the Lord—new because we have to face a new world, and a song because no work can be great and enduring if we do not bring to it a lyrical, uplifting heart.

—*John Buchan.*

Prayer

MOST merciful and ever loving Father, we approach Thy divine presence with reverence and godly fear, knowing that Thou art a prayer-hearing and prayer-answering God. We would ask Thee to forgive our sins and transgressions, for they are many. Cleanse our hearts that we may draw near unto Thee, filled with gratitude for all the mercies which Thou hast bestowed upon us. We praise and thank Thee for the miracle of grace which enables us to worship at Thy feet, Thou who art pure and high and holy.

We beseech Thee to endue with special blessing Thy servants whom Thou hast called to bear Thy name, both in the homeland and across the seas. Give them courage, wisdom, patience, and strength, that they may have full assurance that their labour is not in vain for the Lord. Bless and uphold them in times of loneliness and discouragement, and give to them at all times the fellowship of Thy Holy Spirit.

O God, the Healer of the nations, look down upon us now and bless our land and defend our liberties. Endue our statesmen and leaders with wisdom, and hasten the day when wars shall cease, and when peace and harmony may prevail among all nations. In these anxious and troublous times may we have the faith which will drive away all our fears. For our soldiers, seamen, and airmen, and all those in places of peril, we pray that they may feel Thine arm ever near and ready to help in time of need.

And now we would dedicate anew our lives to Thee. Deepen our faith in Thee, that we may trust Thee at all times. Bless our Church; may its members stand shoulder to shoulder in the great conflict of righteousness against evil, and may right prevail.

Grant these petitions, dear Father, with the forgiveness of our sins, in and through the Name of Thy dear Son, our Lord and Saviour, Jesus Christ. Amen.

Fear—a coward—dims
The light upon our way,
But Faith—undaunted—trims
Her lonely lamp each day.
—*Ministering Women* (New South Wales).

Bhil Day of Prayer

Miss McConnell wrote from Jobat, sending on the account of their World Day of Prayer meeting that two of their women brought her:

Our Programme of the Prayer for the Whole World

WE all the Christian women met at 5 o'clock in the Zion Church to pray for whole world on 9th of February 1940. Every woman had a real heart of prayer and came with a great interest. Salomi Bai leaded us thus:

First, she read Isaiah 30:15. And after it we sang a song. Then the leader read some verses from the Bible and prayed that we should feel the presence of God in the midst of us. Then the leader and we, turn by turn, read some verses from the Bible. After it we had a silent prayer that the God is the mighty God and those who believe in Him shall never be tired but shall get new strength in Him. After it we sang a song. Then Yamuna Bai and I read some verses from the Bible and the leader talked about the happening things of the world.

After it we again prayed for what our leader talked. Turn by turn again we read some verses from the Bible. Then we silently prayed for those who are in jail and suffering for the kingdom and for religion, for ourselves to have full wisdom and courage to walk in the right path, for the hospitals and workers and lepers that may God help those people who are taking care of them, knowing that helping for God. Then sang a song.

We read first, leader then. We read from the Bible about that the Kingdom of the world is now of the Lord. Then Piyari Bai, Mamma Bai and Champa Bai prayed for our mistakes, for blessing of God and all people may be brought under the one Shepherd. Then sang a song. We read, turn by turn, about that fully give ourselves to God to do what He wants us to do. Our prayer then was, ''O Lord, speak for Thy servant hears. Give us ears to hear, eyes to see, the will to obey and a mind of love. And bring us Thy servants and make us to do Thy will. Amen.'' Then sang again. After it we closed by the leader's blessing prayer that God say to us:— ''I give you peace, not as world gives to you, etc.'' Now, our dear friends: Our hearty and humble prayer is to remember us in your prayer that we may be real servants of God. May God help you and give His blessings to you.

Other Lands, the Church of Scotland quarterly, has this to say of a possible curtailment of their overseas work:

It is easy to talk of a school closed here and a hospital there, of fewer evangelists and colporteurs, and of older missionaries to be retired and not replaced. It is not the ''institutions'' one thinks of but the men and women—the native agents of the mission, trained for its service and loyal to the cause, who will be turned adrift; the thousands of suffering who will find no healing; the silence where the gospel once was preached. To the young churches struggling to manhood in a difficult world the weakening of the great Mother Church must inevitably bring misgiving and alarm. And many outside the Church, who had begun dimly to see in Christianity the Power to meet their need, will be bewildered and hindered by the sight of the Christian Church itself faltering in its effort.

But perhaps what fills one with the greatest anxiety is the condition of the Church at home if it can admit the necessity of this retreat without questioning and protest and bitter shame. One has heard respected members of the Church remark, ''Well, it is high time the Foreign Mission Committee began to cut its coat to suit its cloth''—and so forth. And it sounds such practical common sense, until one remembers that what it really implies is not merely retrenchment on the foreign field but retrenchment in the faith of the Church and its service of the Master, a failure at the very heart and spring of our Christian life.

For, when all is said and done, it was no intolerable burden the Church was asked to carry. The old penny-a-week-per-member argument, though it never inspired any one, is still literally true. If the Church were indeed Christian throughout its membership the burden each would be called to bear would be ludicrously small. The lack is not the lack of money but the lack of faith and the lack of vision.

May God grant that the realization of the measure of its failure may stab the Church awake—awake to a sense of the world's need, and of its own great need, of Christ and the redeeming power of His Cross!

Making Her Rounds on Horseback

Of her work in the Red Deer Presbytery Miss Todd writes:

DURING the past two months (March and April) the roads in this country have been beyond description so far as mud is concerned, and I have scarcely used my car at all. People could not possibly get out to church, in most cases, and while I rode horseback a lot, I could not get around to all the districts. Last week I had a three-day horseback ride and enjoyed it immensely; it made me think I was back in the pioneer days, riding around shepherding the flock. I arrived at one home at nine o'clock at night and found the family, except the father, all in bed, but the mother quickly got dressed and we had coffee and a long chat before retiring for the night.

Sunday I used the car for one trip, but rode horseback to Valley Centre in the morning. I hope by next Sunday it will be possible to use the car at all points. The student will be here by then; he is to arrive on May 2nd. The manse looks very nice now since it was cleaned and partly redecorated. The Willowdale Young Women's Auxiliary had a special meeting in it yesterday, and all who came thought it looked like a different house.

At Easter we had a very fine programme put on by the Canadian Girls in Training of Willowdale, but because of the bad roads only twenty-eight people managed to get out. Then at Valley Centre on the Friday after Easter the choir led in a splendid service of story and song; again roads were almost impassable, but we had thirty people, including the choir.

Everything we have arranged this year has been more or less hindered because of sickness or bad roads, but when we think of places where preaching of the Gospel is forbidden and where people are suffering so much, we should not complain. Truly the lines have fallen unto us in pleasant places, and we are thankful we are free to meet for Christian fellowship, even though the numbers are small.

While the student is here I hope to be able to concentrate more on Mission Bands and also on visiting; it is impossible to do everything as thoroughly as one would like, when all alone in the work.

I am renting a little house and will be moving into it about May 15th. It consists of one living-room and a small bed-room partly partitioned off, and it is fully furnished. The lady who owns it is going away and I can rent it for a time.

From Miss Munro's Report

Newcomers to Canada Last Year

FROM the middle of March last year to the end of October large numbers of families came out under the Colonization Departments of our railroads for Family Settlement on farms. Many of these families were Sudeten Germans, who had formerly lived in Sudetenland. The majority of them were fine types, mostly young couples with very young children. Many were Protestant, and all were settled in two districts, at Tupper Creek in the Pouce Coupé section of British Columbia and at St. Walburg, Saskatchewan. Many families who escaped when Sudetenland was taken over by Germany fled to England and were in camps in the British Isles until arrangements could be made for them to sail for Canada, so that many spent the winter in Great Britain and were given free English lessons, which was a great help to them when they arrived in Canada. The Sudetens travelled in special parties and were brought out through grants given by the French and British Governments, and each family bought a farm with its share. Some Jewish refugees were admitted to Canada and many of these are settling on farms. A large number of Jewish professional people were on their way to new homes in Australia.

A large number of Czech families who fled when the remainder of their country was taken by Hitler came in the summer, and a large number of the heads of families are still in Britain, waiting to come. Several Polish families were on the ill-fated *Athenia* and in the first lot of survivors who arrived were two Polish families, one without the children and the other without the husband.

At Gordon Mission, Montreal

After finishing my vacation the middle of November, I started work at Gordon Mission in the extreme north end of the city, bordering on the city limits. This small mission church has been in charge of the same student for the last four years. The district is a very cosmopolitan one, and the congregation includes many Ukrainian, Polish, and French Canadians, a large number of whom are on relief and living in very small houses, nearly all with their own gardens. The district is a sparsely settled one; many of the streets have not been opened up yet and the houses are really just in the fields. Some of the children have a long distance to walk to school and to the Mission. On Sunday afternoons we have Sunday School with about forty-five scholars and an evening service for which the small building is well filled. The Women's Association, which meets weekly, is very small. The only other organization is a Junior Christian Endeavour, started in November, in which some seventeen young people are keenly interested. . . . We are hoping very soon now to get a Mission Band started, for the children who are too young for the Junior Endeavour.

There is much that a deaconess can do, visiting in the homes, trying to interest more of the women in the work of the only little church in their district, and organizing work for the younger children. We are hopeful that after a careful survey has been made of the district interest may be so aroused in those families not already connected with our small Mission that the work of the Kingdom may grow and spread in that corner of our Presbytery.

Courtesy

Blessed be God, who made such pretty birches,
    And spent such gold in dandelions' crowns;
He made small swallows flying o'er great churches,
    Made little fish that gaze from streams at towns.

He made great woods to give the small birds perches,
    Made the green meads to give the crickets gowns,
He made the snail. He made the crab which lurches
    Sideways to port, made cockleshells, made clowns.

Blessed be God, so sweet, so near is He.
    He made the old man's sunlight, made this hour;
Made stars for rooftops. Oh, what courtesy!
    'Twas He who dreamed the honeysuckle flower.
He gave the mole a labyrinth. He gave
    The beach grass the embroidery of the wave.

—*Selected.*

Progress in British Guiana

THE figures show improvement in all phases of activity—financial, membership, organization, and Sunday School work. For example, the number of members added by profession of faith shows an increase that is double that of the previous year. Credit should be given to the catechists and the volunteer workers whose service is so faithfully rendered and who also bear a greater burden when the staff is short-handed. And all, missionaries, workers and members, join in giving thanks to God for His blessing during what may be counted as one of the most fruitful years in the history of the Mission.

. . . Six new Sunday Schools were opened during the year, and 372 pupils were added to the roll. Under the leadership of a Sunday School Committee, which gives careful supervision in each county, still greater progress can be expected in this department and the foundations are being well laid for the future.

. . . The missionaries have devoted considerable time to the training of the catechists at present employed, but feel that more definite work should be undertaken in the field of theological training.

The three high schools increased considerably in enrolment, and made a fine showing in the year's examinations.

The new Corentyne High School numbers 63 East Indians among its 73 pupils. It is too early to measure the extent of this school's influence on the heavily populated rural district in which it is situated, but it should be mentioned that several of its pupils were baptized and no less than six made public profession of their faith.

As the year closed four more primary schools were made fully-aided, and provision was made to pay all of the Section 80 school teachers from the funds of the Education Department. This relieves the Mission of some of its financial burden, and also increases the salaries of the teachers.

The number of children enrolled in primary schools was 5,540, an increase of 493 over the year 1938. Of these 2,038 were East Indian girls, an increase of 248. So many of the East Indian women are illiterate that it is encouraging to see the number of girl pupils increasing, and to note that the number of East Indian female teachers has risen to nine.

The church on the field has increased its givings year by year. (In 1937, offerings amounted to $1,793.46; in 1939 to $2,688.45.) These figures do not include grants made by estates, or the contributions which have been given generously towards buildings. A prolonged period of drought, and the increased cost of living which was brought on by the war, combined to curtail the offerings this year. Even so, the improvement is indicative of a growing sense of responsibility.—From the British Guiana Mission Report.

Faithful Work of Korean Christians

Miss Anderson writes of the Biblewomen:

I WONDER just how much of the success of the work is due to the service of faithful Biblewomen. . . An afternoon of visiting with these Biblewomen in the homes of unbelievers or new Christians reveals the extent of their capability in the clear presentation of the Gospel message, and in dealing with those who are most surely mere babes in Christ. And, oh, what an insight into darkened hearts and lives such an afternoon affords! One meets an old lady on her way to worship at a Buddhist temple, and nothing will persuade her that ''there is none other name under heaven given among men, whereby we must be saved'' but the name of Jesus, and she goes on her way. As we approach a certain house a weird sound falls on our ears; we open the door and begin to present the Gospel message to the man and woman sitting idly on the floor. They listen, but with apparently little interest, due, perhaps, to the fact that not six feet away a woman sits engaged in the banging of some sort of instrument accompanied by strange incantations for the purpose of driving away evil spirits. But such an afternoon has its joys as well. One goes to a home where a woman of middle age, with her husband and grown-up family, has recently decided to believe. As a girl this woman had attended Sunday School, but, marrying into a non-Christian home, had lost her childhood faith. But after years the seed had borne fruit, and although just the night before our call the tempter had sought to destroy her new-found faith, she had spent much time in prayer and overcome. Then there is the old man who many times has opposed the presentation of the message and heaped contempt upon his daughter's faith, and yet now listens as meekly as a lamb and courteously thanks the one who presents the message. Then, too, it is a joy to see a recent graduate from Bible School, herself a Christian of comparatively few years, explain so clearly and fully the Gospel story to a group of attentive women or to hear another explain the meaning and method of prayer and the daily fellowship with the Lord to a middle-aged man and his wife, who are just new converts. We do indeed rejoice in the work of these Biblewomen and believe that through it all we shall see ''trees of righteousness, the planting of the Lord, that He might be glorified''.

Dr. L. L. Young tells of the work of Korean pastors:

We feel the Korean Church has much reason to be thankful for the fine qualities of its pastors. They are efficient and earnest men whom any Church might be glad to have in its service. Their task is not an easy one. Their Sunday morning frequently begins with a sunrise prayer-meeting. The children's Sunday School begins at nine, adult Sunday School at ten, and the regular preaching service at eleven. The afternoon is usually given to house-to-house visitation and personal work. In the evening the usual evangelistic service is held and this is frequently followed by prayer and personal work, so that the pastor seldom reaches home before midnight. His weekdays are also crowded. He is pastor, medical adviser, church builder, collector of funds for church work, interpreter for those of his people not sufficiently versed in the national language to speak for themselves, and general helper of his people. His field for service is large, and his opportunities to do good, many. He needs the wisdom of Solomon, the gentleness of a dove, the love of God, and a mind and heart well balanced in the knowledge of the Word of God. Please pray for them.

A Sunday in Osaka with Miss MacLean:

I should like to take you with me in imagination for a Sunday in Osaka. It is a bright day in late November and we leave home about 9.30 in the morning. We go by electric car and by underground across Osaka. The cars are rather crowded and progress is a little slower than we had hoped for but we arrive at the church just as the service has begun. We shall slip in at the back and try to make ourselves comfortable on the little space which remains on the floor. There are about one hundred and eighty in attendance and most of them are young or middle-aged people. The pastor is a young man and gives a very fine message. Following the sermon there is a baptismal service and fifteen (several of whom are young men) are baptized and received into the church; eight young people are enrolled as catechumens and will be baptized six months hence; and one infant receives baptism. Following the baptismal service there is the Communion service. During this, as the pastor reads familiar passages from the Word and as we look upon these young people who have confessed their faith in Jesus as Saviour, our hearts are filled with joy and thanksgiving.

Perhaps you think it is time to go home now, but we must stay for one more meeting for the missionary society are having their meeting and more than fifty women have stayed for it. Here again a splendid spirit is manifested and during the meeting when the announcement is made that the next meeting being the annual one the election of officers will take place, one of the women rises and says, ''Let us pray about this during the month, for we do not want to make our own choice but we want to elect those whom God has chosen for this work.''

After we have taken lunch at the home of one of the deacons we go with the pastor's wife to call on a Women's Missionary Society member who is ill, and we find her in bed with her Bible and hymn book right beside her. She is anxious to hear about the morning's services and after chatting for a little we offer prayer and start back to Kobe, arriving about seven o'clock in the evening tired but happy, grateful to God for the way He has led during the day and for the joy He has given to us that we have the opportunity of serving Him.

The nursery schools are in the hands of capable teachers and are meeting a real need. I wish that you might look in at Pukku one morning and hear the children's answers to the questions of the teacher regarding the life of Christ. The names of Peter, James, and John come very easily to their lips, but when I asked which they liked best there was no hesitation whatever as they answered, ''Yesu Sama,'' and I am sure Jesus loves them greatly, too. You would enjoy a little visit to the Kobe school at ''cod liver oil'' time. Each child receives his or her spoonful of this medicine every morning and I have yet to see the child who murmurs or grumbles about taking it. Each in turn comes over to the chair in front of the teacher, gets his spoonful, helps himself to a little candy from the box on the chair nearby, and goes smiling back to his own place. As a result of this I am sure there is less coughing among the children and I hope less illness this winter.

—*From the Report of the Mission to the Koreans in Japan.*

Among Women and Children in Manchuria

What the Kindergarten Means

MRS. JOHNSON writes: A long wait in an ice-cold photographer's shop where twelve children met to have their pictures taken marked the end of two years in the church kindergarten. These twelve children were the first graduates of the two-year-old school and, just before the picture was taken, they had sung their songs and played their games and received their certificates at a small graduation exercise.

A few parents and officers of the church were present, and one could see the marked results of training in this important pre-school period. Each child had on a clean white apron; Chinese children frequently wear these little aprons, but they are not as frequently clean; when noses ran, they were wiped with paper handkerchiefs—not allowed just to run, or wiped on sleeves! The older group, the graduates, were helpful and attentive to the younger children who will be in school for another year.

These advances in outward neatness and cleanliness and friendliness are very important, but even more important and gratifying is the knowledge that these little children are being taught the fundamental steps of Christian living by their Christian Chinese teacher. Some of the children are from Christian homes and so are having that heritage supplemented, but others are from non-Christian homes and are hearing of Christ for the first time. They are taught how to sing songs of praise to Him; they are taught how to pray to Him; and they are told stories of His life—and that life teaches us all the way of life. These little children then become little missionaries, home missionaries, for it is this same Master about whom the little children have been taught who tells us, ''And a little child shall lead them.''

Reaching Mongol Women

Mrs. Davis writes about the women's work: We feel we have two big problems to solve: one, how to reach the Mongol women; the other, how to reach the country women scattered all through our field, at long distances from our large centres. The following is a little glimpse of the Mongol work: Miss Chiang and Miss Liu returned from holding a class in the country thirty miles from Taonan thrilled with the possibilities of work among the Mongols in these parts. They had stayed a few days in a Mongol Christian home; these are rare. One nice room was prepared for Christian worship and donated by the family for that purpose. Only recently had this become a Christian home, for the husband and his wife were inveterate gamblers. The Gospel message was brought to them. The husband was the first to believe, and to know that all the sins of his wild life were forgiven; and peace came into his heart. The wife was exhorted to give up her gambling and become a Christian. . . . Waking in the morning she used to rush through her breakfast, not waiting to wash her face or to comb her hair. One of her old cronies would drop in—''Let's have our game,'' they would say; and they would sit on the *kang* and gamble away the hours, and the eggs. In years past there had been silver money to gamble with. As the family became poorer, coppers had to be used. As the coppers failed, they gambled for eggs—but gamble they must. But the Gospel light had power to penetrate even the poor heart of this Mongol woman. About a year ago she also became a new creature in Christ. So that is how there happens to be a Christian Mongol home away out in that district—and even a tiny place for worship in this home, where friends and neighbours gather to hear the message of Life.

Visiting a Village Home

Mrs. Gehman tells of a trip to Pei Kou: This was one of several trips to Pei Kou with one of our Biblewomen. Pei Kou is a little mud village on the outskirts of Szepingkai, the home of the rickshaw man and coolie where poverty and illness are ever present. A mud wall hides a barren compound, branches and cornstalks piled high for winter fuel, and probably a bin of coal gathered bit by bit from the railway track and ash piles.

Our first call was to see a very sick woman, the mother of two small children, whose husband has insisted on posting paper gods on the mud walls that they might restore her health. Mrs. Shih was looking after the family, though she herself has three small children. Just recently we called to see Mr. Shih, who had been ill for some time. The services of a doctor and the medicine required were beyond the reach of these poor Christians. The pastor and the Biblewoman were called in to pray and God answered.

This family of seven were living in one room. A table, two boxes of bedding, a tiny stove, and a low table on the *kang* round which the family gather for meals, were the only pieces of furniture. Newspaper covered most of the mud walls. The only picture was that of Christ on the Cross.

There was an outer room which to you would look like a shed. This they shared with another family for cooking purposes. The children of these homes do not go to school. No doubt their parents can't afford the school fees, let alone the school uniform for even one child.

The Christians in the locality drop in to see us. The Biblewoman gives to each a Gospel message. First they learn to read it and then to sing. The children, shy at first, gradually gather round to examine the foreigner's clothes. After prayer, our Chinese friends see us on our way to another Pei Kou home.

We remember our churches at home and we invite you to join with us in prayer that our work may go forth unhindered and that next fall we may have a clinic, where the man of the street will seek help for his child and go away thinking of the Gospel message he has just seen or heard.

—From the Report of the Mission.

Lantern Slides

ATTENTION is drawn to the address of the new Lantern Slide Secretary for Ontario — Mrs. John Booth, 3 Nealon Avenue, Toronto. The Secretaries for the other provinces remain the same:

Alberta—Mrs. G. Metcalfe, 1305 - 11th St., Calgary, Alberta.
British Columbia—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba and Saskatchewan—Mrs. D. Duncan, 830 - 6th St., Brandon, Manitoba.
Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal, Quebec.
Maritime Provinces—Mrs. S. W. McCulloch, 664 Prince Street, Truro, N.S.

Sets of Lantern Slides Available	*No. of Slides*
1. Land of the Rising Sun (Japan)	50
2. From Ocean Unto Ocean (Canada)	50
3. Formosa, Gem of the Orient	60
4. Land of Light and Shadow (India) (16 slides on each field)	32
5. Little Brown Brother (Canadian Indians)	22
6. What Our Church is Doing at Home and Abroad	37
7. Churches and Institutions (Canada)	64
8. British Guiana	60
9. Thirty Years in Bhil Land, India	54
10. Across India and the Gwalior Mission, India (The earlier work of the Jhansi Field)	60
11. Manchuria	60
12. Formosa	50
13. Dr. Jessie MacBean (Hackett Medical College, Canton)	20
14. Pioneer Work in the New North	55
15. Pathfinders in the Great Northwest	35

For Junior Groups	
1. Cherry Blossom Land (Japan)	26
2. Over the Sea to Formosa	24
3. Happy Days in India	20
4. Mildred Soutar and the M. G. Abey Memorial Home, Amkhut	20

Junior Sets for Sabbath Schools and Mission Bands

1. Bhil Field, India	10
2. Jhansi Field, India	10
3. Manchuria	10
4. Formosa	10

Any of the above sets may be obtained from the Provincial Secretaries. There is no charge except the transportation both ways, if sets are returned immediately after being used, and the cost of slide in case of breakage. A brief lecturette is provided with each set, and additional information may be found in the Church publications. Send applications early and please return promptly.

Publications Department

By Margaret Ness

NOW that all the Provincial and many of the Presbyterial meetings are over it might be a good time to tell what books were most in demand.

Among the purely missionary ones, I think that the most widely bought was **Who Claims the World?** (30 cents), which presents a strong plea to Church people to undertake their missionary responsibility. The two war-time booklets issued by the Edinburgh House Press—**Chinese Christians Face Their War** (10 cents) and **Should Missions Go On?** (10 cents)—were both quickly picked up. The former gives a most heartening view of the deep faith and courage of these new Christians in the face of national disaster. Two new titles in this series have now been released—**The Cost of Fellowship** by Canon J. MacLeod Campbell and **Colonies and the Christian Conscience** by Dr. Margaret Read. The Madras books were, of course, widely read, especially the shorter report of the Conference, **The Church Builds for To-morrow** (25 cents), and the B.B.C. broadcast talks by delegates on their impressions and the hopes of the Conference, **World Christians and You** (15 cents).

In the more general type of book **Women of the Old Testament** and **Women of the New Testament** (each 75 cents) continued in demand. The new book **Bible Quiz** (60 cents) is evidently most acceptable. The demand for **Prelude to Prayer** (15 cents), the booklet of quotations, references and pictures, and **Portals to Bible Study** (15 cents) has meant a frequent re-ordering of stock. **Memories of Blinkbonnie** ($1.00), a collection of the last radio talks of the late Rev. William Allan, was in great demand as a gift book. And, of course, Isobel Cameron's books are always eagerly awaited. Last fall the latest one was published, **More Friends of the Doctor** (35 cents).

Of the children's books, the Mission Band leaders were very keen on two collections of short stories, **Monkey Village** (India) and **Islands**

Everywhere (each 30 cents). And the recently introduced booklets, **Simple Prayers** and **Morning and Evening Prayers** (each 10 cents), were picked up at once, many buying a number for gifts or prizes.

May we draw again to your attention our new booklet which came off the press last month, **Mary Murray?** This is the story of our hospital visitor in Toronto, who spent a year with Mary Slessor in Africa and a number of years in city missions in Scotland prior to coming to Canada. Price, 15 cents a single copy; 10 cents a copy, if six or more are ordered at one time.

We also bring word that, after an unavoidable delay, Mrs. Goforth's book, **Climbing**, will be off the press in May and will sell for $1.25.

We are glad to report that our English orders have come through as usual, without noticeable delay or difficulty.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

ON GIVING REPORTS

"THE President made some opening remarks and afterwards Miss Nora Know-all gave an inspiring address. Then there were the Secretary's and Treasurer's reports. . . ."

Barbara, the delegate, was doing her duty nobly. Grim determination was expressed on every inch of her features, as she thumbed her way through a sheaf of notes. The group had listened politely from pages 1 to 5; by page 10 they were getting restive. An epidemic of coughing assailed them; but the delegate, not to be outdone, raised her voice from its usual low monotone to a high-pitched falsetto:

"The evening session started with a hymn and was well attended in spite of the bad weather. . . ."

Someone stifled a yawn, and the youngest member giggled. Sylvia Pettycash, the Treasurer, looked at her watch. But it was no use. Barbara had been asked to give a report—had in fact been sent as a delegate—and she was determined to give them their money's worth.

The clock slowly ticked away the long minutes until the hands were on closing time, and the guest speaker was still to be heard. Barbara was oblivious to all but what she considered her bounden duty, the faithful recording of every little detail of the meeting. It would have been difficult even for the most eager listener to ascertain what the message of that meeting was from the welter of unnecessary detail.

Now there is a moral to this tale, as you may have guessed. It is concerned with the importance and the art of reporting. Like every other organization, the Women's Missionary Society is dependent upon the various links that make up the chain of its organization. Contact must be maintained between member and group, group and Presbyterial, Presbyterial and Provincial, Provincial and Council. Every member represents a link in that chain and has some measure of responsibility to keep it intact, but particularly responsible are those who are at any time entrusted with maintaining contacts and giving reports.

Before giving a report we must first separate the important from the unimportant details. Here are three points to keep in mind:

1. What is the object in giving a report—because we have definite information or some message to convey?

2. What kind of report would you like to hear, long and full of detail or short and to the point?

3. Although you are presenting someone else's message, you must put something of your own into it and make it live, for after all it is your impression of that message that you bring back. This does not mean that you should try to improve on the original message, but that you should try to present it in a vivid way.

This much maligned work of giving reports is more vital than we realize, and may have far-reaching results—for better or for worse.

—Adapted from *The Trailmaker.*

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders:

GIRLS' organizations in the Church are to-day taken for granted. ''What does your Church offer its girls?'' is usually answered by naming one or two, or more, organizations. Is this just a case of gathering a group of girls together, electing officers, deciding on a meeting night, and only then trying to decide what the purpose of the group is, or whether it has a real purpose? Have we a clear-cut understanding of that purpose and a deep conviction of its importance? Will you, for the time being, put out of your mind your particular group and ask yourself what is the fundamental reason for the existence of any girls' organization in the Church to-day. Here are some answers that different people have given to this question:

1. The main purpose of any girls' organization is to train its members for future leadership in the Church.

2. Girls' groups exist to help carry on the work of the Church by raising money for the Church, by giving to missions, by helping other organizations, by bringing new members into the Church.

3. Girls' groups should be primarily concerned with learning more about the teaching of the Church.

4. The chief purpose of a girls' group is to provide good recreation and a chance to make friends for its members.

5. Relating life to-day to Christian religion should be our first aim.

6. To give girls the feeling that they have a real share in the life and work of the Church is the principal reason for such groups.

7. Girls' groups should help their members to find their way in to-day's world.

8. Girls' groups are fulfilling their purpose when their members are growing in understanding of themselves and other people.

You may or may not agree with these statements; nevertheless, is it not true that the chief concern and interest back of them is the growth and development of the members of the group? What happens to Mary when her group succeeds in the face of difficulties in raising money for missions or for the needs of the local church? What sort of person may Margaret become because the Church has given her a chance for wholesome friendships and good times? How real will the teachings of the Church be for Helen as she faces questions and problems in her own life? Questions such as these are, after all, of more importance than the actual money added to the budget of the Church, or successful parties, or the mere memorizing of Scripture. It is the Christian development and growth of the individual members of the group that is the real reason for ''Girls' Work'' in the Church. Through the centuries the Church has been concerned with people as individuals. It holds out to us the possibility of growth towards the ideal of Christ's personality for every person. We need constantly to remind ourselves of this fact and its significance.

Prayer—Father God, forgive us for what we are as set over against what we might be. We thank Thee for the limitless possibilities of development of those who grow toward Thee. Make us strong, that we may be strength to those who are weak; clear visioned, that we may help others to find the way. Make us true for their sakes and for Thy Glory, through Jesus Christ our Lord. Amen.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

THE BIRD THAT SOLD ITS WINGS

THERE was a little boy named Robert who came home from Sunday School looking very glum.

''I wish I had a fortune,'' he said; ''I'd give anything for a fortune.''

Just then his mother came in and overheard what he said.

''Bobby, my boy,'' she said, ''would you give anything for a fortune? I don't think I ever have told you the story of how the skylark lost his wings.''

"O mother, do tell me," cried Bobby. And his mother began.

"Once there lived a skylark who was the finest of his race. One day, as he flew over a wood, he looked down, and there, travelling over the wide road that ran through it, was the strangest little coach ever seen. It was painted black with yellow stripes, and was drawn by six horses as black as pitch. But what interested him most was the fact that he saw, sticking out of the window of the coach, the tails of some worms, and so he flew down to see what this thing might be, and, as he drew nearer, he heard the coachman calling: 'Three fine, juicy worms for two feathers. Who'll buy?'

" 'That's cheap enough,' the skylark thought, 'I'd give anything for worms, especially big ones.' So he nibbled first at one wing and then at the other, and pulled a feather out of each, bought the worms and hurried away into a dark corner to eat them all by himself.

"Next day he saw the coach again, and had another treat. And the next day and the next day after that. In fact he grew fonder and fonder of worms. But, O! his wings! Soon he lost a sunward race in which he had always been first. Then he was only able to fly just above the trees, then not even as high as that. At last he could not fly at all, but could only hop about in the undergrowth, and he could sing no more because of the darkness and chilliness of the wood from which he could not escape.

"When things got as bad as that, he thought about a good plan for making them better. He worked hard hunting worms, and got a large heap of them by the roadside, and when the coach came along he cried to the coachman: 'Please, sir, I have here a lot of worms; how many feathers will you give me for them?' And would you believe it, that hard-hearted coachman simply replied: 'My business is worms for feathers, not feathers for worms.' And he whipped up his horses and drove away. The poor, foolish little skylark rolled over and died of broken wings and a broken heart.

"When he was found, and the older skylarks saw what had happened, they buried him in the wood by the roadside, and over his grave placed a warning to all other birds, never, never, to sell one feather of their wings for worms or for anything else.

"And, Bobby," his mother continued, "what shall it profit a man if he gain the whole world and lose his own soul?"

Bobby had been following his mother's words carefully. He looked at her when she ceased speaking.

"Mother," he said earnestly, "I think, after all, I would not give anything for a fortune." —A. D. Belden, in *Stories of the King.*

An arm to aid the weak,
A friendly hand to the friendless,
Kind words, so short to speak,
But whose echo is endless!
The world is wide—these things are small,
They may be nothing, but they are all.

—*Lord Houghton.*

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—This Presbyterial as well as the Provincial regrets Miss Ruby Walker's removal to southern Saskatchewan. At Vegreville, where she had been deaconess for the past year, the W.P.S. presented her with a locket and the Ladies' Aid gave her a camera, as a token of remembrance.

First Church Auxiliary members met in the Macdonald Hotel to bid farewell to Mrs. Ross K. Cameron before she left for Toronto. Mrs. D. G. McQueen expressed appreciation of Mrs. Cameron's work in the congregation during her husband's ministry. Mrs. H. Sykes, Past Provincial President, and Mrs. E. Gibbs, Provincial President, spoke of the sympathetic interest and material help Mrs. Cameron had given to the missionary work of the Church.

Calgary P.S.—Knox Auxiliary was pleased to have Dr. David L. Cooper, Los Angeles, President of the Biblical Research Society, speak at its Thank-offering meeting. He told of a ''Back to the Bible'' movement among the Jews in Palestine. From seventy to four hundred meet each night to study, under a Hebrew Professor or Rabbi.

Arrangements for a stay-at-home camp, such as has been enjoyed by teen-age girls for the past two years, was discussed by the Calgary Presbyterial. A member of the executive who taught Bible study will assist in the same capacity this summer. The matter of strengthening the small town Auxiliaries was given consideration, and it was suggested that the President visit them and give encouragement. The members of one Canadian Girls in Training group had an interesting time at the leader's home when supper was served as it would be in India. All the girls wore *saris* and sat on the floor during the meal, all eating off one plate.

''A great deal depends on the steadfast interest and loyalty of the women of the Church''—such was the theme of the address of Dr. Stuart C. Parker, Moderator of the General Assembly, to the Grace Church Auxiliary. He spoke of the need of funds for the propagation of the Gospel and the necessity of faithful giving. The chaos in the world to-day is the result of letting the Church down, and because of this he urged the women to support it and the ideals it fosters. Reports of the Provincial meeting were given by Mrs. John Snowden and Mrs. George Denoon.

Red Deer P.S. — Rocky Mountain House Auxiliary have started a ''gratitude basket'' among its members, and are extending their help to the hospital, which they have so ably supported in the past. They plan to extend their Home Helpers department. At Carstairs the Auxiliary members are taking charge of the regular Church services in the absence of a minister. Not to be outdone, the Penhold Canadian Girls in Training leader and ladies of the church took the service when car trouble prevented Dr. R. H. Williams of Red Deer from arriving on time. Olds reports added interest and a larger attendance at their meetings, and the members feel encouraged. Red Deer held a Women's Missionary Society tea, and are to have the report of the Provincial next month.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

VICTORIA P.S.—A most unusual and interesting illustrated talk on her tour of Palestine was given by Mrs. A. G. McDonald at the Easter Auxiliary meeting of St. Andrew's Church, Victoria.

Kootenay P.S.—The programme of the Thank-offering meeting of the Cranbrook Auxiliary included a delightful play by the Canadian Girls in Training and two presentations, to Miss Margaret Sleite and Miss Margaret Larson.

Westminster P.S.—At St. Stephen's, North Vancouver, an interesting presentation was made by the Auxiliary to a beloved member, Mrs. John Melville, on the occasion of her golden anniversary.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,

Provincial Annual Meeting.—The 26th annual meeting of Manitoba Provincial Society was held in First Church, Winnipeg. Mrs. A. Evans presided at all sessions. In her address she spoke of 1939 as a Jubilee year, and of what the Society had accomplished during the year. Special reference was made to our missionaries on overseas fields and to the passing of Miss Christine Maxwell and the Rev. Mr. Young of the Bhil field, India.

Mrs. J. S. Hutchison, Recording Secretary, gave a brief summary of important matters to which the executive board gave attention during the year—undeviating loyalty, prayer, fellowship, systematic giving, holding old members, looking after new members, and, above all, creating a friendly spirit. Miss Lamont's itinerary was very helpful; over seventy meetings were held, and the seed had been sown for good work, if we can get someone to carry on. The visits of Mrs. Strachan, Mrs. McMurrich, and Miss Smith were greatly appreciated. Miss Buckley's report of her work as missionary and nurse on a very lonely Reserve was given—she does not see a white face for six months of the year. The feeling prevails that the Literature and Exchange departments should be combined. Reference was made to the passing of Mrs. George Reynolds, *Glad Tidings* Secretary, after a long illness and of Mrs. T. McMillan and Mrs. Lougheed of Brandon.

Mrs. F. A. Gemmel, Corresponding Secretary, reported an increase of two members, and a total membership of 627. At Kenton Mrs. Hudson of the one-member Auxiliary is, as ever, faithful and true. Mrs. H. A. Robson introduced ''Talks on Overseas Missions'', using a map to make it more real. Mrs. J. H. Cadwell gave a very lovely word picture of the Formosan mission field, reviewing the work from the days of G. L. Mackay down to the present. Mrs. N. B. Henry spoke on the Jhansi field, whose story would not be complete, she said, without special reference to Dr. and Mrs. Wilkie. Work on the Bhil field was reviewed by Mrs. J. R. Davidson. Mrs. G. A. Warrington then took up work in China, which is so important. Mrs. Robson's talk on Koreans in Japan closed the series, which was very interesting and instructive, bringing home to each listener what is required in those who live close to God, the depth of soul, the strength of character, the purity of purpose and the consecration of spirit that must underlie their lives.

Departmental reports showed that much work had been accomplished, increases being noted in many instances. As Historian, Mrs. Robson reported some of the difficulties of our work: lack of funds prevented Provincial and Presbyterial officers visiting Auxiliaries; the East does not realize the problems of the West, where there are more changes; one Auxiliary reports that in fifteen years 25 members moved to other localities. Mrs. R. W. McGee was elected President for 1940. Mrs. J. F. Leslie, who has been a faithful Life Membership Secretary for fourteen years, was tendered a vote of thanks for her service.

In her closing words on the theme ''Trust in God'', Mrs. J. S. Hutchison asked each one present to go back to her organization with her hand in the hand of God and tread gladly into the light.

Brandon P.S.—Dr. John McLaurin, Secretary of Baptist Missions in India, was the speaker at the Easter Thank-offering meeting at First Church, Brandon. He told of the work being done by the Indian Christians, and of all that was to be done. Every year 200,000 young mothers die at childbirth and there are ten millions with no hope of ever having medical care. Of all deaths in India twenty-five per cent. are children's. What a challenge to our young medical students!

On March 19th a Young Women's Auxiliary was organized at Ekford, Manitoba, and officers elected and installed. Ten young women were present and prospects are very bright for a strong organization, as there are many young women there. Will you not pray for this work?

Superior P.S.—Reports of the Provincial meetings were given at a meeting of Superior Presbyterial in First Church, Port Arthur. Mrs. C. Lecocq presided. Miss Smellie, immediate past president, and Mrs. Wm. Ballantyne, also a past president, conducted the devotional service.

Winnipeg P.S.—The Easter Thank-offering meeting of the First Church Auxiliary, Winnipeg, was well attended. Rev. W. Gordon Maclean led in the devotional period. Miss Grace Moody of the Africa Inland Mission, who is at present at home on furlough, gave a very inspiring message.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

The first four months of 1940 Out of the Red.—It is so long since we have rejoiced over an increase in Ontario's treasury that the figures for the first four months of 1940 had to be rechecked to make sure they were correct. We have remitted to the General Treasurer $3,500.00 more than in the same period of 1939. This increase may be accounted for by several causes. Our largest Presbyterial, Toronto, deserves the greatest credit for an increase of $1,400.00; Brockville and Temiskaming Presbyterials have more than doubled their contributions; many Finance Committees have been active and results have followed in every case. Saugeen deserves special mention, for their Finance Secretary is sending out quarterly statements and asking every Auxiliary to be included; every Auxiliary remitted and Saugeen shows a fifty per cent. increase in the four months. Fifteen Presbyterials show gains, the majority giving credit to Finance Committees. Don't say, ''We have done our best,'' until you have given the Finance Committee a good ''work-out''. This state of affairs will continue only if these Presbyterials resolve to keep up their good work and others hasten to follow their example. Our cause is a worthy one. ''The King's business requireth haste.'' —*E.M.T.*

Provincial Annual Meeting.—Members of the Ontario Provincial Society who gathered in Knox Church, Toronto, for the 26th annual meeting heard continually through those days, April 16-18, the call to worship and service and the challenge to ''go forward'' into a new year of consecrated stewardship.

Mrs. John Williams presided at all seven sessions. The Rev. T. Christie Innes, who conducted the opening devotional service, heartily welcomed the delegates on behalf of the Session of Knox Church. Mrs. John Kelman, for the Council Executive, Mrs. W. M. Hall, for Toronto Presbyterial, and the Rev. John Lindsay for the Synod of Toronto and Kingston, extended greetings, and messages were read from Mrs. McMurrich, President of the Women's Missionary Society (W.D.), Mrs. J. G. Inkster in Wellington, New Zealand, from British Columbia Provincial, and the Presbyterian Young People's Societies.

The reports of all organizations showed grounds for thankfulness and encouragement. ''Efforts and advances'' of Organization Year in Presbyterials, as given in answer to the roll call, showed many increases in organizations and givings; especially great was the interest shown by most Presbyterials in the work of Mission Bands, Girls' Organizations, and

Young Women's Auxiliaries. In a highly satisfactory manner the departmental secretaries accounted for their stewardship. In the Financial Hour, always of great interest, the Treasurer reported $111,000.00 sent to the General Treasurer. An allocation of $113,600.00 was accepted, but to meet this year's obligations in full $115,000.00 is required. Missionary work, she said, must not be neglected even for necessary war work; war work must go on, but funds for it should come from one's personal account rather than from that set aside for the Lord's work. The prompt, regular remittance of money by Auxiliary and Presbyterial Treasurers was urged—money to be in the hands of the Provincial Treasurer by the 25th of the month. As an effective means of reaching the allocation Mrs. Macdonald, Finance Secretary, stressed the importance of Auxiliary and Presbyterial Finance Committees. For financial success, systematic giving, quarterly financial surveys, and, most important of all, definite prayer were recommended. ''Bring Christ into our giving, and there will be no deficit,'' she said. Mrs. V. A. Smith reported $968.69 contributed to the Special Retiring Fund and urged that this fund be prayerfully remembered.

On Tuesday evening the 25th anniversary of the founding of the Canadian Girls in Training movement was observed. The Rev. Wm. Thomas led the devotional service. Mrs. L. M. Beath, Provincial Girls' Organizations Secretary, in ''A Challenge to our Girls of To-day'', stated that during the past twenty-five years thousands of girls have passed through our groups, many becoming leaders in Sunday Schools and other organizations. Motion pictures, ''Colourful China'', were shown by the Rev. Fred Goforth.

The highlight of Wednesday afternoon's session was the celebration of the fiftieth anniversary of the Home Helpers Department. In ''Golden Memories'', a historical sketch, Mrs. H. C. McKellar presented a direct challenge— ''Let us look upon our Golden Jubilee as something more than just an empty symbol'' . . . Anniversaries are like mile-posts on the highway of life, they indicate the distance we have come and the direction we must follow, she said; they remind us of the achievements of the past and point to opportunities for the future. ''The success of the past must be a challenge to even greater and better service in the days to come.'' Mrs. J. Hilts, Council Home Helpers Secretary, conveyed greetings and good wishes for the future; and presented a nosegay to be sent to Mrs. Logie, who launched the work of the Home Helpers in the Women's Home Missionary Society and served for thirty years as Secretary. In loving tribute to the memory of Mrs. John Thorburn, Ottawa, who in 1889 conceived the idea of the Scattered Helpers, ''that nothing be lost'', Mrs. J. Logan-Vencta sang, ''Building for Eternity''. The Home Helpers, through their gifts, are co-workers with Him in the extension of His Kingdom on earth.

Mrs. Hugh MacMillan's address was an inspiring presentation of the Christian Youth Movement in Formosa. She earnestly asked for prayer and interest in that work that in these days of stress and trial their hands may be upheld and their faith in God and their fellow-men strengthened and maintained. The importance of missions in the life of the Christian Church was stressed by the Rev. Isaac Page, D.D., District Secretary of the China Inland Mission, speaking to a capacity audience on Wednesday evening.

Brief but eloquent greetings from their fields were brought by Miss Ada Adams of Formosa and Miss Irene Stringer of India on Thursday. Mrs. A. W. Pae, Secretary for India, introduced Miss A. Beatrice Scott, recently appointed to the Bhil field, and Miss Margaret MacRae, going to Jhansi. Homage was paid Miss Mary Murray—this is her 25th year as hospital visitor. The real value and extent of her work as she goes about the hospital wards bringing comfort, cheer and courage to the sick cannot be measured.

Mrs. McMurrich conducted the election and installed the officers. Mrs. John Williams was re-elected President. In her closing message she reminded the delegates that during the days of conference they had been dwelling on the mountain top, where much of inspiration, information, and challenge had been heard and promises made; ''and now,'' she said, ''we are coming down and about to go into the front line to do battle for the Lord, to do our best to hold and strengthen that line, to make sacrifices for our Church and our Women's Missionary Society, for the Empire and the Christian forces of the world. This cannot be done in our own strength— The Lord thy God is with Thee whithersoever thou goest. Be strong and of good courage.''

Delegates and their hostesses were the guests of Toronto Presbyterial at afternoon tea in Knox Church parlours. An invitation to hold the 27th annual meeting in First Church, Brockville, was unanimously accepted. Grateful acknowledgement is made to all those who contributed to the success of this annual meeting. Registration: 28 officers, 23 Presbyterial Presidents, 239 other delegates, 625 visitors—a total of 915.

NOTE.—Presbyterial news is held over until the July-August issue.

QUEBEC

MRS. G. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

An enlarged Board meeting of Quebec Provincial Society was held on April 16th in Knox Crescent Church, with Mrs. J. W. Dougherty presiding.

In reviewing the year's work, Mrs. R. D. Smith drew attention to the progress in the different departments. The Treasurer reported receipts of $15,625.00 and $327.00 contributed to the Special Retiring Fund. The Home Helpers reported considerable activity with increases in every phase of the work. Progress and increased interest was also noted in the Young Women's report. Supply bales valued at $1,754.00 were sent out, and books, magazines, and Sunday School papers distributed. In Montreal Presbyterial 26 Mission Bands were reported, with 783 members; in Quebec 5 Bands, with 85 members. It was most interesting to hear of a new Band with 20 members in Val d'Or, the centre of our northwestern mining area; the names of secretary and treasurer clearly indicated their European parentage. During the year 42 Life Membership, 7 In Memoriam, and 8 Junior certificates were issued.

At the afternoon session the Rev. A. M. Hill, D.D., Convener of the General Board of Missions, addressed the gathering, touching on the various mission fields. He told of new work opened up in Val d'Or, Kirkland Lake, and Timmins; referred to the new building for the Chinese work in Montreal, in which a Chinese day school had been opened under a competent Chinese teacher, and told, too, of the Chinese Consul General's plan to hold a summer conference in Montreal in August to train the Chinese in the English language. Speaking of the overseas work, Dr. Hill pointed out that the war had made it increasingly difficult to carry on; much had, however, been done. In the movement towards a union of all Christian Churches in Japan, the Presbyterian Church was co-operating. In Formosa the policy was to pass over more and more control to the Formosan Church, which was strong and most progressive. On the Jhansi field in India the Church would shortly take over the mission work of the American Presbyterian Church and additional missionaries would be needed. On the Bhil field outstanding was the work being done by the hospital, where electrical therapy and X-Ray machines had been installed. Touching upon the work in British Guiana, where 29 elementary and 3 high schools are maintained with 152 teachers and almost 6,000 scholars, harmony exists between the Government and the missionaries in carrying forward the educational policy; arrangements, he said, were about complete for the training of an East Indian ministry. Dr. Hill congratulated the Women's Missionary Society on its splendid contribution to the mission work of the Church.

Changes in Secretaries—Girls' Organizations, Miss Rita de Pierro; Student, Miss Barbara J. Dougherty; Life Membership, Mrs. W. H. Leathem; Mission Bands, Mrs. P. T. Childs.

Quebec P.S.—Several Auxiliaries of Quebec Presbyterial reported World Day of Prayer meetings.

In Sherbrooke the women met in St. Peter's Anglican Church and Mrs. Williams of the Salvation Army gave an address, based on Isaiah 30: 15. She reminded her hearers of the quiet working of nature between sowing and harvest and through the changing of the seasons; God works quietly and He wants us to learn the lesson of a quiet trust in Him. It is only when we have attained this quietness that God is able to work through us. Sometimes it is necessary to have these quiet times thrust upon us so that we may learn, as was the case with John Knox and Bunyan. Even Jesus spent forty days in the wilderness. We must learn to know our source of strength. As we learn to wait on God we become people of conviction. The world needs people who know how to pray as well as those who know how to think. At a time such as this we should rid ourselves of all that keeps us apart from God. We ought to make time to pray; soon we should realize the strength that comes from quiet prayer.

In Richmond the Anglican, United, and Presbyterian ladies held a service in St. Anne's Anglican Church. Mrs. Angus MacRae spoke on some of the special gifts to be obtained through prayer—light and guidance in our perplexities; submission, so that we are willing to say ''Thy will be done''; peace, when we take our burdens to God. God's Holy Spirit in us needs daily refreshing through prayer. God gives to us the things we need, not always what we ask for.

SASKATCHEWAN

Mrs. G. J. MacDonald, Assiniboia, Press Secretary

SASKATOON P.S.—St. Andrew's Auxiliary, Saskatoon, at its regular meeting observed one minute's silence in memory of the Rev. W. G. Brown. Four interesting papers were read on mission work in India, Mrs. A. G. Sinclair dealing with women doctors in India; high caste men do not allow men doctors to see their wives, hence, the need for so many women in the field of medicine.

At the March meeting of the North Battleford Auxiliary the Easter message was conveyed in a poem, ''On the Cross of Christ'', read by Mrs. Murphy; it was Christ's Cross, but yet it was for us He died. Mrs. Murphy also read a chapter from *Jungle Tales.*

Rosetown Associate Society had a particularly good attendance at its spring Thank-offering on April 4th. Mrs. E. T. Myers gave a report of the Presbyterial meeting. Miss Mary Watson read a paper on ''Thankfulness in Everyday Things''.

The Donald Munro Mission Band of St. Andrew's Church, Wilkie, reports an increase in membership and a keen interest shown in all work undertaken. Four members had a perfect record for attendance and received Royal Visit Testaments. In their study of missionary stories a good deal of time was spent learning the names of missionaries and the location of their fields. This brought gratifying results. Several parcels were sent to the Rocky Mountain House hospital and to the Mistawasis Reserve. This year Saskatoon Presbyterial donated a Mission Band Banner for the first time and the Donald Munro was happy to receive this, under Mrs. G. S. Baulch's leadership.

Prince Albert P.S.—At the April meeting of the Lucy Baker Young Women's Auxiliary of Prince Albert, the report of the Provincial meeting in Regina was presented by each member impersonating a departmental secretary and giving a summary of her report. The senior members of the Ephraim Scott Auxiliary had the story of the Mission Bands told in the same way.

The members of St. James Auxiliary, Melfort, have formed a study group, meeting at the different homes, where they read and discuss the book *Moving Millions.*

Moose Jaw P.S.—St. Andrew's Auxiliary, Assiniboia, had as speaker at their Easter Thank-offering meeting Mr. E. B. Nichol, who took as his subject, ''The Bitter and the Sweet''. St. Andrew's Mission Band, directed by Mrs. Seamen, are presenting the pageant ''Colour Blind'', twenty-three children taking part. This Band and the Leakville Band are joint holders of the Mission Band Banner presented by the Moose Jaw Presbyterial.

Treasurer's Statement

April 30th, 1940

RECEIPTS:	
In memory of Miss Jessie Parsons, ''Christian Literature''	$100.00
Refund on Deaconess's Expenses	4.31
Refund from Rocky Mountain House Hospital	85.00
PROVINCIAL GIVINGS:	
British Columbia	500.00
Manitoba	390.67
Ontario	10,000.00
Quebec	1,900.00
Saskatchewan	200.00
	$13,179.98

DISBURSEMENTS:	
Hospitals:	
Canora	$ 344.16
Rocky Mountain House	200.00
Weirdale	373.47
Chinese in Canada	839.38
Cecilia Jeffrey Indian School	596.50
Cecilia Jeffrey Indian School, Government Grant	1,894.01
Birtle Indian School	409.15
Birtle Indian School, Government Grant	1,870.80
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	100.85
Huntingdon	75.00
India:	
Bhil Field	152.00
Medical Equipment for Jobat	400.00
Jhansi Field	225.66
Formosa	699.97
Japan	2,268.33
Manchuria	108.32
Publishing Ukrainian Hymn Book	124.76
Presbyterian Missionary and Deaconess Training Home	100.00
Canadian School of Missions	100.00
Christian Literature, Ukrainian Colporteur in Northern Ontario (Special Gift)	100.00
Taxes on Prince Albert Residence	200.00
New Missionaries	200.00
Organization	690.00
Publications	547.77
Special Retiring Allowances	246.60
Education of Chinese Student	30.50
Deputation	75.00
Exchange	3.15
Lantern Slides	4.16
Welcome and Welfare and Deaconesses	1,175.47
Administration	348.45
	$14,548.46

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on New Liskeard Residence	$108.76
Rent of Bungalow in Japan	30.00
Rent of Prince Albert Residence	35.00
Special Retiring Fund—	
Manitoba Provincial	7.05
	$180.81

DISBURSEMENTS:

Legacy Fund—	
Equipment for Rocky Mountain House Hospital	$460.96
Medical Equipment for Jobat	100.00
	$560.96

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

If Christ were to ask
Of the women
What are you doing
To-day
With the children,
The hope of the future,
Now, women!
What would you say?

If Christ were to bless
All the children
Who would willingly
Work and pray,
Would it be worth while
For the women
To teach and show them
The way?

Oh, women, Stop!
Pause and listen!
The children are waiting
To-day;
Take time from your
Manifold duties
To teach and to show them
The way.

—*Women's Missionary Outlook.*

NEW ORGANIZATIONS

Alberta

Calgary P.S.—Canadian Girls in Training, North Hill Church, Calgary.

Ontario

Temiskaming P.S.—Canadian Girls in Training, Intermediate group, Kirkland Lake.

MORE READERS NEEDED

The 1940 subscriptions for the *Glad Tidings* are still coming in, but records show that there are many more to be renewed and new ones to be secured if we are even to reach our 1939 total, and surely we should go beyond it in 1940. What about your own Presbyterial and your own branch?

Secretaries are reminded that with the July-August issue of the *Glad Tidings* the half-yearly subscription rate comes into effect—twenty-five cents if mailed separately, twenty cents if several are sent in a parcel to one address. The reduced rate does not entitle a subscriber to the back numbers (January to June); the full subscription rate entitles one to all numbers.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVI JULY-AUGUST, 1940 No. 7-8

THE GLAD TIDINGS

A Visitor from India

Legacy Fund

Church in the Congo

Memorial Service on Bhil Field

More About Deaconess Work

Formosan Preachers' Wives Confer

Ontario Young Women's Conference

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVI TORONTO, JULY–AUGUST, 1940 No. 7–8

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Miss Macarthur

ON May 28th the Council Executive was glad to welcome Miss Macarthur to its meeting and hear from her something of her work on the new Val d'Or field in the mining district of north-western Quebec, to which she went just less than a year before. During that time a good deal has been done in the different parts of the field. While she assists the Rev. D. MacLeod with church services, her work as a deaconess lies mainly with the women and children, in groups and in their homes. There are, she said, large numbers of children to draw from for Sunday School and Mission Band, the majority of them from non-Anglo-Saxon homes. The older boys and girls who wish to continue their education beyond the first years of High School have to go away to school. Realizing the value of first impressions, she has herself been teaching the smallest children in Sunday School. Women's groups have been formed at two points, the members now doing Red Cross as well as Church work. Of these groups ''new Canadian'' women, who have come with their families from different European countries to make new homes in Canada, are faithful members, always willing to take their part in the meetings. More perhaps than elsewhere, because of the nature of the field, personal work is, in Miss Macarthur's opinion, the most important part of her work.

New Nurse for Rocky Mountain House

THE Council Executive announces the appointment of Miss Marion Foulkes as nurse at the Society's hospital at Rocky Mountain House, Alberta. Miss Foulkes' home is in Campbellton, New Brunswick, and she is a member of Knox Church there, of which her father is an elder. She is a graduate of Nicholls Hospital, Peterborough, of the class of 1939, and comes to her new position highly recommended as a capable nurse as well as an interested church worker, especially in connection with girls' groups and Mission Bands. We wish her every success in her new field of work.

Miss Sherrick

CORDIALLY welcomed by the Council Executive at its meeting on May 21st, Miss Mary Sherrick spoke to the members of the educational work on the Bhil Field. School work is divided somewhat differently in India, she said, with the elementary school (up to grade four), the middle school (grades five to eight), and then the high school. There are on the field a number of elementary schools, one in each central station and often others that are less well established. In the central school at Amkhut, which covers the work of the elementary school and two years of the middle school, there are from 150 to 160 children, and ten or twelve Bhil teachers. The pupils, coming from primitive Bhil homes, have first to learn Hindi as the medium of instruction. The teachers are all Bhils, and some of them have received further training at schools in other parts of India. While the missionaries do some teaching, their work is, for the most part, that of supervision and administration. About a hundred of the Amkhut pupils live in the hostels: these include the children who would not otherwise be cared for, the orphan, or the child with one parent living, who is, however, unable to look after him, and the unwanted child or the one who has been cast out. There, too, live those graduates of the outside elementary schools who come to Amkhut to continue their work. Those in the hostels do their own work, in house and garden; boys do extra jobs, too, keeping the school and church clean, and carrying wood and water.

The hostel day is a long one. All get up early, and prayers and breakfast are over before school begins at half-past seven. There is a recess from eleven till half-past—the missionaries usually go home and have lunch then—and classes are over at one o'clock. Nearly everyone has a short rest in the middle of the day; then they do hostel work until the hour for supervised study (four to five o'clock); to this those in the hostel must, and others may, go—many do. After that they play, work in the garden, or do other things.

For several reasons, Miss Sherrick explained, educational work must be done by the missionaries: they are responsible for the Christian families; the leaders of the Christian Church of the future must come from the boys and girls in the Christian schools; a literate community is wanted—no Church can be strong that is not a Bible-reading Church; they have a special responsibility for the orphans and try to give them the best they can. Asked about opportunities for follow-up work, Miss Sherrick said that the best pupils come back as workers for the mission; the married ones take their place in church work—not many go far away; and if they live in outlying places the missionaries try to keep in touch with them.

Even the littlest boys do their share, carrying off the weeds from the School corn-field.

A sample day: Up at 5.45 or 6 o'clock; breakfast (tea, toast, egg) at 7, to be ready for the opening of school at 7.30, the actual school work beginning at 7.45; during recess (11-11.30) lunch (which begins with porridge and ends with fresh fruit). After one o'clock, when school is over, lesson preparation, office work, seeing callers, Bhil teachers; 3.30, tea; 4-5 supervised study. Once a week the teachers' Bible training class—this was Mrs. Buchanan's class, then Miss Ruth Buchanan took it, and later Miss Maxwell; now Miss Sherrick teaches it. About 5 o'clock, when the sun gets low, whatever is to be done outside—tennis, visiting teachers or homes, the sick, etc. Dinner at 7.30, and family prayers; a little visiting; then preparation, reading, letter-writing. Lights out about 10.30.

Mrs. McMurrich thanked Miss Sherrick for giving such a definite picture of the work she has been doing on the Bhil field, work that is deeply appreciated not only by the Society and her fellow missionaries, but by others who have come in contact with it. She congratulated her on her year's work at the University of Saskatchewan for which she had been granted the degree of Bachelor of Education; thus she goes back to India fitted to make an even greater contribution during her second term of service.

Hospital Service Appreciated

IT is encouraging to the members of the Women's Missionary Society to hear directly from the people of the communities where their new hospitals are that they appreciate the service thus rendered them. Not long ago the following letter came to the Council Executive from the Secretary of the Central Board at Meath Park, Saskatchewan.

> – I have been instructed to convey to that great organization the Women's Missionary Society, a deep and abiding thankfulness for the Nursing Home erected and so ably maintained by the Women's Missionary Society at Weirdale, Saskatchewan.
>
> It is the sincere desire of all in this Mission Field to support and do whatever possible in our power to ensure its success.
>
> This brief expression of appreciation is written on behalf of the following Mission Points—Weirdale, Meath Park, Foxford, Pine Valley, and Howard Creek.

From the Board of Trade of Rocky Mountain House, Alberta, the Treasurer recently received a gift of $115.25, the money to be used towards the furnishing of a one-bed ward in the hospital there. In forwarding the cheque, the Secretary, Mr. R. G. Williams, wrote: ''The Board also wishes you to know that they are planning on aiding you in beautifying the grounds. They plan on completing the walks and windbreaks this year as their donation. The grounds will have to be gardened again this year as they are still too weedy for lawn planting.''

Regrettable Error

WE would call attention to a mistake in the June *Glad Tidings* and ask readers to make the necessary correction in their copies. In ''The Message of a Great Missionary Statesman'', page 231, line two of the last paragraph, the reference is to the *Edinburgh* Conference, *not* the Jerusalem Conference.

The Annual Report

THE annual report of the Women's Missionary Society (W.D.) for 1939 will soon reach the branches. The report of the Council meeting and any changes in officers following the election by the Council will be published later in the *Glad Tidings.* While the report is sent to the officers of the various branches of the Society, the information it contains should be available to all members. As in former years, the allocation is as follows:

Two to each senior Auxiliary;
Two to each Young Women's Auxiliary;
One to each Associate or Affiliated Society;
One for the use of the Girls' Organizations in a congregation;
One for each Mission Band.

There will be on hand a limited number of reports which may be obtained on the payment of twenty-five cents each.

"Call of the Hour"

AT the beginning of June this ''Call'' was issued over the signatures of the Primate of the Church of England in Canada, the President of the Baptist Convention of Ontario and Quebec, and the Moderators of the Presbyterian Church in Canada and the United Church of Canada.

> In this hour of stress we urge all Christian people in Canada with whom our voice has influence to hold fast their confidence in God, to wait patiently for Him, and in the armour of that faith and patience to face courageously the struggle before our Empire and its Allies. We believe that our cause is the cause of Christian civilization, and that Divine power and guidance will be given to us to win victory for it, however hard the road we must first travel. And we call upon all to whom God and Righteousness are the supreme realities of life to give themselves to this sacred cause with singleness of purpose, dedicating to it all their powers, and grudging no sacrifice, whether of comfort, wealth, or life itself, which will secure for us and our children the precious things won for us by the sacrifices of our fathers.

Prayer in Action

(The concluding paragraphs of an article by Dr. John A. Hutton, in "The British Weekly" of May 23.)

HERE is one way, the great way, by which we may assist our nation at this crisis of its fate. Let us live purely, with simplicity, on the happy strain of prayer and intercession. Let us—though it may be accounted foolishness by the world—let us believe that we are not alone, but rather that our moods, our inmost moral intentions, which are, in fact, our prayers, have their counterpart and consequence in ever-widening circles. Let us clothe those who are fighting our battle with the might of our intercession. For true prayer is the consecration of our entire personality. True prayer is not so much a mood as it is a deed. And prayer for our nation in this crisis is nothing if it is not based upon a serious personal and daily renewed vow to ourselves to live clean and strong and loving lives; so that we may become the channels of power, and spirit, and endurance, and joy, to our soldiers, and to our sailors, and to our airmen perpetually in hazard.

And not to these only, but to others who are equally being called upon in these days to take their share of hardness; those who find themselves, perhaps for the first time, in straits; those who have already been asked, or who are soon to be asked, to yield up dear lives for the great cause;—for the sake of them also; for the sake of one another; in order that without speaking we may radiate inspiration upon those whom we encounter, let us all live above ourselves in these days, in communion with great thoughts, and high points of view, and noble words, and gracious personalities, and with our Lord and Master, Jesus Christ, in Whose society life is always felt to be a great thing, so that we may become centres of power, channels of an indestructible intention.

I arise to-day
Through God's strength to pilot me:
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way to lie before me,
God's shield to protect me,
God's host to save me
From snares of devils,
From temptations of vices,
From every one who shall wish me ill.

—From *The Deer's Cry,* St. Patrick.

My Impressions of a Visitor from India

Mrs. Chitambar, wife of Bishop Chitambar of the Methodist Episcopal Church, Calcutta, India, travelling with her distinguished husband in the United States and Canada, was the guest of the Inter-Board Committee at tea at the Canadian School of Missions in Toronto on Thursday, May 16th.

This little dark-eyed lady in the picturesque *sari* of her native land honoured her hearers by talking intimately about her own experiences. Her beautiful voice took on a deeper note as she said, ''When I think what Jesus Christ has meant to me I say with the Psalmist, 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' '' She told of her father, the son of a ''petty prince'' of the ancient Rajput fighting race. There was little education available then in India even for princes, but he learned to read and write and eventually became an officer in the British Army. It was through an army chaplain that he first heard the ''Gospel of love'', and he later brought disgrace on his caste and was ostracized and disinherited by his family when he and his wife became Christians. The most opprobrious term that could be applied to a Rajput was to be called ''father of daughters''. As all his four children were girls, he decided to educate them as he would have educated sons and, having seen the misery of forced marriages, not to urge them to marry. So Mrs. Chitambar and her sisters were sent to mission schools in Nasirabad and Lucknow. She always intended to devote her life to Christian work and was trained to that end. When she found she was falling in love with a fellow-student she tried her very best to part from the young man in case this might interfere, but on meeting him again after a self-imposed separation she decided that God's plan for her life might be interpreted through the beautiful meaning of the word ''together''. She and her husband have indeed spent themselves in a life of service for the Master. In telling of their varied experiences, she dwelt on the wonderful spiritual heritage of India, a land of the most devoutly religious peoples, and what a strength these could become to the cause of Christianity. An example of this is a Woman's Christian Service Society, in which she is deeply interested as she assisted in its promotion, that has actually sent missionaries to Africa.

Those who heard Mrs. Chitambar were deeply impressed and felt cheered and uplifted, as though they might say: ''It is for things like these that we are all striving.''

A short prayer service led by Mrs. Chitambar in the chapel brought a memorable afternoon to a close. —*M. L. McM.*

They who trust Him wholly
Find Him wholly true.

The Legacy Fund

MRS. DANIEL STRACHAN

APPENDED is a list of legacies received from May 31st, 1939, to May 31st, 1940, and the objects to which the money has been applied. Legacies received not ear-marked and not yet used are not listed here.

The Treasurer wishes to thank all branches who at the request of the Council in 1939 so willingly sent in legacies held by them. This very fine co-operation made possible all payments to our two new hospitals as well as other gifts made by the Society.

LEGACIES

	Where Used	Amount
Kivell, Mrs. Cora	Weirdale Nursing Home	$ 200.00
Bennett, Mrs. Thomas	“ “ “	500.00
Miller, Miss Hannah and Northwood, Mrs. William	Rocky Mountain House Hospital and Weirdale Nursing Home	359.00
Auld, Miss Jeannie	Rocky Mountain House Hospital	500.00
Hill, Miss Annabel	“ “ “ “	25.00
Allan, Miss Jessie	“ “ “ “	300.00
Galloway, Mrs. Jane (special gift)	“ “ “ “	100.00
Mather, Miss Agnes	“ “ “ “	250.00
Ritchie, Miss Jeanette A.	“ “ “ “	100.00
Kinmond, Miss Mary L. and Harper, Miss Catharine	“ “ “ “	800.00
Elder, Mrs. Evangeline	“ “ “ “	200.00
McRae, Mrs.	Dr. Quinn’s Equipment at Jobat	250.00
Abey, Mrs. Elizabeth L.	Permanent Endowment for Children’s Nursing Home, Amkhut	200.00
Broadbent, Mrs. Mary	Bhil Field, India	500.00
Hutchinson, Miss	Building Church at Timmins	1,000.00
	Building Ukrainian Church in Toronto	500.00
	Girls’ Camp Site at Sylvan Lake, Alta.	500.00
Fraser, Miss Helen	General Work in China	1,000.00

Ask God to give thee skill
    In comfort’s art,
That thou mayst consecrated be
    And set apart.
Unto a life of sympathy,
    For heavy is the weight of ill
In every heart;
    And comforters are needed much
    Of Christlike touch.

—*The Canadian Churchman.*

Memorial Service

ON Sunday afternoon, February twenty-fifth, in Mendha Church, a service was held in memory of the Rev. C. P. Young, who had spent so many years in the service of Mendha Christian congregation, and of the people of the district, and who in October of last year, after a brief illness, was removed to higher service.

The small church at Mendha stands in the midst of the jungle and is reached from the main road by a drive of some five miles over jungle trail, compared with which an Ontario back lane is a good road. On this warm February afternoon the church was crowded to do honour to the one who had passed from us. Squatted on the floor, men on the left, women on the right, were Indian Christians gathered from all our stations on the Bhil field, and interspersed among them were many non-Christians who had known and loved Mr. Young. Besides our own missionaries, there were a number of missionaries present from the neighbouring Irish Presbyterian and United Church of Canada fields.

Daniel Padre, Moderator of Presbytery, who was in charge of the meeting, gave the call to worship and led in prayer. A short service of prayer and praise followed in which other Indian pastors took part. Then the congregation stood while the Rev. A. E. Toombs dedicated the church's new pulpit, which Mr. Young had made with his own hands and which was his last gift and the gift of Mrs. Young to the Mendha congregation. Rev. D. Lewis of the Irish Presbyterian Mission, Dohad, for many years a friend of Mr. Young, preached from the text, ''I am the Resurrection and the Life''. John 11: 25.

Following the sermon, memorials were read and tributes paid. The first missionary to be remembered was Miss Christine Maxwell, who since 1926 had served on the Bhil field and in 1939 was also called to higher service. The memorial to Miss Maxwell was read in English by Miss McConnell and in Hindi by Janki Bai, matron of the Girls' Hostel in Amkhut. Naku Padre of Pati, who spent some time in evangelistic work with Miss Maxwell in the Amkhut district, also paid tribute to her. To him she was a sincere Christian in whose life the words of Paul were exemplified, ''I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.''

A memorial to Mr. Young was read in English by the Rev. Fred Knox of Alirajpur, and in Hindi by Moosa Padre of Jobat. Tribute was paid to Mr. Young by Pidliya, a member of the Mendha Church, who spoke of the deep impression made by Mr. Young's kindness and Christian virtues and of the help rendered by him to the Christian community in rebuilding the Church, in establishing a men's club and reading-room, and in various other ways.

Mr. A. MacKay, who had come from Jhansi to attend the service, expressed the Jhansi Christian community's appreciation of Mr. Young's life and service. He told of how Mr. Young had fitted into the missionary life when he first came to India and of the practical help he had given, his great desire always being to help others. By his death many had lost a real friend, but all know that he had fought a good fight and entered into the joy of his Lord.

Before the service closed Rev. B. S. Smillie, Rasalpura, of the United Church of Canada Mission, dedicated a communion table, the gift of the Bhil Presbytery, the congregations and other friends, ''as a tribute to the noble and devoted life of our brother, the late Rev. Charles P. Young.''

A special solo was sung by Miss McConnell, after which the Rev. C. L. Wood dispensed Communion. The congregation rose to sing, ''I gave my life for thee,'' and at its close the Rev. Thos. Buchanan of the United Church of Canada Mission, Rutlam, pronounced the benediction.

* * * *

MISS CHRISTINE MAXWELL

This afternoon we wish to pay tribute to the memory of another servant of God who lived in our midst for a number of years. Miss Christine Maxwell came to the Bhil country from Miraj in 1926, after having spent four years in various parts of India. Throughout her service here she never lost an opportunity of witnessing to the saving power of Jesus Christ. Her chief interest in life was to tell the ''glad news''. She was serene at all times, because of her faith in her Saviour; she was gentle, because of His love within her; she was joyous, because conscious of the victory He gives in every phase of life. Her friendliness and interest in people were evident in the fact that she knew and recognized people in every part of this district. Children everywhere were her friends, and she knew the names and ages of nearly all the children in the Mission. Her whole life exemplified the love of God and thereby she followed the command of Jesus, ''A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another.''

When news reached us a year ago that, after an illness of some weeks' duration, God had called this child of His home we could not grieve for her because we knew that for her a joy had been realized of which she often sang . . .

We miss the fellowship with her whom we loved, but we look forward to the day when we shall join her in singing the praise of Him Who died that we might live and Who has opened for us the way unto eternal life.

''Because I live ye shall live also.''

REV. CHARLES P. YOUNG

1891 – 1939

The Rev. Charles P. Young was born at Springbank, Alberta, Canada, in the foothills of the Rocky Mountains, on January 7th, 1891. His father and mother, William and Mary Young, settled in this district as pioneer farmers, and here the family of one daughter and six sons were born and brought up. Mr. Young was the youngest of the family. His mother died when he was a boy of twelve years, and his father passed away in 1933.

At Springbank as a boy and young man Mr. Young received religious nurture in the Union Church of the community. His father was a Methodist and his mother a member of the Church of England, but when Mr. Young came to the time of personal choice, he chose the Presbyterian Church for his own, and he loved his Church dearly and served her faithfully and constantly down through the years.

Mr. Young attended the country public school at Springbank and Western Canada College in Calgary. He later attended Westminster Hall, Vancouver, and Robertson College, Edmonton, graduating in Arts and Theology, and receiving the degree of Bachelor of Arts from the University of Alberta in 1921.

The year 1921 was a momentous one in Mr. Young's life, for in that year in April he graduated from the university, in July was married to Miss Clara L. Champion of Vancouver, and in the same month was ordained at Calgary to the ministry of the Presbyterian Church in Canada. In August, with Mrs. Young, he sailed for India, arriving October 2nd to commence his eighteen years of service for his Lord in this land.

Mr. Young's first appointment was to work in Jhansi, where he laboured with Dr. Wilkie from 1921 to 1926. He and Mrs. Young were on furlough in Canada during 1926 - 1927, and during six months of that time he was stated supply at West Point Grey Presbyterian Church in Vancouver, B.C., where he was very much beloved of the congregation. In 1927 he and Mrs. Young returned to India to the Bhil field. After three months at Amkhut, he was appointed to Mendha where he laboured for eleven and a half years, from March 1928 to the time of his death on October 5th, 1939. During part of this period Mr. Young also had charge of the work at Alirajpur. Mr. and Mrs. Young had a furlough period in Canada during 1934 - 1935, during which time he did very efficient and much appreciated deputation work in the Presbyterian churches throughout British Columbia, Alberta, Saskatchewan and Western Manitoba.

Mendha will always be closely connected with the name of Charles P. Young. During his long service here he cultivated the Christian community assiduously, developed the Christian school, and toured the district systematically. He taught that Christianity is essentially a life —a redeemed life in Christ manifest in daily conduct and conversation. It was characteristic of him that at the summer classes last August he chose as his Bible study, ''The Christian Graces''. He was the champion of the underprivileged and outcaste, giving especial attention to the small community of untouchables in his district, several of whom he had the joy of baptizing. He was an example too of industry in gardening, in carpentry and iron work. The pulpit being dedicated to-day, a gift to the Mendha congregation from Mr. and Mrs. Young, was being made by Mr. Young and was nearly completed when he became ill in September. He enjoyed teaching and entered upon the work at the summer school in August with great zest, his classes responding to his enthusiasm. He had the joy of seeing the beginning of a new Christian group at Warjhar. He nurtured them carefully and they responded with a warm affection for him and for Mrs. Young. He was the main inspiration of the Home Mission work of the Presbytery, believing it to be a necessary means of uniting the various Bhil congregations into a strong united church, a goal he was always keeping before his fellow workers. He was the treasurer of the Mission over a long period of years. He took an active part in the inter-church Bhil Work Council and was elected its Honorary Secretary-Treasurer in September 1938.

We extend our deep sympathy to Mrs. Young, assuring her of our sincere love in her irreparable loss, and praying for her the continued comfort which Christ has so richly been vouchsafing to her; also to Mr. Young's step-mother, Mrs. Sarah Young, to his sister Mrs. J. Gibson, Calgary, and to the three brothers, Fred E., Frank W., and Walter J., Springbank, Alberta.

We miss our Christian brother and fellow-labourer, and will miss his counsel and friendship more and more as the days go by . . . We know that his wish would be that his passing should stir us all up to a deeper love and more constant devotion to our common Lord and to the tasks of His eternal Kingdom.

Mr. Young was unselfish. A missionary friend told of a long tramp in the hills of Landour by a party of missionaries, of whom Mr. Young was one. Towards the end of a hard day on the homeward stretch he found Mr. Young walking along alone at the extreme rear. Asked whether he was getting tired, Mr. Young replied: ''No, I thought someone might get into difficulty and so have stayed behind to help if necessary.'' This little incident in Mr. Young's life so well illustrates his constant desire to be of service to others even in the smallest ways. One of his Indian friends has best expressed our own sentiments at this time. As he stood paying his last respects to his friend and spiritual father, he broke into this prayer: ''Lord Jesus, help me to follow in Thy teachings which he so faithfully taught and so truly lived before us.''

Some Younger Presbyterian Churches

2. IN THE CONGO

By the Rev. Wilfred E. Butcher

AMONG the twelve million people of the Belgian Congo Christianity is spreading with great rapidity. At present there are two million Catholic Christians and one million Protestants, but so great is the rate of their increase that it is thought that the entire colony will be Christian before long.

The Protestant Missions co-operate through the ''Congo Protestant Council'', and the churches which rise from their efforts all bear the same name, *l'Eglise du Christ au Congo* (the Church of Christ in the Congo). There is considerable movement of population from place to place, and Christians take with them their cards of membership, which are exchanged among all Protestant churches.

In a remote part of the country, the district of the Kasai, the Southern Presbyterian missionaries have been at work for fifty years, and there are in their churches some 50,000 members. These are being taught and led increasingly by their own ministers. The local teacher-evangelists are given ordination as they are seen to be capable of exercising the office of the ministry. The organization of the Church is being formed as much as possible in harmony with the customs and practices of the people rather than upon ideas derived from America. The *Book of Church Order* adopted in 1931 provides for Sessions in the larger churches, composed of African elders presided over by their African ministers, with the missionaries acting only in an advisory capacity. Then there is the *Tsihangu,* the equivalent of our Presbytery, composed of ordained ministers, African and foreign, and representative elders. The highest court is the *Mpungilu,* meeting annually, in which the native representatives outnumber the missionaries in the proportion of three to one. It is frankly recognized that ''in the final organization of the Church there will be many changes instituted by the Africans that may provide a church polity rather foreign to anything we now know''.

But problems of organization are as nothing to some of those which have presented themselves in recent years as a result of revolutionary changes in African life. The opening of diamond mines in the Kasai and of twelve copper mines, with an investment of $75,000,000, on the borders of the Congo and Northern Rhodesia, has transformed all attitudes and ways of living. Camps, factories, railway lines, and little towns sprang up in the wilderness almost overnight. Labour was needed, of course, and men and women left their villages and went to work in the new mining communities. Some districts were almost depopulated. New temptations presented themselves. The modern industrial world was suddenly brought into the heart of the continent.

Spiritual matters seemed of less importance than this activity and bustle. Secularism, that great characteristic of the modern order, set in.

The Church has been confronted with two specific problems. A more virile faith is needed, by which the Christians may have strength to resist the temptations of the mine compounds and the new towns. And the more able young men are now attracted by the ''white-collar jobs'', and it is not easy to get them into the leadership of the Church, where they are so greatly needed. Upon the ability of the Church to grapple with these difficulties depends much of its future. And, sad to confess, it can only be said that, at the moment, large sections of its membership are in ''spiritual doldrums''.

More News of Deaconess Work

ALTHOUGH the members of the Women's Missionary Society may have heard little lately of the work of some of their deaconesses, the reports show that they have been very busy indeed.

Miss Roy of the Last Lake field in the Peace River district, besides caring for the sick and others needing a nurse's service, has carried on work among women, girls, and children, conducted church services, and, by no means least, visited the people in her scattered field. ''Visiting cannot be stressed enough'', she writes in her report, ''especially in these lonely places where homes are so scattered.'' At Blue Hawk both the Ladies' Aid and the Girls' Guild have added Red Cross work to their missionary work and other activities; at the end of the year each group had twelve members—and later more women came to their meeting. At Lac Cardinal the women's group, with eight members last year, is very active, too. Early this year Miss Roy organized an Auxiliary at Burnt Lea. She has charge, too, of three Mission Bands: Figure Eight Lake (23 members in 1939), Lac Cardinal (15), Burnt Lea (21).

In Regina a large part of Miss Ross's work is done at Eastview, which in a special sense is ''the deaconess's parish'', with all the homes of which she tries to keep in touch. The Sunday School, which, according to Miss Horne's report, had an average attendance last year of 115 pupils and 14 teachers and officers, won the banner for attendance at the Presbyterian rally; on the monthly ''missionary Sunday'' the entire offering goes to missions. The Women's Guild and the Girls' Guild are both active groups, contributing to the Women's Missionary Society funds. In Northside Church the Alma Burdick Auxiliary, which Miss Ross reorganized last year, met every two weeks for mission study and work; among other things the report tells of their making many useful articles from sugar sacks given them, selling them for talent money, and giving in the proceeds at the fall Thank-offering meeting, and making baby clothes to send to the Weirdale Nursing Home. Then, too, the deaconess had to see about assistance for needy families in and out of the city: distribute clothing sent through the Supply Department, ''white gifts'' from First Church, hampers of food from Briercrest Mission Band, and meat, chickens, and other food from Glenavon. Thus help was given to thirty-two families in the city and twenty-two parcels of clothing sent to people in the country. And, as always, visiting was an important part of the deaconess's work.

Miss Hazel Macdonald in Winnipeg does her main work at Elmwood. On Sunday she teaches a boys' Bible class and later a girls' class, and sometimes takes either the morning or evening service. This year she hoped to have more time for visiting at the homes represented by the 135 Sunday School pupils. Among week-day activities, Miss Macdonald refers especially to the Wednesday prayer service. ''While the attendance is small, everyone who comes takes an active part, either by leading in prayer or reading something that they have found helpful.'' There are various groups for women and young people. Of these Miss Macdonald reports: ''We have an active group of young people meeting every Monday night. The church was also open for them on Wednesday evening after prayer service and through the winter a number of them came in for games. Last year we started a play and after that they spent most of their evenings in the church. It was successful and so this year they want to put on another one. The Ladies' Aid meet on the first Tuesday of each month and as usual had a spring and fall tea and bazaar. The Mothers' Meeting, which is a much larger group, is every other Thursday afternoon. At our meetings we have books of missionary interest and special speakers; a voluntary offering of $15.50 was given to the Women's Missionary Society. The Mission Band meets every Thursday afternoon, both boys and girls. Every other Thursday evening our Young Women meet for mission study. Their money for missionary work was raised by each member having a mite-box; the money raised by dues went toward church expenses. On Friday evening the C.G.I.T. meet. I had to be at most of the meetings in the fall; then two of the young women helped and they are teaching the girls to knit and do fancy work. In November all the groups took part in an evening's programme; one of the most effective items was the ''Living Pictures'' presented by the C.G.I.T. and the Young Women. For six weeks before that most of my spare time was given to rehearsals.''

Besides the work at Elmwood, Miss Macdonald keeps in touch with the leaders of the Winnipeg girls' groups. ''We meet at my place every third Saturday evening, as that was the only evening I could be sure of being able to meet with them.'' She is an active member of three Young Women's groups,—four with the new leaders' group—and attends another when she can. Many other duties devolve upon the deaconess, too; taking charge of a Vacation Bible School, of camps, taking church services, addressing various church groups, acting on the Provincial and city Girls' Work Boards, and visiting the homes, and hospitals and other institutions.

In Hamilton, Ontario, Miss Margaret Allan, too, finds much that a deaconess can do. Her time is divided between Calvin and Knox Churches: two days for the former, and Sunday morning; and three days for the latter, with Sunday School and the Sunday evening service. The Calvin Auxiliary got more members last year, and their givings went beyond the allocation. The women of the Auxiliary at the beginning of this year decided to hold an extra meeting each month, the offerings then going to help their own church. The splendid spirit of co-operation and good-will between the Ladies' Aid and the Auxiliary has been a great factor in helping forward the work of the Church. The Calvin Young Women's Auxiliary began in January 1939 with seven members; at the end of the year it had twenty-five, eager and interested in missionary work. ''I attend the weekly meeting of the young people's Christian Endeavour Society and occasionally address the Girls' Guild and the Mission Band.''

At Knox Church all women's and young people's groups increased their membership. In two years the number in the Young Women's Auxiliary grew from ten to twenty-five; dividing the members into groups has created interest and helped them to feel their responsibility. The senior Auxiliary, too, reported an increase: among the new members were four or five of the women of the Bible Class. The Mission Band, organized at the end of November, began the year with eight eager, interested members, five of them belonging to families of European origin, in whose homes the deaconess has found a warm welcome. In the Sunday School are active Bible classes for young men and young women. The latter class has a week-night meeting once a month and was going to do Red Cross work this year.

''The four churches of the North end conducted a canvass during the summer months, the names being supplied by the City Welfare Department. Many nationalities were included in this canvass, Hungarians, Russians, Ukrainians, Italians, Polish, Swedish, and coloured people, all being merged into the various denominational churches of the North end. The door-to-door canvass continues in the vicinity of Knox Church. Last year approximately 1,100 calls were made, not including the many visits to homes of members and strangers from week to week. This part of the work affords a rich opportunity to speak a word in season in the many churchless and Godless homes that abound everywhere. Under the shadow of our church is a foreign mission field. Some know there is a God, but they do not worship Him. Others again have been discouraged because of poverty . . .

''Visitation in the homes is always very interesting work. Some of the Europeans have not many friends here and live lonely lives. Others tell many interesting stories of the homeland, and are greatly burdened because of the war conditions.'' There are always families that need material help, too, and the deaconess responds to many calls for assistance. Especially at Christmas time she brings encouragement and cheer to many homes by her visits and the gifts she is able to distribute.

Some stay away from church because they have no suitable clothes. ''One woman told me with a smile that her daughter was drawing her first pay envelope and when she got a new coat she was coming to church.'' Another lonely girl said ''she did not feel she could come to church until she could buy a new coat, for which she was saving her money.'' Through children, too, the deaconess comes in contact with families that need just such service as she can give, women who ''need a helping and cheering friend'' as they are struggling to make homes in a new city for their families. ''Many, many times a word of comfort and cheer can be given at the church door to lonely, sad folk; and a welcome to strangers. Often women do not like to go to church and sit alone. Consequently I rarely sit alone, but share my seat with four or five others.''

In closing her report, Miss Allan said: ''God has been very faithful in answering prayer, prayers for those who were sick, for strength in time of sorrow and bereavement, and for some who were out of work, etc. . . . Personally I have been greatly strengthened by the knowledge that others are praying for me in my work. I have received several cards and letters from distant cities where my name has been given as a prayer partner in the Women's Missionary Society Auxiliary, one especially where the secretary sent a beautiful Christmas card and wrote, 'We are praying for you in your work.' What a wonderful revival there would be in the work of our Church if men and women would earnestly pray for one another!''

Make channels for the streams of love,
    Where they may broadly run;
And love has overflowing streams
    To fill them every one.
But if at any time we cease
    Such channels to provide,
The very founts of love for us
    Will soon be parched and dried.
But we must share, if we would keep
    That blessing from above;
Ceasing to give, we cease to have;
    Such is the law of love.

—*The Harvest Field.*

Preachers' Wives' Conference

By Mrs. James Dickson

''UNTO the hills around do I lift up my longing eyes—''. Think of the hundreds of years, thousands of years, in ages past that this song has been sung in different languages and by different groups as they lifted up eyes to their ''hills'' and their hearts yearned toward God! And now here in Formosa a group of humble women lifted their voices with such earnestness in this song that one could not help reflecting that, though centuries had passed since it had first been sung, it had lost none of its wistful poignancy! The group of women were the preachers' wives gathered for a fourth time into a retreat, away from the overwhelming cares and burdens that shadow their lives so relentlessly.

It has never been easy to arrange to hold this Conference. Tired wives and mothers, disregarded and overlooked as far as organized Church work and committees are concerned, are still too busy and important in their own little spheres to find it easy to drop that work for a few days and come. But there was an urgency upon me that it should be held, a feeling of compulsion that I could not throw off. I consulted with the executive committee of the Preachers' Wives' organization and found that they, too, were eager to have it, and so our plans went forward.

Over thirty wives came to the Conference. We had asked them to leave all their children at home in the care of the father, except those who were nursing babies. There were thirteen babies in our midst. They have so many children that in these days of stringency, their work and problems must seem insurmountable. ''These are the people who bear the burden,'' I thought as I looked about at their weary faces. They live on the edge of starvation. You know the familiar nightmare of falling over a precipice—how would it be to live with that dream a reality, not only you, but all your loved ones forever trembling on the brink of near-starvation and despair?

When the committee of the group planned the Conference, they had chosen as their motto for this year ''One in Christ'', and for the theme of worship Ephesians 4: 3. Scanning the faces about me at one of their first meetings, I suddenly added more aims of my own in a little desperate prayer, ''that they might all go home with happy hearts, with lightened hearts, and with the warm consciousness of our love and protective interest, that they might feel the assurance that God had not deserted them, and would never desert them.''

The group who planned the Conference had done another thing very interesting to me. In deciding on the main speaker of the three days, they had passed over the names of clever, brilliant men, of eloquent men, of well-known men, and had chosen as their chief speaker a kindly little Japanese pastor whose messages are unfailingly spiritual, unfailingly kind. They could not have chosen better, for his words were balm for sore hearts, yet no one could have more deftly pointed out one's duties on behalf of a loving Saviour. All the speakers chosen this year must have been chosen under the guidance of the Holy Spirit, for each one added definitely to the wealth of inspiration, and many of the wives remarked that it had been one of our best meetings. Or perhaps it was that those who listened were more ''hungry and thirsty in spirit''!

The first evening a welcome and get-together social hour was held after evening worship. All the missionaries attended this, and Mr. Mackay gave a vivid talk about his travels in Jerusalem. During the days of meetings that followed, the missionaries contributed generously of their time. Mrs. Mackay took an evening worship service, Miss Burdick a sunrise prayer-meeting, Miss Ramsay taught the new hymns, Miss Heighton planned and directed the games of the social hour, Miss Douglas gave a two-hour lecture on food values and, with carefully prepared charts, told the mothers how they could feed their families and keep them well during these uncertain times.

Often during the lectures occasional visitors would drop in to listen, but during the discussion hours they were firmly debarred. Then it is only the wives, facing each other with desperate honesty, taking forth their problems and unsolved heart-aches.

''In almost every place where a preacher has failed, it is because of his wife,'' starkly stated a young wife. ''I know that. How can I keep from making my husband a failure? What is there that I must do?''

The anxiousness in her voice pierced us. A quiet voice answered, ''Every morning I arise early, wash and dress, and go to the church, and 'pick up manna'. You remember the Israelites had to pick it up *every* morning. They were not allowed to store away enough for several days. It is the same with Bible study and prayer. You must do it *every* morning, and very early, so you will have time to read your Bible quietly and pray for guidance for the day.''

Another wife was speaking. ''I used to do that every morning, too. then disaster came—'' she stopped, her eyes looked far away, and we who knew that she had lost her eldest son felt our eyes mist over too—then she went bravely on. ''But I found I could not grow spiritually without it. Now I always have morning prayer and study, too.''

An older woman spoke. ''What we need is patience. To be a preacher's wife means hard work; it means wearing old clothes; it means going hungry; it means being criticized; it means having no possessions; but it means glory, too, for we are also working, not for ourselves, but God.''

A mother's fear was voiced and set the discussion along the lines of holding family worship with the children. ''I am worried about our children,'' she said, ''lest they should be, like Israel's children, born in the desert (spiritually). Our children study so many hours in the public school every day, but they do not know Christ.''

Later the discussion shifted to the question, ''Can we urge our sons to follow in their fathers' footsteps and become ministers?'' It is still a despised profession in Formosa. The natural reaction of a child who has known hardship as a minister's child is to determine, ''I will enter a more gainful profession.''

One mother said, ''I know a boy, the son of a rich man, who has become a Christian and told his father that he also wanted to become a minister.

'' 'What, that beggar profession!' the father stormed. 'They pass a plate and beg for money just like beggars. Preachers are always poor,' he added with scorn.

'' 'You don't understand,' the boy answered. 'It is work that in all the world is most precious.'

''The boy's mother standing by said, 'I had four sons, but now I have but three, for you are dead to me.'

''But the boy was still determined. 'You cannot buy my soul', he said. He is now studying in a Theological College preparing for his life-work.

''If this boy, against all these odds, is still willing to give up everything to be a minister, can we not encourage our sons to do so, too?'' the mother concluded her story.

A sweet-faced woman from a little church near the mountains said, ''The organ in our church is old and useless, but it doesn't matter, for the children's voices singing are very like an organ.''

And ever the burden of their prayers seemed to be, ''Make us more worthy of the task of leading others to Christ.''

There is a look of purity and aspiration on their faces that sets them apart. I wish I had the words to make you see and hear them singing, ''Unto the hills around do I look up—From God the Lord doth come my certain aid.''

How beautiful the world is when it breathes
The news of summer! — when the bronzy sheathes
Still hang about the beech-leaf, and the oaks
Are wearing still their dainty tasselled cloaks,
While on the hillside every hawthorn pale
Has taken now her balmy bridal veil,
And, down below, the drowsy murmuring stream
Lulls the warm noonday in an endless dream.

—*Henry Newbolt.*

Prayer

DEAR Heavenly Father, the Fountain of all goodness, who knowest the inmost thoughts of our hearts, we confess before Thee that we have sinned against Thee and done evil in Thy sight, that we have followed too much the devices of our own hearts and have not held to Thy guiding hand. Wash from us, we beseech Thee, the stains of our past sins and give us grace and power to amend our ways and to live more nearly according to Thy will. We confess how weak we are in our own strength, but we believe Thy promise that Thou art willing and waiting to give Thy power and wisdom to those who ask. So we come to Thee in true humility, asking Thee to take us and fit us for Thy service. Meet us now, dear Father, and give us a clear vision of what Thou wouldst have us to do.

We thank Thee for what we have been permitted to do during the past months and for the blessings and encouragements that have been given to Thy workers. We praise Thee for the tidings that come to us of work that is being carried on with unwavering courage and faithfulness in all our overseas mission fields. Thou hast been very gracious to our missionaries and hast manifested Thyself to them in many wonderful ways. Grant that the work may go on uninterruptedly, with ever greater blessing, till the day dawn when the glory of the Lord shall be revealed and all flesh shall see it together.

We ask that Thy blessing may be upon all our friends and loved ones wherever they are scattered and whatever their circumstances. Remember all who are in sorrow through bereavement or trouble of any kind; give to them the oil of joy for mourning and the garment of praise for the spirit of heaviness.

Wilt Thou be especially near and bless our King and Queen, our country, our sailors, soldiers, airmen, chaplains, doctors, and nurses, and all other individuals known to us who need Thy help and comfort. Thus resting in Thee, Eternal Father, we give ourselves and all we love into Thy gracious keeping, knowing that all will be well.

Through Jesus Christ our Lord. Amen.

No prayer is effectual except in so far as it is the expression of the offering of the whole life.—*J. H. Oldham.*

OUR LETTER BOX

In the Jobat Hospital

Miss Bessie M. MacMurchy, Jobat, India, tells of some of their patients:

THIS is surely a warm day and one likes to seek the coolness to be found in shady rooms. Although I feel it hot, I do not notice it so much as I did the heat of October, so perhaps I'm getting used to India's weather again.

A Panjabi patient with his pipe and newspaper.

I have just come back from the men's ward where I was called by Dhan Singh, a boy who is beginning to learn compounding and nursing. He was staying with an irrational pneumonia patient who insists on getting out of bed. The poor wife is all disturbed and says he (the sick man) won't mind her. As Dhan Singh seems unable to keep the man in bed, I went over to put some restraining hands on him. I do hope he'll get better. When such a sick man recovers it helps to bring other sick folks to the hospital. We do like to use our services for those who need them.

The day before yesterday a crowd of men arrived carrying a big, heavy man on a rope bed. He had been ill in the village for some days, but now that he was worse his friends decided to bring him to the hospital—too late unfortunately for his life to be saved. He had pneumonia and encephalitis.

Another patient came in to-day. The doctor was called down to the State dispensary to see this man, a young Bhil who had been shot in the chest with an arrow. In extracting the arrow, friends had pulled a small corner of the lung almost off. The doctor brought the boy up to our hospital and did a minor operation to cut the piece of lung off and tie the affected corner so that it may heal properly. In this Bhil country arrows find queer lodging places. The last arrow wound case was a man with terrific internal injuries from the arrow tearing right through the stomach. That man did not recover.

We've recently discharged two patients who were very seriously ill when they came to us. One was a teacher from the State school. He was so ill with pneumonia the doctor doubted whether he'd live over night. The family are very grateful that he is now able to return to his work. We tried to impress on them that prayer played an important part in his recovery.

The other patient is a Mohammedan from Alirajpur who had a badly infected leg from guinea worms. He was with us for five months. It is a matter for gratitude that his leg was saved. During the time he was here he heard a great deal about the Gospel and we hope that the Word may have a place in his heart . . . The man himself hasn't a lot of money, but his brothers-in-law own a bus and one of them, who seemed to manage affairs for the family, has a new 1940 Ford car . . . However, he made quite a fuss about the amount of the bill, dwelling on the fact that the patient was a poor man, etc., a story we so often hear. Eventually the doctor took off about Rs. 20, because the people are only slowly getting used to the idea of paying for what they get in the hospital and we don't want to keep them away. It takes time to become accustomed to new rules and regulations. In the past four or five years there has been certainly a noticeable change.

The student nurses have just finished their first year finals and so will all have a rest from classes for two months. When I come back from vacation the end of June we shall start in on second year work . . . The two practical nurses have done fairly well on the same examinations as the others tried. They will take the second year work the same as the others.

Spreading the Gospel

From the Jhansi field in India, Dr. Thurrott writes of the evangelistic work she and her helpers are doing:

SINCE my return I have been living out in the little native house in Babina village about eighteen miles south of our Jhansi compound. I have a very happy band of co-workers. My cook and his wife were with me for two years before I went on furlough and they remained as caretakers while I was away, and since my return the Lord has given me two young men as evangelists. One has a dear little wife and baby, so that we are regularly six adults and three children, but as the cook has three older children away from home our Christian family often increases considerably. All are willing as well as valuable workers, always ready to help as ''dressers'' in the medical work or to go to the village as evangelistic workers, feeling it is a privilege to be able to witness to the Lord's goodness and lovingkindness to us.

Our Sunday School, though it may not be much judged by certain standards, is a real joy to our hearts. All week as we go about, the children keep asking when it will be Sunday. Then on Sunday morning we go through the village streets calling to the children that it is Sunday and time for Sunday School. They leave their play and come trotting after us. Often some parent calls one or more back and with a disappointed look he or she returns. This is one place you can all help. Do pray that all the parents may be willing for the children to come. Their little hearts are open to the Gospel, if only the parents did not forbid them to listen. As they all love to sing, the first part of the session is spent in singing. As very few can read, we all memorize our little songs. I have been trying to teach a new song each month. Prayer follows the singing. As prayer as we know it is unknown in the Hindu religion, at first it was difficult to keep them quiet, but now, though sometimes I hear whispering, many sit very reverently with closed eyes and bowed heads. Some days we start with some thirty-five and end with sixty odd; some days we may start and end with forty, and yet during the lesson there may be sixty or seventy. The room is right off the main street and, as the door is open, many drop in and stay fifteen minutes or more and go on to their work. But we have over forty who come fairly regularly and many of these would pass very successfully an examination on the work covered. After I tell the lesson story one of the helpers reviews it so that the children hear the story twice, then we call for volunteers who tell the story. At first it was very difficult to get a volunteer, but now many are eager to tell what they have learned. Please pray that we may be able to sow the seed with power and that the Lord will bless these little ones in their own homes, that through their witness the parents may come to have a desire to know not only about the living God but to know Him.

Wednesday is market day and as many from the surrounding villages come in to market we have adopted the plan of trying to sell the Gospel just as they do their wares. We go in a party and find a good stall. We have a little harmonium and our playing and singing always attracts a crowd and then some one gives a Gospel message. As this group melts away we employ music to attract another group and another member of the group gives a message. This is repeated till evening. Gospels are sold and free tracts are given out. We feel sure that this work will be blessed of the Lord as many hear the Gospel in this way whom otherwise we might never meet.

In December we had the joy of having three young men tell us of their desire to become followers of the Lord Jesus. Two were school boys who felt the call of Christ and yet realized that their parents would strongly object. So they expressed the desire that when this school year ended and they attained their majority, they should then publicly witness to their faith. In the meantime, they would read the Word and seek to know more of the Lord as revealed through that Word. The third, a young servant boy, went to his home and we have lost sight of him, but we feel sure the Lord has not done so. Please pray for all of these.

Early in February my laundryman came to me saying he desired to become a Christian. This desire led to active persecution in his home. Forced to leave home, he came to Babina, where he has been living in a small tent. It was becoming very hot in the tent and, as I could find no house for him in the village, he suggested that he be allowed to live in a small shed which we were building for a woodshed, saying, ''Miss Sahib, you don't really need the shed for the wood till the rains come, which will not be till July.'' This young man is ready to profess his faith in Christ as Lord and Saviour, but he is waiting for his wife, whom he has recently brought home. She has never before had any Christian teaching and is not yet ready to leave her family (her all) and follow Christ. Please join us in our prayers for them that they may be truly His.

A young village schoolmaster has shown a very sincere interest in the Gospel and we are looking to see him come out fully for the Lord. Several have asked for further teaching and we feel that the harvest is rapidly approaching. Please be much in prayer for us that we may have the grace needed and wisdom from above so that we may be wise in the handling of all the problems which arise at such a time, that we may be led of the Spirit as we seek to deal with these enquirers, and that we may be so used of the Lord that these may all be firmly established in the Word.

I am sure that the name of Mr. Bakht Singh, the Hindustani evangelist, is quite familiar. We are very glad to have him here at present. He has been mightily used of the Lord in many places throughout India. On Easter Sunday, under his leadership, we had a very fine and rather unique service. We were roused from sleep by the church bell (rung as a rising bell) at 4 a.m., and all assembled at the church for a short service of prayer and praise at 4.30. Then we walked four abreast through the village of Sipri, a suburb of Jhansi, to the cemetery, a distance of two or two and one-half miles, all singing, under the direction of one of Mr. Bakht Singh's helpers, simple Easter hymns and stopping at frequent intervals to shout ''Victory to Jesus Christ''. All along the route people came to the doors to watch the procession. Arriving at the cemetery before sunrise, we had a simple service in praise of our Risen Lord and Saviour, then returned over the same route singing and shouting as before. Everyone was up by the time we returned and surely many must have been impressed by the service. This may sound strange, but it is truly Hindustani in type and I believe we would be wise to do more of such witnessing. Sometimes I wonder if the Hindus do not think that we are ashamed of our faith when we fail to make any of the demonstrations which are so common in their own religion.

Just now the Hindus of Sipri are making the whole place ring with their shouts and the beating of their drums, as this is also a festival season with them, known as *Holi.* For a month they meet each evening and sing songs in praise of their gods. Parades have a very prominent place in many of their festivals and just as our Sunday School session in Babina closed on Easter Sunday a crowd came down the street laughing and shouting, pelting each other and all whom they could see with mud, cow manure, and refuse of all kinds. This is part of the recognized procedure of *Holi.* One could not but contrast it with our blessed Easter message. When I asked the children the meaning of ''Holi'' they said, ''Oh, it is just throwing dirt.'' I rejoiced that at least many knew the meaning of Easter in word, if not in experience. I think I hear some of you asking what happened when they reached our Sunday School room. Well, we fastened the door on the inside and began to sing Easter hymns. They threw a little mud, etc., in through a hole in the door and through an open window and continued on past the house. When the procession had passed we again opened the door. A Hindu gentleman came in and deplored such rowdyism and then sat down and listened very attentively to a Gospel message. He has recently come to Babina but seems most interested in the Gospel. He very gladly accepted some tracts and a copy of the Gospel according to Luke and promised to read it. We are making him a subject of prayer and would be very happy if you will join us. So you see often even in the midst of the vilest Hindu practices God opens the door for the Gospel to enter.

Not long ago a Hindu policeman came to see me. He said he was convinced that Christianity was the one true faith and when I asked what had convinced him he said the attitude of Christians toward death. He had attended the funerals of mother and adult son, held on successive days. He said, ''There was none of the wailing and frantic beating of the head as would have been the case in a Hindu family, but while tears rolled down their cheeks they sang in praise of the Lord Jesus and of their certain hope in Him and I know that any religion which can give such comfort and assurance at such a time is true.'' We sought during his brief stay in Babina to show him God's plan of salvation and when he left he said he would seek to lead his wife and family to a realization of the truth of the Gospel, that they all might together become followers of the Lord Jesus. Please remember him, too, very especially in your prayers.

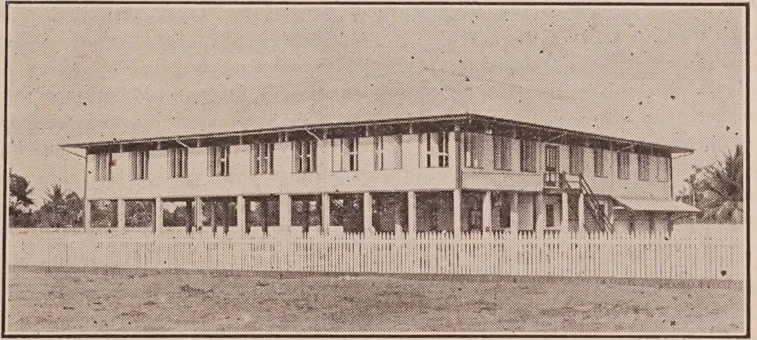
The Ramdeholl Memorial Church

The Rev. James Dunn writes from New Amsterdam, British Guiana:

THE Session feels you would be interested to know of the great progress that our Church is making in New Amsterdam. On the 18th of February we dedicated the Ramdeholl Memorial Church and opened it free of debt. For the first three months of this year the average attendance at divine worship has been 71 and the offerings (apart altogether from the special offering on February 18) were $46.25. This is a remarkable increase over the corresponding period of last year when the average attendance was 12 and the offerings $5.98. For the month of March this year the offerings were $24.05 as compared with $1.76 in 1939. Indeed the collections for this one month were only $5 less than for the whole of 1939 apart from the Harvest offering.

This is certainly gratifying and encouraging. I do not think that anyone can say he or she has been hurt. It simply shows what we can do when we more faithfully set ourselves to His service. The finest advance, however, has been in the realm of the spirit, for I think it right to say that we are all enjoying a happier sense of fellowship and service.

On the material side we still need eight more pews for the church and also an organ of some sort. For this latter we have $46.00 in the bank. On the spiritual side we hope for even more faithful attendance and prayer for extension and deepening of our Christian experience and witness.



New Albion School, British Guiana (900 in attendance).

During this quarter there have been 10 adult baptisms, 11 infant baptisms, 10 public professions of faith, and 2 marriages at Ramdeholl Memorial.

I have been glad and proud to see these things that have come to pass. I pray that we may go forward together to yet finer accomplishments under our Heavenly Father's guidance and blessing.

Light of the world, undimming and unsetting!
O shine each mist away;
Banish the fear, the falsehood, and the fretting;
Be our unchanging Day.

Publications Department

By Margaret Ness

Study Books. For the Senior Auxiliaries **Moving Millions** will still remain the study until the beginning of the year. The new study will be announced sometime in the early fall. The girls' groups will again have a Kit. Fuller information will appear in the September *Glad Tidings*. Price 75 cents. The Mission Band Story Book has again been prepared by Miss Estelle MacBeth and Miss Margaret Ness. The new book, which is intended for use from September to June, will be ready in August. Price 35 cents.

In the foreword to **The Stewardship Life** (60 cents) the author, Julius Crawford, who is the Associate Secretary of the Department of Stewardship in the Methodist Episcopal Church South, begins by asking, ''What is the prevalent conception of Christian Stewardship to-day in the popular mind? . . . What is the primary purpose of Stewardship teaching in the mind of the average person? What is the point of view from which stewardship has been chiefly interpreted and taught? Is this the viewpoint of Jesus?'' And his book contains the answers which he has arrived at after discussions with ministers and laymen, with denominational and interdenominational leaders. Three chapters are on the ''Stewardship of Personality'' and three on the ''Stewardship of Property''.

As a Woman Thinketh (35 cents), a collection of ''essays culled from the editorials of Margaret R. Seebach published since 1918 in *Lutheran Woman's Work*''. The missionary note in these will make a decided appeal to our women. As each essay is quite short, none over two pages, the reading of one at each meeting might be very worth while; many of them are distinctly challenging.

We are delighted to report that, so great has been the demand for the booklet on the life of Miss Mary Murray, our Hospital worker in Toronto, a second edition has been published. Miss Murray is completing twenty-five years of work with our Women's Missionary Society. Price 15 cents a single copy; ten cents a copy in orders of six or more.

Adventures of Service (60 cents) contains interesting ''stories of modern pioneers'', such as John Flynn, whose vision and faith started the Australian Inland Mission and whose dream of a ''flying doctor'' became a reality; Jane Addams, whose desire to improve slum conditions in Chicago led to the opening of Hull House and the improvement of the whole ward; Booker T. Washington, son of a plantation cook in the days just before the liberation of the Southern slaves, whose memory of a school for white children haunted him until he, too, managed to attend a school and whose desire to bring education to his people led to the famous Tuskegee Institute in Alabama—to mention only three of the ten ''pioneers''.

A book of prayers, **Prayers for the Present Crisis**, has been issued by the War Emergency Committee of the Woman's Auxiliary of the Church of England in Canada. We can highly recommend these. Price, two for 5 cents, 12 for 25 cents.

Have You Read - - -

Three Sisters, by Cornelia Spencer?

Three Sisters is a story of the illustrious Soong family of China. ''The greatest and most interesting family of modern times is undoubtedly that of the Soongs—sometimes called the Soong Dynasty, or the Soong Six. The brothers are high in the financial control of China, and of the three sisters one is the wife of Generalissimo Chiang Kai-shek, who leads the armies and is war-time dictator over the life of the people; one is the wife of the (former) head of the government, Dr. H. H. Kung; and one is the widow of the founder of the Chinese Republic, Sun Yat-sen.''

The author does not attempt to give a historical biography, but she does base her story on actual facts, making use of ''fictitious detail and incident'' while at the same time remaining true to the ''spirit and feeling of the individual portrayed''. She has given an insight into the character and life of each member of the family and has drawn attention to some influences which contributed to their greatness. In the many references to their Christian home and through her terse summary of the parents' respective philosophies, Miss Spencer reveals the very heart of the secret of that greatness.

The traits of character which sharply distinguished the sisters from one another in childhood become more and more pronounced as they grow older, and during their college years we begin to sense the foreshadowing of the destiny to which each is called. As we follow the story of the sisters we are not surprised that Ai-ling, the confident, brilliant and beautiful young student, as the wife of Dr. H. H. Kung becomes a woman of note, always exerting an influence upon those about her. Ching-ling, the silent, shy, and thoughtful young dreamer, always an enigma to her fellow students, even at times to her sisters, fulfils the promise of her childhood as the resolute, determined, and incalculable wife of Dr. Sun Yat-sen. From the ambitious, gay, and mischievous child Mei-ling develops into the dynamic, courageous and heroic woman destined to stand beside the Generalissimo as ''the first lady of the land''.

It is a thoroughly satisfying book. Throughout its pages there are delicate touches of humour, depths of pathos with intimate glimpses into the heart of China's problems. We know of no more entertaining way in which to become acquainted with a few of the rare souls who have dreamed, planned, fought and died for China than by reading **Three Sisters.** —*L. K. P.*

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

"THE WORLD, THE CHURCH, AND YOU"

ANTICIPATION was in the air as young women from all parts of Ontario, and some from Quebec, assembled at Knox College on Friday afternoon, May 24th, for the third conference of the Ontario Young Women's Auxiliaries, arranged by the Toronto Young Women's Auxiliary Leaders' Fellowship. The college chapel with its atmosphere of calmness, peace, and reverence was an inspiring setting for all conference sessions. Most appropriate was the opening hymn, "O Worship the King". This was followed by the gracious words of welcome by the President, Miss Ellen Haw, and the impressive worship service conducted by Miss Nellie Smith, of which the key thought was "There was silence, and I heard a voice say."

It didn't all just happen. Back of the three days of conference were weeks and months of thought and preparation, of hard work, and self-denial. Every detail for the welcome and entertainment of delegates had been carefully thought out by the Toronto Fellowship and results were apparent in the ease and harmony with which every session proceeded. But human planning and care could not alone have achieved the unity of message given through the avenues of music and song, worship and meditation, addresses, discussions, greetings and challenge. When the Divine Spirit guides there cannot fail to be harmony and unity.

"The World, The Church, And You" was the Conference Theme, presented by the Rev. Mr. Lowther, of whom one said, "He is truly a missionary statesman." In his opening address, "The World", he reviewed in true statesman-like manner the world situation of to-day in relation to missions. In his second address, "The Church at Work in the World", Mr. Lowther stated, "Tambaram revealed that emphasis should be upon the Church rather than on missions. The building of the Church is the prime motive. In modern missions too much effort has been and is being wasted. Put the responsibility on the people themselves." The Korean and the Batak are two outstanding "younger" churches. The people early assumed responsibility for the building up and supporting of their churches and for the spreading of the Christian faith among those who have not heard it. The third part of the theme was the sermon on Sunday morning, when personal responsibility was emphasized as Mr. Lowther showed that this is the same kind of world as in Jesus' day; the same power is available; we give the same message—the message of the Cross—and at the Cross all mankind meets, black and white, learned and unlearned, those who break the laws and those who make them. Those who heard Mr. Lowther have a greater conception of the Church and of missions than they ever had before.

Greetings were brought from the Council Executive by the President, Mrs. A. R. McMurrich, and from the Board of Missions by the Secretary, the Rev. W. A. Cameron. Mrs. McMurrich introduced Miss Elizabeth Walker, who has been appointed by the Women's Missionary Society to work at Rocky Mountain House.

One will not easily forget the three periods of worship which were conducted by Miss Negoro, with the sympathetic co-operation of Miss Helen Grimes as soloist.

The addresses and discussions were challenging and helpful. Miss Mackintosh spoke on the *Glad Tidings,* and Miss Negoro on ''Group Thinking''. They emphasized the need to be informed, the necessity of right thinking and of a wider knowledge of missions and people. That the problems of one group are usually the problems of all was brought out in the discussion period conducted by Mrs. Holman. Her ''What would you do?'' brought helpful suggestions from those who had found solutions. Mrs. McClure, Supply Secretary, spoke on the work of her department and showed articles which would be useful to nurses, deaconesses, and institutions.

On Saturday morning Miss Lily Macarthur of Val d'Or led the meditation on ''Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.''

A Young Women's Conference would not seem complete without Miss Pelton. In her ''Opportunities for Service'' hour, she asked Miss Tennant to tell how at Tambaram was demonstrated the Œcumenical Movement, the fellowship of the Universal Church. Then by answers to Miss Pelton's questions Miss Storrie told of her impressions of the Youth Conference at Amsterdam. Miss Ada Adams answered questions about her kindergarten work in Formosa, and Miss Mary Sherrick about educational needs in the Bhil Field in India. Miss Lily Macarthur gave a short talk on the work of the Church in frontier fields in Canada and amongst the non-Anglo-Saxons in the Val d'Or district.

Mrs. Strachan, in her talk on Finances, made her subject a thing of living, vital concern to all. She stressed particularly the great need for Christian literature, in their own language, for people in all mission fields.

The banquet on Saturday evening was a time of happy fellowship. The Rev. Hugh MacMillan of Formosa, the guest speaker, brought greetings, ''Peace in Christ'', from the young people of the ''Beautiful Isle''. He told of the Youth Movement of Formosa, which had its beginning under the leadership of medical students and is composed of young women and young men. Again the emphasis was upon the Universal Church. The singing by the Joy Trio, and the music by the three Czecho-Slovakian children made glad the hearts of all who heard them.

The Conference service Sunday morning was held in St. Paul's Presbyterian Church. The Maurice Cody School Choir entered the church singing, as processional, the twenty-third Psalm to the Covenanters' tune. During the service the sweet child voices were again heard to the delight of everyone present.

The European situation frequently cast its shadow upon the sessions. But shadows mean the sun is shining somewhere, and there was always the assurance that ''The Lord, our God, is our Refuge''. Mindful of the King's request for prayer, Mrs. Strachan, of the Council Executive, led in an impressive service of confession, petition and intercession.

Past and future met in the present during those days of fellowship and re-consecration. Learning the lessons of history and challenged to more effective service and witnessing, these young women will return to their homes and their churches to pass on to others something of the inspiration they have received. From this conference there will go forth blessing and enrichment, the results of which will extend unto the uttermost parts of the earth, and even into eternity, for in the words quoted by Mrs. Dunlop of Montreal in the closing meditation, ''We cannot but speak the things which we have seen and heard.''

—*L. Macarthur.*

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders:

GOOD leadership of girls' groups is measured by two things. One is the use which the Leader makes of this position of ''authority''; the other is the extent to which the girls themselves share with the Leader in the responsibility for carrying on the work of the organization.

In her very helpful book, *Understanding the Adolescent Girl,* Grace Elliott points out that between adults and young people there are three possible kinds of leadership. There is, first, that leadership which is really dominance, where an adult imposes ideas, assumes full charge of all meetings, holds the centre of the stage constantly. The result is often extremely well managed affairs, gala parties, business meetings conducted efficiently, and complete satisfaction on the part of the leader. The leader gets a great deal from this sort of experience, but the girls in the group have no opportunity to ''try their own wings'' or to gain that same sort of satisfaction. There is, in the second place, temporary leadership, where an adult takes control only for a short time, furnishes ideas for a social evening, leads discussions, outlines the service of worship for the worship committee, only until the various officers have experience enough to take over these responsibilities for themselves. This kind of leadership is often necessary; it may have to be repeated each year, with each new group of officers. The important point is that it is a temporary relationship; always the leader is watching for the opportunity to give more and more of this responsibility to the girl who is ready to take it. And as long as such leadership is temporary, it is wise leadership. It leads to a third kind of leadership which is our goal—*leadership which is really comradeship in a task to which both leader and girls have something to give.* It is this kind of leadership which we are all striving for. Here are a few points which a group of leaders put down as things to strive for.

The good leader

- Is a working member of a group—does not do all the work, nor turn it all over to the group; tries to strike a balance.
- Believes in and tries to practise the ideals of her organization.
- Is interested in people as individuals; looks for the highest development of every person in the group, focusing on their strength rather than their weakness.
- Is ready to give personal help to those who wish it; knows where to turn for expert help when necessary.
- Regards the programme of the group as a process of discovery; does not assume that she has all the answers.
- Is interested in the quality of the work done rather than in the quantity.
- Knows that this job demands time and energy and gives it willingly; keeps in training by study, conferences, reading, etc.
- Has many ideas for programmes; keeps a programme file; keeps in touch with other girls' organizations.
- Tries to see life through the eyes of modern young people; does not register ''shock'' at things they do; has a sense of humour; is not afraid of change.
- Does not think she has her job for life.

Freedom that lives by service, kindliness
That even in anger keeps men's brotherhood,
And love of country, that high passionate pride
In the old visions of a generous race,
Not yet fulfilled, but never yet forsaken.

—*Henry Newbolt.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A HAPPY MORNING AT KINDERGARTEN

THE rickshaw came slowly across the lawn and stopped in front of the kindergarten. Three happy little children, Ta-ke chan, Tett chan and Shizu chan jumped down from the rickshaw and ran into the cloakroom, where they changed into their kindergarten shoes, putting their street shoes in the cupboard. Then they went into the big room where their teacher, Sho Sensei, was waiting for them. They all bowed and said, ''Ohio go-za-i-ma-su, Sensei.'' (Good-morning, Teacher.) Sho Sensei bowed and said, ''Ohio go-za-i-ma-su.''

Most of the children had already arrived and were working hard. A few days before they had gone to watch the ferry cross the river and had seen the people come to the market with their baskets of vegetables and fish. When they returned to the kindergarten they decided that it would be fun to have a market and a ferry. Some of the boys made the ferry from the floor blocks. And there it was—big enough so that five could ride in it at one time, and it even had eyes at the bow, as all other little boats have in that country! Several of the girls had made clay vegetables and to-day were painting the carrots, turnips, and sweet potatoes. A number of the children were building the market and had nearly finished. The smaller boys were making money from paper and one little girl was making a purse from pieces of cloth. Shizu chan had made a paper-bag dolly and was now making its paper clothes. Two tiny little boys were playing in the sand-box.

It seemed as though it were no time at all before Sho Sensei played a chord on the piano, and then such a bustle as there was, for everything but the boat and the market must be put away, the scraps swept up from the floor, and the tables washed. Even the littlest boys put their sand toys in the cupboard. When all was spick and span they went outdoors to play. What fun it was to run in the grass, play in the shadow of the trees, watch the birds fly by, see the white caps on the blue ocean, climb the ladders of the playground apparatus, and swing, for these were the things that they couldn't do down in the town where there were only hot, narrow, dusty streets full of noisy people!

When they were tired, they sat on the grass and Sho Sensei told them stories, and one of them was of a baby named Moses and his sister Miriam. Then Sho Sensei said, ''Shall we thank our Father for the happy times we have together?'' So they all shut their eyes and said softly, ''Thank you.''

At last Sho Sensei said, ''There is just time for some songs and our rhythm band. Let's see who will be the first one to be sitting quietly on a chair by the piano.'' Away they all ran across the lawn and Ta-ke chan was the first one. As there were only a few instruments, they had to take turns and those who didn't have any clapped with their hands.

At twelve o'clock they all stood in a circle and sang their good-bye song. Then one by one they said, ''Sayonara'' (good-bye) to Sho Sensei and went to the cloakroom to change their shoes. By the time they were all ready the rickshaw was waiting at the door for the three little children. And as they rode away they called out, ''Sensei, Sayonara. To-morrow we will have such fun playing with our ferry and the market. Sayonara.''

—*A. Adams.*

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—At a recent meeting the Edmonton Presbyterial Executive expressed sincere regret at the removal of Mrs. R. J. Burton, the first Vice-President, whose husband is now pastor of St. Andrew's Church, Calgary. Mrs. Burton has been a faithful officer for a number of years, interested in Young Women's and Mission Band work and leader of Strathcona Mission Band. An excellent Corresponding Secretary was lost, too, when Mrs. Ross K. Cameron moved to Toronto.

Strathcona Mission Band is fortunate in having Miss Rosetta Moors as their new leader. Westmount's new leader is Mrs. Walter Powell. The assistant Girls' Organizations Secretary is Mrs. Frith.

The Mission Band, under Mrs. Burnop assisted by Mrs. J. Blott, supplied the programme for First Church Auxiliary's May meeting. Slides on the Bhil field and Formosa were shown and readings given. The Auxiliary provided ice cream and cookies as a treat.

Calgary P.S.—In May the Provincial Board, meeting at the home of Mrs. R. S. Gibson, President, had an interesting discussion on summer camps for girls. The Welcome and Welfare Secretary, Mrs. John Marshall, reported thirteen names. The Treasurer's report showed that the Presbyterials were remembering the need for funds.

In order to have a little variety the Goforth Young Women's Auxiliary, Calgary, had a supper meeting with some guests present. They are studying the ''All Canadian'' programme and found the chapter on the work of the deaconesses, Sunday School by post, and the camps very interesting, as several references were made to deaconess work in Alberta. A broadcast told of missions all over the world.

At Calgary Presbyterial executive meeting the opening period was spent in prayer, several phases of the present conflict being made the subject of prayer. Keeping the commandments, obeying God, and fearing to displease Him were shown to be vital conditions of obtaining power in prayer. Grace Auxiliary members led in the devotions, Mrs. R. L. Freeman reading an article, ''The Willing Heart Prompts''. Miss H. Rodger reported for the camp committee and a business committee was appointed to assist; several leaders were available. A large new C.G.I.T. group, with two leaders, at North Hill was announced. Two new Exchange papers are available, one on Moravian Missions and the other on ''Why Missions?'', a valuable addition to those now on hand.

Grace Auxiliary discussed ways and means of bringing about better Sabbath observance, a matter brought up at the Provincial meeting.

Macleod P.S.—Macleod Presbyterial's ninth annual meeting was held in St. Andrew's Church, Lethbridge, on May 1st, with Mrs. W. D. Grant Hollingworth presiding. The change from February to May resulted in a much larger attendance and greater inspiration felt throughout. Reports showed a marked increase in givings and general interest. At the luncheon the Rev. E. L. Garvin brought greetings and Miss P. B. Lamont gave a ten-minute news broadcast of the missionary year. A bright spot in the afternoon was the Bible Study by Miss Lamont and her clear-cut picture of the library of sixty-six books of the Bible; those present will long remember the bird's-eye view presented. Mr. Garvin spoke of responsibilities and how the Presbyterial and Provincial meetings should be the means of quickening and ''recharging'' enthusiasm and leading to greater service in the Master's name. An interesting service was conducted by Miss Lamont assisted by Mrs. Theo. McArthur, Medicine Hat, when Mrs. Garvin's group of teen-age girls affiliated with the Women's Missionary Society. Mrs. Hollingworth in a short address encouraged the workers in prayer and good works. Mrs. E. King of Medicine Hat gave the closing words.

Red Deer P.S.—To Red Deer Auxiliary Mrs. A. B. McGorman gave a full report of the Provincial meeting, endeavouring to bring to the members the enthusiasm and spiritual benefit of the sessions.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

KAMLOOPS–OKANAGAN.—Kamloops–Okanagan Presbyterial met in St. Andrew's Church, Kamloops, on May 21st, with a large number of delegates from different points present, among them delegates from the new Auxiliary at Vernon. Mrs. W. J. Smith of Armstrong presided. Rev. M. S. Blackburn welcomed them to St. Andrew's Church and gave a stirring and inspiring missionary address, stressing the need and results of missions, both foreign and home. Mrs. MacInnes, Provincial President, was the principal speaker; she reviewed the Society's work from coast to coast, pointing out an increase in the work in spite of the hampering effect of the depression. Reports showed a gain in numbers and finances as well as an increase in interest, proving that increased interest means increased givings. Among other resolutions was one deploring the entry into Canada, despite the law forbidding it, of papers and magazines harmful to the minds and morals of our youth. The organization urged parents to be more vigilant regarding the reading matter placed in the hands of the young. The St. Andrew's ladies entertained the delegates to luncheon and high tea. Greatly missed were Mrs. W. B. McKechnie and Mrs. P. H. McCurrach, both absent because of illness.

Mrs. Whitecross has given some very fine reports of the Provincial meeting since her return from Vancouver.

A new Auxiliary was recently organized in Vernon. We welcome them and look for good reports of their work in the very near future.

Kootenay P.S.—Mrs. MacInnes of Vancouver made a trip into the interior, visiting the various centres of the Kootenay Presbyterial and attending the Presbyterial annual meeting at Kimberley on May 16th. Delegates were present from Trail, Creston, Cranbrook, and Kimberley. Mrs. Armour presided and gave a most timely message on ''Faith''. Mrs. MacInnes gave an address in the evening and was a great help in all the discussions. The Canadian Girls in Training presented an interesting pageant at the close of the meeting.

Westminster P.S.—A good plan for strengthening the impression made by the study topic was tried at the May meeting of Fairview Auxiliary, Vancouver. The topic was ''Our Work in the Jhansi District'', and after a comprehensive talk by Mrs. Deas, Presbyterial Mission Band Secretary, on our forms of work in and around Jhansi, six Mission Band girls dressed in bright-coloured *saris* came to the platform, each carrying a poster which displayed the name of Jhansi or one of the outstations, the type of work being done, and the names of the workers at that particular station.

The Richmond Auxiliary has recently been meeting at members' homes so that a more intimate social half-hour may be enjoyed after the meeting. At the April meeting the roll call theme was ''Charity'', which happened to have been the name of the mother of one of the members, and the day of the meeting was the anniversary of her birthday—so do our thoughts go back to those of our number who have gone on before.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG P.S.—The Rev. H. A. MacMillan of Formosa was a very welcome visitor to Winnipeg, where he addressed a well attended meeting of men and women in First Presbyterian Church. He spoke of the work carried on by the missionaries and the Christian Formosans, the mode of approach and the splendid results, particularly among the young people. The services of a woman doctor would be greatly appreciated not only by the workers but also by the Government of Japan.

The Thank-offering meeting of the Golden Sheaf Mission Band of First Church, which was well attended by members and friends, was conducted entirely by the Band officers, under Mrs. Williamson's direction. Mrs. A. M. L. Long gave an illustrated address on ''The Beautiful Island of Formosa''.

Winnipeg Presbyterial met in St. James Church when Miss G. Mary Sherrick of Amkhut, India, gave a very fine address, most interesting and instructive, touching on education, medical, and evangelistic work. Many questions were asked by those present and valuable information was given. Our Women's Missionary Society is very fortunate in having such a worthy and earnest worker in the field.

Mrs. F. A. Gemmel, the special speaker at the Thank-offering meeting of the Old Kildonan Auxiliary, based her remarks on the Easter message, showing how every branch of the work is linked up with the significance of the empty tomb. Mrs. Neville brought greetings from St. John's Auxiliary.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

Let us give thanks! The first half of the year 1940 has indicated that our members realize their obligation towards the estimates and their responsibility to meet their own Provincial allocation. Despite the fact, or should we not say because of the fact, that our minds are turned to the most serious channels in patriotic and war activities, our contributions have exceeded those of the same period of the past four years. While we are thankful for the financial returns, we must not grow careless but guard against any decrease in the next six months. One of the best sources of special contributions lies with the Home Helpers and the different memberships. There is no limit to the amount which may be raised from the many women who could be Home Helpers. The great Red Cross effort flooding our country at present creates, also, a sympathy for all hospital work. Tell of our Women's Missionary Society hospitals and the service being rendered by them! But, it cannot be too strongly emphasized, funds for memberships cannot be taken from the General Fund, though in the end it all goes into the General Fund, towards the allocation. The receipt (either Presbyterial or Auxiliary) for the full amount should invariably accompany the application for one of these certificates. The lean months of the year, July and August, are a good time for beginning to collect the amount required, in order to have the certificates for a Thank-offering. Auxiliary Presidents are urged to keep the Women's Missionary Society needs constantly before the members in order to ensure our meeting the Provincial allocation.—E. M. T.

The Diamond Jubilee of Knox Auxiliary, Mitchell, Stratford Presbyterial, was fittingly observed, with many visitors present. Miss J. McGrigor, President, and Mrs. J. Erskine, Mission Band Secretary, brought Presbyterial greetings. The splendid offering was dedicated by the Rev. N. Mackay and a message was read from the Treasurer, Miss Machan, who has been for several months in Stratford hospital. Mrs. H. Jack, Huron Presbyterial President, gave an address on ''Why We Believe in Christian Missions''.

The 55th anniversary of the founding of St. Andrew's Auxiliary, Aylmer, Ottawa Presbyterial, was recently celebrated. Rev. J. M. Ritchie, Westboro, brought the Presbytery's greetings and Mrs. J. R. Hill the Presbyterial's. Mrs. Frank Graham, a grand-daughter, and Miss Elizabeth Graham, a great grand-daughter, of the first President, Mrs. John MacLean, sang. A letter was read from a 92-year-old charter member, Mrs. D. McLean. Mrs. John Thorburn and Miss Margaret Scott organized the Auxiliary. The Thorburn Mission Band was named in honour of Mrs. Thorburn. Mrs. Hill read the minutes of the Presbyterial meeting of May 3rd, 1887. Miss Margaret Fuller wore an 1885 frock; pictures and tokens of that year were passed among the members. Members of the Canadian Girls in Training assisted at tea.

St. David's Auxiliary, Hamilton, celebrated its Golden Jubilee in April, with guests present from many parts of Ontario. Mrs. W. Woodruff sketched the Auxiliary's history; Mrs. Donald Munro, Presbyterial President, gave an inspiring address; greetings were conveyed by Miss A. Cruikshanks, district President, Miss M. McQuesten, Historian, and past presidents. The charter members received corsages of yellow roses; to Miss Mary Butler and Mrs. R. G. Stewart were presented copies of *Goforth of China*, in recognition of faithful service in the Auxiliary. Master Bruce Anthony Woodruff, great grandson of the first president, received a New Testament tied with gold ribbon. Mrs. George Carr and Mrs. Walter Field, grand-daughters of charter members, presided at the tea table.

At Easter Thank-offering meetings in Sarnia Presbyterial Mrs. A. B. Macdonald spoke to Forest Auxiliary on ''Encouragements and Discouragements of Missionary Work'', Mrs. D. W. Oswald, Brigden, addressed Mooretown Auxiliary; and Rev. C. Morris spoke at Paterson Memorial on

Nigeria. Valetta Auxiliary, Chatham Presbyterial, presented the pageant, ''The Answer of the Cross'', on Easter Sunday evening before the Communion service. Central Auxiliary, Galt, Guelph Presbyterial, held its Thank-offering at a Sunday morning service with Rev. J. C. Grier as speaker; Thank-offering envelopes had been sent to all women of the congregation. At its Thank-offering service Knox Fraser Auxiliary of Hamilton presented a copy of *Goforth of China* to Miss Lillian McNab as a token of appreciation of many years' faithful service as President.

Over 200 members and friends of Guelph Presbyterial met at Eden Mills for the annual spring rally. Rev. J. L. Burgess, Moderator, brought greetings from Presbytery. Miss B. McLellan related the history of the Presbyterial. Then an Honorary membership was presented on behalf of all the organizations to Mrs. Gamble, the very capable President. Miss Ada Adams gave a vivid account of her kindergarten work in Formosa. Mrs. W. A. McLennan spoke of deaconess work in Quebec, Northern Ontario, Toronto, Hamilton, and the West, and told of the great benefit derived from Rocky Mountain House Hospital and Weirdale Nursing Home, and of the Rev. M. Fesenko's work among the Toronto Ukrainians.

Kintyre Auxiliary, London Presbyterial, celebrated its Golden Jubilee with a special service, at which many visitors were present. Mrs. C. H. McDougall sketched the history of the Auxiliary. The Presbytery's greetings were conveyed by Rev. C. Carnegy, the Presbyterial's by the President, Mrs. J. A. MacLean, and Mrs. Duncan Graham, district Vice-President. The special speaker was Mrs. McDougall of Strathroy, Provincial Young Women's Secretary. A moment of silent prayer was observed in memory of former members now deceased. Mrs. R. E. Jamieson presided.

Lack of leadership in Mission Bands is the problem confronting many Auxiliaries. Huron Presbyterial sends a helpful suggestion which may benefit others. When the leader of the Band resigned, the assistant leader appealed for the support of the Auxiliary members. A schedule was drawn up for the season and one member appointed to assist at each meeting. The Mission Band appreciates the women's assistance and the Auxiliary members are getting an insight into Mission Band work.

Brockville Presbyterial had a good attendance for its annual meeting in St. Paul's Church, Winchester. Mrs. J. Riddell presided. Reports were encouraging and the importance of still greater missionary effort was emphasized. Mrs. C. H. Thorburn, Ottawa, and Mrs. H. C. McKellar, Hamilton, brought messages of inspiration and interest. Mrs. J. R. Hill, Ottawa, installed the officers. The Winchester Young Women's Auxiliary presented a skit, ''Higher Mathematics''.

At Saugeen Presbyterial's annual meeting at Arthur Miss L. Pelton gave an address on ''Advancement'' and conducted with much success a question-and-answer box. She also addressed a Young Women's rally in the evening. Mrs. J. R. Waldie was re-elected President. Palmerston was chosen for the 1941 meeting.

For Glengarry Presbyterial's annual meeting in Knox Church, Vankleek Hill, 120 delegates registered. Mrs. C. H. Thorburn brought the Provincial greetings, led in helpful discussion, installed the officers, and gave excellent addresses on ''Organization'' and ''The Missionary Work of our Church''. The Rev. Walter Ross conveyed the Presbytery's greetings. Reports showed well directed effort, great activity, and a high standard of study maintained. Mrs. Mason McLennan gave the closing words. The next meeting will be in St. John's Church, Cornwall.

Kingston Presbyterial convened in Belleville with Mrs. Williams, Provincial President, as speaker at afternoon and evening sessions. Attendance and reports were encouraging. Arrangements were made to have all reports typed or printed for each Auxiliary.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

QUEBEC P.S.—St. Andrew's Auxiliary, Sherbrooke, held its Easter Thank-offering meeting on April 17th. The Rev. Ritchie Bell of MacVicar Memorial Church, Montreal, was the speaker. Mr. Bell, after brief reminiscences of his youth in St. Andrew's Church, of which he was formerly a member, spoke from the text, ''After that he was risen from the dead''. He pointed out that from the first Easter we have lived in its afterglow. Certain great events seem to alter the whole scheme of things, although the changes made are as nothing compared with the changes effected by Christ in the history of the world, he said. Only the Christian religion can say, ''Let not your heart be troubled''. The eventide of life used to be dark, but afterward people learned to look forward. The message to be proclaimed to the farthest corners of the earth is, the speaker pointed out, the message of a victorious Christ.

Montreal P.S.—In spite of disagreeable weather, about seventy-five young women of Montreal availed themselves of the opportunity to meet Miss Mary Sherrick on May 18th at Kensington Church, where the Mary Sherrick Auxiliary had a tea in honour of their missionary, who was on a brief visit to the city. Miss Sherrick outlined her work on the Bhil field, then answered questions. These were varied and covered a wide range—from the circumstances that led to her decision to become a missionary to the effect of the present conflict in Europe on the political factions in India. When asked what, besides financial aid, is desired by missionaries in India, her answer was—prayers. This is a consistent plea from those on the field; may we all as consistently—pray!

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

SASKATOON P.S.—North Battleford Auxiliary is following Coleville Auxiliary's suggestion at the Presbyterial: each member tells about a missionary, placing his or her picture on the mission field on a map of the particular country in which he or she works.

From St. Andrew's, Saskatoon, a gift of a travel-lite bag was sent to Miss E. Geddes at her home in Ontario. Miss M. Booth gave an instructive and interesting paper on the work of missionaries in India. Education and Christianity went hand in hand, she said; new schools were constantly being opened and native teachers trained. A special treat enjoyed by all was the visit of the Field Secretary, Miss Lamont. It was an inspiration to all present to listen to her vivid story of her work among isolated settlers in the north.

Prince Albert P.S.—Melfort Mission Band leaders entertained the members at a supper in the church hall. The mothers were invited and a goodly number attended, which was encouraging to the leaders. The children presented a short missionary programme and Mrs. McKeown gave an interesting talk on ''Why we have Mission Bands''.

Regina P.S.—At a joint meeting of the senior and Alma Burdick Girls' Auxiliaries of Northside Miss Lamont spoke on ''Missions in the World To-day''. Addressing First Church Auxiliary, the Rev. Robert Taylor, recently inducted minister of Indian Head and Qu'Appelle, emphasized the importance of missions to-day for the Church and the world and dwelt on the spiritual power achieved through love of Christ. He gave examples of the achievements of the Women's Missionary Society, working for the community bereft of the services of a resident minister, when one deaconess, Miss Todd, served seven centres and missed only two appointments in a year; he urged active devotion to Women's Missionary Society work, as the aftermath of the war may bring greater need.

First Church Evening Auxiliary, Regina, was fortunate in having with them Miss Ruby Walker, recently appointed as deaconess to a very large field, that of Southern Saskatchewan. She told a graphic story of the development of the work in Vegreville during her time there.

The Laura Pelton Auxiliary presented the topic, ''Our New Neighbours'', by means of a conversation between two members, one dressed to represent a Czecho-Slovak settler. The discussion opened up the story of the life among 152 Sudeten refugees who settled at the Tate Creek ranch in the Peace River district, where these city-bred folk (bakers, barbers, violin makers, factory workers, government clerks, and professional people) are learning to live on farms, learning under Canadian instruction to build their homes, to care for farm animals, and to till the land.

Moose Jaw P.S.—At the Thank-offering meeting of Knox Auxiliary, Weyburn, on April 18th, Mrs. Dickson gave a report of the Provincial meeting. The offering was most gratifying. The Daughters of the Kirk, Weyburn, at their Thank-offering meeting, presented a play, ''The Challenge of the Cross'', which brought home forcibly to those present what it really means to accept the Cross of Christ. This play cannot be too highly recommended for the wonderful inspiration and spiritual good it would bring to all Young Women's and Senior Auxiliaries.

Treasurer's Statement

May 31st, 1940

RECEIPTS:

A Friend, ''Christian Literature, Northern Ontario''	$ 5.00
Refund from Deaconess on Expenses	3.48
Legacy from Estate of the late Mrs. McRae, Victoria, B.C., transferred to General Fund for Dr. Quinn's Medical Equipment	250.00
Government Grant for Cecilia Jeffrey Indian School	4,785.00
Government Grant for Birtle Indian School	3,775.36
PROVINCIAL GIVINGS:	
Alberta	276.48
British Columbia	400.00
Manitoba	175.00
Ontario	8,700.00
Quebec	750.00
Saskatchewan	50.00
	$19,170.32

DISBURSEMENTS:

Hospitals:	
Canora	$ 344.16
Rocky Mountain House	200.00
Weirdale	133.33
Chinese in Canada	642.38
Cecilia Jeffrey Indian School	506.50
Cecilia Jeffrey Indian School, Government Grant	1,452.12
Birtle Indian School	367.49
Birtle Indian School, Government Grant	2,868.61
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	60.00
Huntingdon	75.00
India:	
Bhil Field	226.21
Jhansi Field	436.66
Formosa	409.51
Japan	183.33
Manchuria	108.32
Publishing Ukrainian Hymn Book	17.50
Ukrainian Church, Toronto	1,000.00
New Missionaries	10.00
Supplies	340.37
Organization	390.64
Publications	755.38
Literature for Hospitals	26.61
Special Retiring Allowances to Missionaries	80.00
Education of Chinese Student	54.00
Deputation	52.50
Library	41.13
Lantern Slides	23.69
Insurance	62.24
Candidates	29.98
Welcome and Welfare and Deaconesses	1,284.17
Two new cars for Deaconesses	1,628.10
Refresher Course for two Deaconesses	80.00
Exchange	18.76
Administration	421.77
	$14,375.46

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Rocky Mountain House Board of Trade, ''Furnishings for Rocky Mountain House Hospital''	$ 115.25
Estate of the late Miss Nellie Crowe	250.00
Estate of the late Miss Hutchinson, through Orillia Auxiliary,	
''Ukrainian Church, Toronto''	500.00
''Girls' Camp Site, Sylvan Lake, Alberta''	500.00
''Church at Timmins''	1,000.00
Estate of Mrs. C. W. Graham, through MacNab Auxiliary, Hamilton, Ont.	225.00
Interest	25.07
Special Fund—	
Rent of Prince Albert Residence	40.00
Payment on McCrea House, Vegreville	47.50
Rent of Bungalow in Japan	15.00
Payment on Boys' and Girls' Residences, Vegreville	725.93
Refund from Weirdale on Furnishings	38.70
Interest	40.76
Formosa Fund—	
Interest	310.00
Special Retiring Fund for Missionaries—	
Interest	552.57
Sustaining Fund—	
Interest	480.00
	$4,865.78

DISBURSEMENTS:

Legacy Fund—	
Library for Girls' Work Secretary	$ 6.00
Rocky Mountain House Hospital	184.21
Ukrainian Church, Toronto	500.00
Dr. Quinn's Medical Equipment, Jobat, India	250.00
	$940.21

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

Forests are made for weary men,
That they may find their souls again.
And little leaves are hung on trees
To whisper of old memories.
And trails with cedar shadows black
Are placed there just to lead men back
Past all the pitfalls of success
To boyhood's faith and happiness.
Far from all man-made craft and fraud—
O Forest, lead me back to God.

—*Mary Carolyn Davies.*

NEW ORGANIZATIONS

Manitoba

Brandon P.S.—Auxiliary, Ekford.

Ontario

Orangeville P.S.—St. Andrew's Auxiliary, Hillsburgh (formerly an Associate Society); Bethel Auxiliary, Price's Corners (formerly Price's Corners Associate Society).

Quebec

Montreal P.S.—Affiliated Society, Gordon Mission, Montreal.

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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Mrs. Lee.

Vol. XVI SEPTEMBER, 1940 No. 9

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THE GLAD TIDINGS

Training Home Principal

Christian Medical Conference

Designations of Missionaries

In Saskatchewan

Pioneer in Indian Work

In Livingstone's Land

World Day of Prayer in Canada

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVI TORONTO, SEPTEMBER, 1940 No. 9

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Elected to the Council Executive

THE election in June of Mrs. Harold Ferrier of Glenview Church, Toronto, as a member of the Council Executive brings to the Board the service of one who has given evidence of deep interest and marked ability in the work of the Women's Missionary Society, in Sarnia Presbyterial as Corresponding Secretary and in Montreal.

Change in Plans

THE services for the designation of Miss MacRae and Miss Scott as missionaries of our Church are reported in this issue. Since then, plans have had to be changed, and these two new missionaries are not leaving for India in September as they expected to do. The Council Executive is happy to say that in the meantime Miss MacRae will fill a position on the nursing staff of the Rocky Mountain House Hospital and Miss Scott will probably continue her studies in Toronto. Miss Adams of Formosa and Miss Whatling of Jhansi, India, who were to return to their fields in September, are having to delay their departure. In view of war conditions, other changes may have to be made. As far as other missionaries on furlough are concerned, it is very doubtful whether they will be able to return to their fields at present.

THE sincere sympathy of the members of the Women's Missionary Society goes out to three workers to whom the sorrow of bereavement has recently come. Miss Negoro, Young Women's Travelling Secretary, was called to her home in Vancouver early in July by the death of her mother; Mrs. Dick, the mother of Mrs. S. M. Gillespie, hospital visitor, passed away at her home in Toronto; and in July, too, came the death of Mrs. James Reoch of Nottawa, Ontario, the mother of the Rev. Allan Reoch of Manchuria.

From Overseas and Home Fields

ON June 18th Mrs. Pae presented to the Council Executive another of the missionaries on furlough from India, Miss Whatling, whose evangelistic work on the Jhansi field since 1926, Mrs. McMurrich said, the Board has followed with the deepest interest and appreciation. Miss Whatling has been working in and around Baragoan, ten miles from Jhansi; for to reach the village folk, she said, one must go out among them. When she first went to live there, not a home was open to her; now not a home is closed. Because of the caste system, however, many women are afraid to speak out. She is looking forward to taking up her work among them again in the autumn; ''after the second rainy season'', she had told them, they could look for her. The people there are praying for more workers. When she left she was told: ''Return not alone; bring others.'' Those who are working in India appreciate what it means to have the support and prayers of the women here, she assured the members. ''Those in India and those in Canada working together can do great things.''

Another welcome visitor at the meeting was Miss Lyons, Superintendent of the Weirdale Nursing Home. She thanked the Board for the wonderful opportunity given her for service there. The people of the community are for the most part of European origin, mainly Ukrainian, with a few Polish and Hungarian, all deeply appreciative of the nursing home. They cannot, Miss Lyons said, be thankful enough for the service given them through the Women's Missionary Society.

Changes in the Missionary Staff

IT was with deep regret that the Council Executive received the resignation of Miss Jean C. MacLean as a missionary to the Koreans in Japan. For twelve years, since going to Japan in 1928 as evangelist and kindergarten teacher—the first missionary appointed by our Women's Missionary Society to the Church's new mission there—Miss MacLean has made a splendid contribution to the work of the mission, especially as it affects the Korean women and children. Although no longer a missionary of our Church to the Koreans she will continue in missionary work in Japan, for on July 10th Miss MacLean was married at Kobe to Mr. W. E. P. Rumball of the Central Japan Pioneer Mission. The members of the Women's Missionary Society will wish her every happiness in her new life and continued usefulness in her new sphere of Christian service.

Another valued worker has resigned from the staff of the Women's Missionary Society—Mrs. Henry Lore (Lily Yeung) of the Chinese Mission in Toronto. Appointed in 1932 as kindergarten teacher, she has for eight years been carrying on that work, teaching music, and assisting with the other activities of the mission. She will continue to live in Toronto, where Dr. Lore is now practising, and hopes to be able to carry on as a volunteer worker among the Chinese.

To succeed Mrs. Lore in the Chinese work the Board has appointed her sister, Miss Pansy Yeung, who is already known to the members of the Women's Missionary Society as one of the Chinese students with whose education they were helping. After a year at the Vancouver Bible College, Pansy came east to take an Arts course at the University of Toronto, from which she graduated in 1939. She then entered the College of Education in Toronto for teacher's training, completing that course in June of this year. While carrying on her studies, she lived at the Missionary and Deaconess Training Home and gave valuable assistance at the Chinese Mission, in vacation schools and at camps. We wish her every success in her new field of service.

There have been changes, too, in the Indian work. Mr. and Mrs. Byers, who had been in charge of the Cecilia Jeffrey Indian Residential School at Kenora, Ontario, since 1929, Mr. Byers as Principal and Mrs. Byers as matron, left at the end of June. The new Principal, Mr. Douglas Pitts, is a graduate of the University of Western Ontario and holds a first-class teacher's certificate. He was until the end of this school year the senior teacher at the Mohawk Institute on the Reserve near Brantford, Ontario. In July he was married to Miss Elizabeth Henderson of Brantford, and on August 1st he took charge of the work at the Cecilia Jeffrey School. Mrs. Pitts, who has been appointed matron, has had business experience and been active in Canadian Girls in Training work. They have undertaken the responsibilities of their new position prepared to do everything in their power to make the Cecilia Jeffrey Indian School an even greater influence for good among the Indians of that district.

To the Bible Society

FOLLOWING Dr. J. B. Armour's address to the General Assembly on the war-time obligations of the British and Foreign Bible Society for providing Bibles for the men on active service, the Council Executive sent the sum of $280 ($80 of it the gift of a friend) as a contribution from the Women's Missionary Society to this work. The Society recognizes that were it not for the Bible Society missionary work would be almost impossible.

For the Relief of British Missions

FROM time to time reference has been made to the difficult situation in which many missions found themselves after the outbreak of war in Europe. At first it was the German missions that were mainly affected but later as one country after another came under Nazi domination almost all European missions were cut off from their home Churches. When Dr. Paton was in Toronto at the end of April (see June *Glad Tidings*) he told of conditions at that time and the steps taken through the International Missionary Council to care for missions whose workers could no longer carry on the work or needed financial help that their home Churches could not send. That this heavy burden is being assumed by other Churches, especially British and American, is evidence of the reality of the Universal Church, whose world-wide missionary task is the concern and responsibility of each branch of that Church.

In June a donation of $500 was sent to Dr. Paton by our Women's Missionary Society for the relief of British missions, to be used wherever the International Missionary Council thought best. A letter gratefully acknowledging this gift has advised the Treasurer that it would go to a fund being raised for the relief of Scandinavian and Continental missions.

In Manchuria

THE Mission Council in Manchuria has appointed Mrs. Gehman to be in charge of women's and children's work in the Szepingkai East chapel, with Mrs. Wu as assistant, and Miss Gibbs to be in charge of women's and children's work in the Szepingkai West chapel, with Mrs. Ma as assistant. Regarding their work the Rev. W. G. Davis writes: ''You will be interested to observe that the new ladies are further launching out into the work. Mrs. Davis is only too glad to do anything she can in helping them in the earlier stages particularly, as they are getting into the work. The Council has also definitely placed a Biblewoman at the disposal of each of them. The trained Biblewomen will work with them as needed, the Council taking on more Biblewomen to fill the gaps thus caused in existing work.''

Regarding the Senior Study

IN a note at the end of the Study Outline for Senior Auxiliaries in the January number of the *Glad Tidings* we intimated that an outline for one or two meetings on the Madras Conference would be prepared and would appear in a later issue of the magazine. We wish to explain why this outline is not being prepared. Because of the lightning rapidity with which events are moving to-day and the inevitable effect of these events upon missionary work we have decided that we could serve our women better by including Madras in next year's study outline and relating it to subsequent events rather than by outlining a programme for one or two meetings on it now. We beg your pardon for not fulfilling our self-imposed contract and ask your indulgence toward our changed plans.

—*L.K.P.*

DURING the two weeks of the Canadian National Exhibition at Toronto the women's organizations of our Church will have a share in a stall, showing some of the work being done by the women of the various Churches. It is hoped that members of our Women's Missionary Society visiting the Exhibition will make a point of visiting this stall in the Women's Building.

WE regret the error on page 227 of the June *Glad Tidings.* In the words quoted by Dr. E. W. Smith (par. 2, line 12) ''grafting'' became in print ''gratifying''. It should read: ''the whole principle is that of *grafting* our ideas etc.''

From the report of Miss Munro, our port worker at Montreal (June 30th):

''PORT work is very uncertain business at present. We have had an average of one boat a week, then comes a spell of no boats at all and then again several in one week since the British refugees started coming. The last few boats have been full to capacity with well-to-do refugees, all coming out under private arrangement. There are so many little ones, and never in all our experience with crowded boats have we seen so much luggage, all of which necessitates long hours on the docks to meet one boat. As long as the refugees are coming in, we expect to be very busy. With so many little children, there should be in our follow-up work a large number of scholars for our Sunday Schools, for they will all be here for the duration of the war. In taking the names from the ship's manifesto, we find since the outbreak of the war that the religious denomination in most cases has not been put in, so that in order not to miss any one of our own, it is necessary to take all names. If many of these prove to be for some other Church, we hope that our Welcome and Welfare Secretaries will bear with us and will keep in mind that this is one of the difficulties of trying to conduct our work in war-time under extraordinary circumstances.''

The New Principal of the Training Home

OF unusual interest to members of the Women's Missionary Society was the appointment by the General Assembly of Mrs. George D. Ralston, formerly of Regina, as Principal of the Presbyterian Missionary and Deaconess Training Home.

Mrs. Ralston is already well known to members of the Women's Missionary Society, in whose work she has been very active for many years—in the Auxiliary, in Regina Presbyterial, of which she was for two years Corresponding Secretary, and in the Saskatchewan Provincial Society, for several years as Corresponding Secretary and then for the past three years as President.

Mrs. Ralston

She is a graduate in Arts of the University of Western Ontario and holds a High School teacher's certificate. She taught for two years. After her marriage she continued to be in close touch with educational matters—her husband was Principal of the Normal School in Regina. Mrs. Ralston's chief interest, outside of her Church work, has always been in educational and welfare work and in these circles, as in the Women's Missionary Society, her ability and interest have been recognized by her appointment to fill important offices: she was president of the University Women's Club of Regina, was on the Regina Welfare Board, on the Board of Directors of the Young Women's Christian Association and convener of their Girls' Work Committee, and, when the Dominion Government put into effect its Youth Training scheme, she was made a member of the Youth Training Committee for Regina. Following up her interest in welfare work, she last year took a course in Social Science at the University of Toronto.

Her academic qualifications, her close touch with the mind of young people, and her interest in Church, educational, and social work, backed by extensive knowledge and experience, make her eminently fitted to take charge of a Training Home which prepares young women for work at home and overseas. The members of the Women's Missionary Society, as well as all others who are concerned with the work of the Church, will welcome Mrs. Ralston and wish her every success in her new office.

Missionary Work in War-time

ON the very day that Paris fell a group of men and women, of different denominations and different nationalities were gathered in London to discuss missionary work overseas. Was there in such a meeting at such a time a foolish isolation from world events, a sentimental refusal to face reality? Had these men and women any right to be talking of Christian Missions while Paris was falling? It is impressive that on that very day they were joined for a short time by a member of the British Cabinet, Lord Lloyd, the Colonial Secretary, who came to ask for the continued help of missionaries in all that affects the welfare of the Colonies and to speak with real personal conviction of the importance of missionary work in the world to-day.

Sir Alfred Zimmern in his opening address drew attention to the element of irony in such a conference now that Europe has become the base of a new heathenism of ''an order defiantly post-Christian''. His brilliant analysis of the causes of the present situation drove home the fact that the new paganism has arisen to fill a vacuum in a world that tried to leave great areas of its life and thought outside the control of God. And Dr. A. C. Craig . . . called us to penitence. For this is a day in which events have turned preacher. Providence has become prophet, and the message is mainly judgment—God's judgment on the arrogance of man who thought it was in himself to save himself.

There was the same willingness to face the dark reality of the situation when Dr. Paton spoke of the recent blows to the missionary enterprise. . . . And yet in those days of Conference the thought of judgment was never severed from confidence and hope. For through this judgment of God there is coming very surely a sifting of Churchmanship and a deepening of faith. As Dr. Paton said, ''When we look at missionary work as a whole to-day, we realize that though much of the outward framework will be irretrievably smashed, yet the testifying to the unsearchable grace of God continues.'' ''At the same time, in the same world we see the rending of the body of humanity by war, and the growing unity of the Church of Christ.'' Time and again during those two days the Conference was given evidence of this. We heard of the Churches in the United States eager to come to the rescue of the Scandinavian Missions and planning to raise a two million dollar fund for their help; of the young Batak Church, rich only in faith, undertaking to contribute to the support of their German missionaries whose home supplies are cut off. Conference heard too of the eager evangelism in many parts of the Indian Church, of the amazing constancy under persecution of the Churches in Korea and China, and listened to a young African teacher from Achimota pleading that education in his land should be in essence and in all its parts completely Christian.

''Throughout it all,'' a delegate writes, ''one was conscious of how much we in Britain have to receive from the world missionary movement in this day of our need.'' Dr. Paton spoke of the real danger to the Church in Britain when under the pressure of war she might become merely a facet of the State. Our share in the missionary movement is a protection against that danger of narrow nationalism, offering instead to every Church member the sense of membership in the world-wide Church of Christ.

And so as the missionary leaders talked and prayed together while the guns thundered in France there was among them neither depression nor panic nor despair. There was instead a very wonderful spirit of worship—always richer in these interdenominational meetings—and there was too a sense of expectancy. Sir Alfred Zimmern had spoken at the beginning of the Conference of ''these days in which we are privileged to live'' and here were men and women facing these days ahead expecting to find God in them all.

''I wait for the Lord, my soul doth wait, and in His word do I hope.'' —*Life and Work,* August 1940.

Christian Medical Conference

By Miss I. McConnell

ATTENDING the Christian Medical Conference for Missionaries was a privilege for which I shall always be very grateful. The opportunities given in such conventions for meeting with other missionaries in the same work and of hearing how work is carried on in different mission fields throughout the Far East and in Europe is a great inspiration. When we are out in our own fields we begin to think that we are the only people who have ever had to face problems, and we are the only people who ever accomplished anything, but when we come in contact with others engaged in the same work, facing the same difficulties, solving the same problems, we are greatly encouraged to go on to greater things.

As many of you know, the Christian Medical Council for Overseas Work came into being on June 1st, 1938, when delegates from twelve Societies met in New York at the call of Dr. Leslie B. Moss, Secretary of the Foreign Missions Conference. During the first fiscal year four more Societies became supporting members of the Council, and during the second fiscal year six additional Societies became members. The activities of the Council fall into two groups— 1. ''To discover what is, under constantly changing conditions, the distinctive contributions of the Christian medical enterprise overseas.'' 2. (a) Conferences with Missionary Societies; (b) Issuing of the Bulletin of the Council; (c) Survey and analysis.

The Conference of medical missionaries which met in New York June 5-9 was arranged by the Christian Medical Council, and Miss Ruth Williams of the Presbyterian Hospital had the responsibility for the clinical programme for the nurses attending the Conference. The doctors had their programme arranged by the Council. Each evening we all met together for conference. There were sixty-seven doctors, sixteen nurses, and eight guests in attendance at the conferences and many countries were represented. After a busy day, first at Columbia Presbyterian Hospital and later at the Headquarters of the International Nurses' Association, we met at the Church House, Central Presbyterian Church, where mutual introductions of the whole group took place and a message of welcome by Dr. Speer was given. Proceeding with the programme, discussions on ''Administrative Experiences in our Hospitals'' were opened by doctors from Iran, China, Turkey, Mexico, and the Philippines. These discussions were helpful and gave one much food for thought. ''Distinctive Emphases in our Medical Work'' was discussed by doctors from China, Turkey, Egypt, and others. ''Relations to Government''—this subject came in for a great deal of discussion. In the changing conditions in different countries to-day missions were having to face the question of our relations to Governments. In Egypt doctors found they were not wanted until they had passed examinations set by these Governments. Hospitals were required to have licensed pharmacists. Training schools were not recognized in Egypt by the Government; hence girls were limited in their profession. There was a law before the Government prohibiting preaching to Muslims under eighteen. The law was signed by the King, but had not yet been passed by the Government. Tighter laws were coming into being all the time. Doctors, unless they had five years' previous experience, were not accepted by the Government of Iran. There was no prohibitive law there against preaching the Gospel. The conditions in Turkey were much the same as in Iran and Egypt. It was very difficult to get any recognition for a Training School, but, said the doctor, ''The time is coming when the Mission will have to be recognized by the Government.'' The Superintendent of Nurses had to be a Turk. The hospitals had to be inspected by the Government; monthly reports were sent in. It was thought that when the present mission doctors leave Turkey no others will be admitted.

A lot of time was spent in discussing whether the doctor should have the administration of the work, or whether a lay person or native should do it. Opinion was very much divided on this question and it was left for hospitals to decide.

Stress was placed on ''The Spiritual Witness in our Hospitals''. I was very happy to be able to tell about the follow-up work we were doing in connection with our patients, also in outside clinics. Some of the medical people felt the follow-up work should be left to evangelists and catechists, but the majority felt the medical people had a greater point of contact.

''Scientific and Clinical Experiences during Furlough''—it was strongly advised that nurses and doctors avail themselves of every opportunity for studies and hospital experiences during furlough, so that we might be better fitted for our work.

Seeing the large hospitals, visiting clinics, Red Cross, Health Centres, Maternity Centres, etc., was all a very great privilege indeed, but most of us felt that if there could have been more time for fellowship it would have been more advantageous. So many of the present-day methods, etc., were beyond most of our mission hospitals, but we were inspired to greater things in future.

It was suggested that each delegate should try to impress on the Mission Boards the importance of sending their medical missionaries to the yearly Conference; also, that the Mission Secretaries be sent, too. It was suggested that Mission Boards should be willing to assume responsibility for all expenses of the delegates, as most missionaries on furlough could not afford to pay their own expenses.

The missionaries attending the Convention were unanimous in voting that the yearly Convention be carried on, and a special vote of thanks was given Dr. Hume for all the work he had done to make the Convention a success.

Dr. Hume expressed regret that one church only had responded to the notices sent to the majority of churches throughout New York suggesting that missionaries would be available for Sunday services.

Father, whose will is life and good
  For all of mortal breath,
Bind strong the bond of brotherhood
  Of those who fight with death.

Where'er they heal the maimed and blind,
  Let love of Christ attend:
Proclaim the good Physician's mind,
  And prove the Saviour friend.

For still His love works wondrous charms,
  And, as in days of old,
He takes the wounded to His arms,
  And bears them to the fold.

O Father, look from heaven and bless,
  Where'er Thy servants be,
Their works of pure unselfishness,
  Made consecrate to Thee!

—*H. D. Rawnsley.*

Designated to Missionary Service

ON Wednesday afternoon, June 19th, a congregation which filled the church gathered in the old Dunblane Presbyterian Church, Bruce County, Ontario, when the Presbytery of Bruce and Owen Sound met for the purpose of designating Miss Annie Beatrice Scott to missionary service on the Bhil field in India, under the Women's Missionary Society (Western Division). The Rev. James Fleming, Moderator of the Presbytery, was in charge of the service and conducted the dedication, after which the members of Presbytery extended the right hand of fellowship to the newly designated missionary.

The Rev. A. H. Wilson, for some years moderator of this congregation, addressed the missionary. He spoke of her heritage—two great-uncles had been ministers of the Presbyterian Church; in pioneer days in this district some seventy-eight years ago, on their farm now owned by her father, one of them helped to build this same little church and also made the furnishings. The daughter and grand-daughter of elders of this church, she, like Timothy, had been brought up in the Christian faith, and now to her has come the call to go forth to carry the Gospel message to those in India who know it not. Like Timothy, too, she will be upheld by her home circle and home congregation and this Presbytery.

In the absence of Mrs. Pae, the Secretary for India, the Bible from the Women's Missionary Society was presented by Mrs. S. Moore Gordon, who read the message from the Board. The Rev. P. Reith presented to Miss Scott the New Testament in Hindi from the Bible Society, and on behalf of the Presbyterial of Bruce and Owen Sound Mrs. George Lamont presented to her a leather brief and letter case and read an address assuring her, the first missionary to go from the Presbyterial in many years, of the members' interest and prayers. Members of Presbytery spoke of their pride in this new missionary and wished her happiness in her work. The Rev. A. Budge of Hamilton was present and said he thought he might represent the Synod of Hamilton and London as he extended greetings and good wishes. After the service those present were given an opportunity of meeting with Miss Scott.

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ON Friday evening, July 26th, in St. Andrew's Presbyterian Church, Sydney Mines, Cape Breton, Miss Margaret MacRae was designated as a missionary of the Presbyterian Church in Canada, to serve as a nurse evangelist on the Jhansi field in India, under the Women's Missionary Society, Western Division. The impressive service was given added significance as being one of a week's services marking the centennial of that congregation of which Miss MacRae is a member.

The Presbytery of Cape Breton was in charge of the service, and Rev. D. MacMillan of Grand River presided and conducted the dedication service. He was assisted by Rev. Roderick MacLeod, Boularderie, Rev. Q. A. McDowell of St. Andrew's Church, and Principal F. Scott Mackenzie of Montreal College. The Rev. A. D. MacKinnon, Little Narrows, gave the address.

Mrs. Macdonald, Home Mission Secretary, Eastern Division, on behalf of the Women's Missionary Society, Western Division, presented a Bible to the new missionary and read a message from Mrs. Pae, Secretary for India. Other presentations made to Miss MacRae at this time included a Book of Praise from the Sydney Presbyterial, a Hindi Bible from the British and Foreign Bible Society, a cameo ring from the senior Auxiliary of St. Andrew's, and a Life Membership certificate from the Young Women's Missionary Society.

At Work in Saskatchewan

– From *Miss Ruby Walker's* report of her work in Southern Saskatchewan (April 13 to June 4).

SINCE I arrived in Regina on April 13 I have had a busy but most interesting time . . . During my few days in Regina I wrote to each lady who had promised Miss Reith to do what she could with regard to organizing an Auxiliary. While in the city I addressed several meetings and made the acquaintance of a number of the Presbyterial officers.

I left Regina for Weyburn on April 20th. The work in Weyburn is very well organized and I found some very enthusiastic workers who devote a great deal of their time and energy to missionary work. I spoke to the young women's group, the Daughters of the Kirk. The meeting was very well attended and the eighteen members all seemed to have a fine knowledge of the work of our Church at home and abroad. In the Mission Band again I was much impressed with enthusiastic leadership; the two young women of the Daughters of the Kirk who have charge of the Band seemed so interested in each little life and, I felt, had a great sense of responsibility.

Owing to the condition of the roads, I was only able to visit one country district at that time, Prairie View. While in that district I travelled 55 miles and visited 27 families, most of whom are Presbyterian. On Sunday the 28th I had the service in the school. The people were pleased to have service again, as it was not possible for the Weyburn minister to go out during the winter. Two weeks after my service he was able to resume his work for the summer in that district.

From Weyburn I went to Estevan, 50 miles south-east of Weyburn and only 8 miles from the American border. As the student appointed to that field could not get there until the end of the month, at the request of Mr. Horne I took full charge of the work at that point. We have a very beautiful church in Estevan, seating about 150 people, with a full-sized basement where the meetings and social gatherings are held. The month in Estevan was full, but most enjoyable. I made 30 visits, attended an Auxiliary meeting, a meeting of the Ladies' Circle, two Mission Band meetings, two Young Women's meetings, and a meeting of the Cubs. Each week I visited the hospital once. I had the opportunity of speaking to the young women's group; it had been meeting as a social club, but after hearing of our young women's groups and their work the members were quite anxious to reorganize into a Young Women's Auxiliary. It is rather late in the season to begin a new work, but the girls are looking forward to doing some mission work in the fall. After their meeting the night before I left Estevan the girls had a cup of tea and each girl presented me with a handkerchief. This was indeed a great surprise, but to me it meant they did appreciate my visit. During my month in Estevan we organized a Young People's Society . . . Sunday in Estevan was rather a heavy day. I had the service at 11 a.m., had charge of the Sunday School at 12.15, evening service at 7 p.m., and Young People's meeting at 8.30. On May 12th we had a very impressive Mother's Day service, the Sunday School children uniting with the congregation. Almost every family of the congregation was represented. On that Sunday the Ministerial Association had requested the churches of the town to unite for a service at which Dr. Armour of the Bible Society would be present. Each minister had a part in the service and I was asked to represent our Church by reading the Scripture lesson. The offering went to the Soldiers' Testament League.

Having been unable to finish my work at Weyburn because of road conditions, I returned there on May 31st, as Mr. McKenzie, the student, had arrived in Estevan. My work was around Weyburn Plains, south-west of Weyburn, and Ralph, south-east. In Weyburn Plains I visited 17 families and had a service in the school on Sunday afternoon. While there, I was able to reorganize the Sunday School. In the Ralph district the majority of the people are Roman Catholic, but I called on nine Protestant families. These people are very anxious to have a church service. However, some of the mothers have enough interest in Christian work to take hold of a little Sunday School and are doing a fine work with the children.

My work, except in Estevan, has been in rural districts. I have been greatly impressed with the courage and the cheerful attitude of the people. For ten years they have not had a crop and for many life has been only an existence. One lady said to me, ''It was hard and some times we were discouraged, but God made it all up to us with other blessings.'' How these people have welcomed me! And Presbyterian families seem so pleased that their Church has not forgotten them. In most of the homes I have had the opportunity to read from God's Word and to offer prayer. This, too, seems to bring much joy to their hearts as in many cases it is some time since they have been visited by a minister or church worker.

One might suppose that little can be accomplished by just calling in a home for a short time, but a friendly chat and a cheering word seems to mean so much. To me life in Southern Saskatchewan is most challenging and there is a wonderful field of opportunity. My sincere prayer and desire is that the people with whom I come in contact may be encouraged to enter into the work of the Master with great zeal. Families visited, 83; services conducted, 7; Sunday School sessions superintended, 4; meetings held, 13.

– From *Miss Booth's* quarterly report of work in Saskatoon (June 4, 1940).

At the last meeting of our Young Women's Missionary Society we were glad to welcome Miss P. B. Lamont, who spoke briefly on her experiences in the West. Reports of letters received from our Home Helpers in the country proved an interesting part of the meeting. The attendance has increased, until now we have an average attendance of 17.

The work among the girls came to a close on Tuesday. As it was the end of our Mission Study the three groups met together to show what they had learned about India. One group was responsible for the worship, Indian greetings and customs. Of the second group, one girl told in a very clear, concise way of the work which the Women's Missionary Society is responsible for in India; this group made a map and scrap book on India; one girl told a story from *Tales from India.* The third group entertained us to an Indian tea of raisins, peanuts, cloves, cocoanut and tea.

A day-at-camp was held on Saturday June 1st on the river bank for all the Presbyterian girls in Saskatoon, with 47 present. The spot was ideal and two tents created the real camp atmosphere. It was so much like camp that several times we had to stop and wonder if we were at Eight Mile Lake or only on the river bank. The day opened with a sing-song while the girls arrived. Each girl was given a copy of the morning watch for the day and separated to find a secluded spot to have fellowship with God. The group was then divided into groups which would at camp be a tent and found a place of meeting. This was followed by Bible study in four groups. An hour and a half was given to lunch. Games were played and an hour for rest and the tents to plan a skit to be put on at the camp fire. Interest groups which included camp-craft, nature lore, photography, sketching and dramatics followed. A council hour was then held and all particulars about camp were given. Ball was played and supper was in the form of a wiener roast. A vesper service in an open-air chapel was conducted by one of the leaders. Camp fire, with song skits, and taps, closed a very pleasant day. The day was very profitable as an outing, as well as being a good way of advertising camp. The girls of St. Andrew's Guild have raised enough money to pay the transportation of those who wish to go to camp from the Guild.

The Mission Band at Pleasant Hill has the same number of members and the boys as well as the girls are very keen on knitting an afghan. Two have graduated into the Guild from the Mission Band. With the girls in the Mission Band at Mayfair I hope to start a Girls' Guild in the fall. This will make it possible to encourage the younger boys and girls to attend Mission Band. Six girls from Mayfair attended the day-at-camp.

On May 15th I had the opportunity of attending a Young People's rally for Prince Albert Presbytery at Tisdale. There were about 100 young people present from as far as Prince Albert, Carragana, Kinistino, Melfort and Sylvania, as well as Tisdale. It gave me a thrill to think that the young people would come so far. Reports of the various Young People's groups were given and an inspirational address on Christian Fellowship by the Rev. R. M. Ransom.

Over the week-end of May 18th the Presbyterian Young People of Saskatoon Presbytery held a convention at Rosetown, with 52 present. The theme of the convention was ''Seeking—Finding—Following''. The first address was given on Saturday evening by the Rev. John Brent, the second on Sunday afternoon by Miss Louise Reith, and the convention was brought to a close on Sunday evening when the Rev. R. M. Ransom spoke on the final topic, ''Following''. Discussion groups on the three emphases of a Young People's programme—Worship, Service, and Fellowship—were taken on Sunday morning by the young people. Plans were made for a convention next year.

The memory work has been carried on by Rev. C. P. Bradley and we continue to hear from many schools out of town. On my way back from Tisdale I had the pleasure of visiting the school to which we sent sixteen Bibles at the beginning of the year. I have been hearing from the teacher every month for over two years and so it gave me quite a thrill to meet her and the children who so faithfully have learned the memory work.

A meeting for Mission Band and Girls' Guild leaders was held on May 16th with a good attendance. Miss Lamont led the discussion, which was very helpful.

From a later letter.—We have been able to get the same site at Eight Mile Lake for the Saskatoon Presbytery camp . . . Mr. Ransom has asked me to take a discussion group on Young People's work at the Summer School and be responsible for a model Young People's meeting on the Thursday evening of Summer School.

Everything seems to be piling up at once. On June 16th I am going to Rosetown to take the services at Gunworth and Oliver. This will mean superintending the Sunday School at Gunworth and teaching the Bible Class at 10.30. At 11.00 I shall conduct the service at Gunworth. At 3.00 I shall take charge of the service at Oliver and tell a story to the children. The church at Rosetown is closed for the summer, so there will be no evening service.

Miss Anne McPherson writes from Ealingford, Saskatchewan, June 5, 1940.

For the past eight days I have been working between Coleville and Ealingford, two of Mr. Brent's charges. Most of my time has been spent at Ealingford, where Mr. Brent has found it difficult to get around to the homes; they are so scattered. So far I've visited in 28 farm homes in this one district, covering the territory in a borrowed car (very ancient), and since I had not driven for seven years, and the roads here are terrible, and also because I go alone, I certainly go prayerfully. However, thus far it has been fine—no tire or engine trouble and a splendid welcome everywhere I go. The average attendance at the services (held every second Sunday) is between 25 and 30. Last Sunday we had 52 out and 29 were young people, so we are having a young people's service this Sunday and a meeting and wiener roast on Tuesday. There is no Sunday School organized here, but we did have one class on Sunday, all ages, with eleven youngsters. On Friday, June 7th, Miss Lamont is visiting the Auxiliary at Coleville and I am taking a carload of the women from here to meet with the Coleville group. I wish I could do more in the limited time. However, I will do all I can and perhaps with His blessing it will be of some good.

Hills

O come and wrap me round in rest
You silent hills that lonely stand,
As evening shadows slowly creep
And wings of twilight dusk the land.
For turmoil presses close and near
With wars and strife on every side.

I seek escape to make me strong,
Yet would I conquer fear — not hide.
O send me back refreshed in soul,
That I may bring for every hour
A message from your age-long strength,
The Peace of God, when storm clouds lower.

—Edith A. Vassie, in *Life and Work.*

Among the Younger Churches

3. IN LIVINGSTONE'S LAND

By the Rev. W. F. Butcher, B.A.

WHEN the news of the death of David Livingstone reached Scotland the heart of that land was deeply stirred, and the churches were moved to send out a memorial mission which might fulfil the great explorer's dream of abolishing the slave trade and founding a new Christian civilization for the people of Central Africa. The Universities' Mission to Central Africa (Anglo-Catholic), which had also come into existence as a result of his appeal, and the missions of the Dutch Reformed Church gladly co-operated with the Scottish missionaries.

The success of the mission soon became an embarrassment to the workers. Demands for teaching came from so many distant and scattered places, the number of candidates for baptism and admission to the church was so great, the missionaries found the demands upon them beyond their powers. It became obvious that native workers would have to be trained and employed as teachers and evangelists. And teaching was greatly needed, not only by the children but by the whole Christian community. Old pagan ideas persisted, needing to be combated by sound and constant Christian instruction, and the impact of the modern industrial world brought new dangers for which the people required all possible moral and spiritual preparation.

But there was no undue haste in the ordination of African ministers. Courses of Bible training and other instruction were held, and the senior and fully proved evangelists were, forty years after the inauguration of the missions, ordained to the Christian ministry, taking their place on an equal footing with the foreign missionaries.

At the same time all efforts were being made to strengthen the spiritual life of the entire church through conferences and other means. Christian standards were set in relation to the old superstitious practices, beer-drinking, polygamy, and so on. The effect of these standards was so marked that, though the church was still numerically a minority, Christian opinion on such matters became *the* opinion of the land.

Gradually there arose among the people, who now had ministers of their own, their own style of worship, and their own hymns, a desire for a church of their own. They were outgrowing the fatherly care of the missions. At a conference of the federated missions in 1910 it was decided to form one church, upon which the European denominations and boards would impose no bonds, leaving it free to decide its own form of government. This African church set as its standards the Bible, the Apostles' Creed, the Nicene Creed, and another short statement of faith. The name chosen was ''The Church of Central Africa (Presbyterian)''. ''The Presbyterian order seems to suit well the structure of the village community and tribal life where everything affecting the life of the people is talked over in the village 'court', or is discussed by the chief with his councillors. The discussion of everything affecting the church life by the pastor and elders in the Session, where all details of village life are known, makes for the stability and discipline of the congregation, and for the purifying of the church life of much evil which might otherwise grow unchecked; moreover the elders . . . do much of the pastoral work, and are responsible for a great deal of the evangelistic activity also.''

The people are delighted to do all that they can in the way of self-support, but this does not extend very far, and the missions have been compelled to continue to finance the schools. The difficulty of the people is that the only means they can find to obtain money is to leave their villages and work in the mines of the Copper Belt. This creates grave problems. In some areas as many as twenty-five per cent. of the men have gone away to work, in some cases without their wives. A large number do not return.

The church, faced though it is with a lack of ministers and of money for their salaries, has sent one of its ordained men to work in the Copper Belt and finds the money for his support.

Church and government alike are endeavouring to discover some solution to the economic problem of the villagers. It cannot be said that Livingstone's dream has been fulfilled, but a great deal has been done. ''Men who used to harry other tribes and carry off cattle and slaves have lived to carry the Gospel to those same folk, and bring them the blessings of peace in Jesus Christ.''

But the leaders of the church feel increasingly the need that all its members should be re-invigorated with zeal for its central task of evangelism.

A Prayer for Our Flying Men

Thou who guidest the swallow and wren,
Keep the paths of the flying men.
Over the mountains, over the seas,
Thou hast given the bird-folk compasses.
Thou guidest them, yea, Thou leadest them home
By the trackless ways and the venturesome.
When they fly in the wintry weather,
By their compass and chart together,
Thou that launchest the wren, the swallow,
Guard our flying loves when they follow.

—Katherine Tynan.

A Pioneer in Indian Work

THE passing of my mother on the 21st of April brought to a close the life of one who was truly one of the most self-sacrificing of the early pioneers. At such a time one's thoughts revert to her first coming out to the West when, on the eve of going as a missionary to the foreign field, she answered the call of the Woman's Foreign Missionary Society on January 5, 1887, to go instead to work among the Sioux Indians who had escaped after the Dakota massacre and come to Canada to settle four miles from the small village of Portage la Prairie. Here in her characteristic happy way, amid hardships and privations which to-day seem almost incredible, she began quietly and unobtrusively the work which she laid down only to answer her Master's call, to what, I believe, will be an ever greater service, for one cannot imagine such a spirit as hers ever idle.

[In 1887, it was reported at the annual meeting of the Woman's Foreign Missionary Society: ''Some time ago the ladies of Knox Church, Portage la Prairie, formed themselves into a 'Woman's Sioux Missionary Society'. They felt that God had a work for them to do among the Sioux Indians in their own vicinity, and in pursuance of this thought proceeded to open a school for the children of the band. During the year this Society has been incorporated with ours, and, as a suitable building was available, the school has been equipped as a boarding school, under the care of Miss Wight of Kirkwall, Hamilton Presbytery, who entered upon her duties in January last.'']

An interesting insight into her life story is got from her writing, in which she seemed to find much comfort in an environment which must have been often, especially in the early days, very lonely.

Of Portage la Prairie she wrote: ''In the year 1885 many minds were directed to the 'North West', as it was then called, and about that time many Christian persons believed that the Indians had a special claim on those who inherit or possess the good things of America. Shortly after the North West Rebellion a few women of Portage la Prairie established a boarding school in that town, in the vicinity of which a band of Sioux Indians had taken up their abode amongst the trees and waters . . . Later the women applied to the Presbytery to adopt this small child whom they had fostered, and forthwith ample provision was made through them by the Woman's Foreign Missionary Society of the Church, and this boarding school and mission station became a dot on the map of the Presbyterian Church of Canada.

''The Rev. Dr. McKellar, then minister in High Bluff, preaching at Portage la Prairie Church on one occasion, remarked that the work carried on in 'that little terrace' might be the most important work in the town. 'That little terrace' was the Indian Mission and boarding school to which I came out a young woman of twenty-five. It was a long, low lodge, cold as coldness could make it. I used to feel it especially when I was making the morning fire. I almost feel it now when I think of it. And my bed—I never seemed to be able to get warm at all. Each morning I had to walk a mile for bread, for everything in that Terrace was frozen so hard that the whole forenoon was required to thaw things out. However, when I got a fire made in the school-room, it soon became very comfortable, and even to-day I can in imagination revel in its warmth and comfort; soon it was ready for my boarding pupils to come downstairs, wash and come into the little dining-room which was between the school-room and the kitchen and heated by both . . . I continue to think almost with reverence of the majestic box-stove that adorned our school-room. With what haste did I use to equip it for its daily duty!

''It was the middle of winter that I arrived, but there was the nucleus of a mission. The school and residence consisted of a school-room, a dining-room, two dormitories, one for the girls and one for the boys, a kitchen and a sleeping-room for the teacher, matron and missionary, whose combined duties I was to perform. The school opened with about a dozen boarders and a few day pupils. Of those weeks all I need say is that each hour of the day brought new and unexpected experiences and it was well that I had the buoyancy of youth and the determination to come through on the 'top side'. To the farmers of the district I was grateful, for they brought to our home flour, meat, and other gifts. The flour I exchanged at the baker's for bread, and so the winter needs were met.

''A young Indian, John Thunder, a graduate of a college in Dakota, came to visit our Reserve. As he was an eloquent speaker, a good singer and a devout Christian, I lost no time in applying to the Presbytery to appoint him as my assistant, and so efficient did he prove that he was later appointed as a missionary on another Reserve, where he laboured until his death. At times I feel almost overcome with gratitude to God that he allowed me to come into teaching contact with these people, and if there shall one soul from these Reserves meet me at God's right hand, 'my heaven will be two heavens in Immanuel's land.'

''Although the cold of the nights and the mornings made such an impression on me—I never remember that winter having spent one night when I was not uncomfortably cold—the days and evenings were luxuriously pleasant, with abundant wood, and the delightful experience of having charge of the children, and enjoying the high spots of each new experience, not the least of these being my endeavour to teach the children English Conversation. I loved my work at Portage la Prairie. I liked the interest the Women's Missionary Society took in it, and in myself. In fact, I was very much attached to everything connected with it but the cold house and the coldness of the winter—but that, too, came to an end; the spring and summer were lovely, and autumn added its delights. Then at the end of two years I was transferred to the school built for the children from Muscowpetung's, Pasquah's and Piapot's Reserves, where there were sixty children in residence and a regular staff of workers. The work in Portage la Prairie had a very small beginning, but under the wise direction of the Women's Missionary Society it grew to be a very important part of the mission work of the Church.''

Of the work at her second school I do not know very much, except that it was there that she married the Rev. W. S. Moore, M.A., and that they had a very busy, interesting life.

[In 1895, according to the Woman's Foreign Missionary Society report, Mr. and Mrs. Moore, missionary and matron, left the Lakesend Industrial School where they had been for a number of years and went to Mistawasis, where Mr. Moore was to be the missionary.]

Of the years spent in the Mistawasis Mission much could be written. She enjoyed the work among the women, but best of all she loved the children. I find many extracts from the bits of writing that she did when she found time, which perhaps more than anything else express her happiness in her relationship with the Women's Missionary Society and in her work with the young.

''How much joy I get in leading these little ones with all their delinquencies into the right way of acting and thinking, but, above all, in leading them to see Jesus as the One who took upon Himself our nature, so that He might take upon Himself our sins and make atonement for every person who commits his or her soul to Him for safety and security throughout all eternity! . . .

''The greatest treasure I have possessed throughout my life, next to my salvation, is my home training. I do not require a psalm book in church, and how often do I feel 'compassed about with a crowd of witnesses' who have beaten the road well for me to travel! I wonder if we are keeping it as clear and plain as those who have gone before!''

Of more recent days at the Mistawasis Mission she writes: ''We live here under the disadvantages of the most primitive conveniences, the car being the only modern concern at our disposal. It has been a source of never-ending service, and of pleasure to me as well as to all on the Reserve, but the means of enjoying it has been somewhat curtailed by the heavy expense. How thankful at times do I feel when I think of the heavenly treasure chest!''

Among the many varied experiences of her life, I think I am correct in saying that she considered the highlight to be the visit of the Moderator of the General Assembly. This was probably due in part to the position he held in the Church, but chiefly I think, knowing her as I do, because of the man himself, as he revealed himself to all on the memorable night of his visit.

During the past few months my mother had been confined to her room, and while I was busy with school or other missionary work, she spent hours that otherwise might have dragged heavily in writing of experiences that had left an impress on her mind.

With reference to the coming of the boxes and bales from ''the East'' she writes: ''The clothing came all made up and ready; many, many weeks' work were represented by the 'bales' which yearly arrived. It is quite above my power to express the gratitude I feel for those godly women of the Missionary Section of our Church who have given so much for us in trouble, labour and expense and it is far above my power to estimate the value to the work in our schools. The abundant supply of beautiful quilts and bedding was a testimony to the care which the people at home in the East had for the welfare of the Indians and the success of the Christian work amongst them. The wonderful boxes of Christmas supplies is a life-time remembrance to both Indians and missionaries, for many, many Christmas seasons in my long experience have been made memorable and happy by those who so kindly sent portions to those for whom nothing was otherwise prepared.''

This statement will find an echo in the heart of every missionary engaged in Indian work. I know that later, if not now, their efforts will find approval in the verdict, ''Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.''

In the last paragraph she wrote before she left for the hospital she expresses the deep gratitude which she felt for the many friends in the Women's Missionary Society who have been so kind of late, as well as others. Members of the Synod of Saskatchewan made her happy by remembering her fiftieth anniversary in the mission work of the Church. It would almost seem as though she was expecting her call. ''Little wonder that those who were kind and sympathetic are thought of to-day with a swelling heart, a tear of gratitude, battling with so many tears, of joys, of cares, and of bereavements, as the shadows of life fall longer and longer over the path that is leading to the end of the journey. The ear is almost listening for the welcome greetings of those who have gone before, the hand is ready to renew its vitality to grasp the tangible form of those who have passed, and the heart is beating forward and backward scarcely daring to choose the joys of meeting and greeting, from the care and love for those who remain on the crest of the tempest-tossed wave.''

I should much appreciate your publishing these extracts in the *Glad Tidings*, every word of which she has loved to read during the passing of half a century.

—*W. W. Moore.*

Mistawasis Memorial Church, Mont Nebo, Saskatchewan.

Prayer

OUR Heavenly Father, Thou who art all love and mercy, we come to Thee in the spirit of deep humility for the evidence of Thy wonderful goodness during the past summer months. We thank Thee for the seed-time, the harvest, the plentiful growth, and the beauty that has surrounded us. One may plant, another may water, but, O Heavenly Father, it is only Thou that canst give the increase. We thank Thee for Jesus Thy Son who died on the cross, the Just for the unjust, that we might have life eternal. We thank Thee for our Women's Missionary Society and the tasks entrusted to us. May we all have a renewed vision of what our motto—''The World for Christ''—means. Reconsecrate us to Thy service that we may be willing to give of our time, our talents, our money, and our prayers, so that the message of Thy redeeming love may be spread at home and abroad. Keep us faithful to our tasks, to our friends, and above all to Thee.

Bless, O Lord, the work of our Society. Bless our President and all her Executive. Help them, as they plan the work of each department. May wisdom be given to Provincial, Presbyterial, and Auxiliary Executives that through them our Missionary Society may increase in power for Thee. We ask Thee, O Heavenly Father, to remember our young people. May they feel the great need to seize every opportunity to be of service for Thee. May they realize the need of the world and be filled with the desire to share in the joy of giving Thy message to others. Be with our boys and girls. May consecrated leaders be the means of their early turning to Thee.

Heavenly Father, we ask Thee to bless all our missionaries at home and abroad. Guide those who are going to new fields of labour and, O Lord, be with our young people who are beginning their training for missionary service.

Comfort the sad and distressed, strengthen the suffering. Touch our hearts, break down our indifference, and enable us to come close to people in sympathy, helpfulness, and love.

We pray at this time for our nation. God save the King. Teach the nations that ''Except the Lord build the house they labour in vain that build it.'' It is ''not by might, nor by power'', but by Thy Spirit that the world shall be saved. May Thy Kingdom come and Thy Will be done, for Jesus' sake. Amen.

The Observance of the World Day of Prayer

Mrs. Ralph K. Starratt for Inter-Board
Committee of the Women's Missionary Societies of Canada

THEME— "In quietness and in confidence shall be your strength."

THOUSANDS of groups of people, mostly women, in every continent of the world met on Friday, February 9, 1940, to join in a great fellowship of intercession and prayer.

A World-round Day of Prayer! Can the mind picture what this means?

"The sun that bids us rest is waking
Our brethren 'neath the western sky."

So, for one whole day, a chain of prayer extended from East to West and onward to the East again.

Our hearts go out to lands where the prepared programme could not be used in its entirety. Last year, in a far land, a group of three women met to prepare for this day, knowing that the whole programme must be committed to censorship and that the prayer for the forgiveness of national sins, for enemies of the country, and for those suffering oppression would not be allowed. Yet in such lands groups of women met and lifted their hearts to the Heavenly Father, the Creator of the ends of the earth, the One who knows the unspoken prayers of every heart.

In Canada, for the third year in succession, we had a radio programme broadcast over a nation-wide hook-up the day before the World Day of Prayer. On this occasion Mrs. G. Ernest Forbes and Mrs. W. A. Batty, Chairman and Vice-Chairman of the Inter-Board Committee of the Women's Missionary Societies of Canada, reminded the public of the meaning of the day.

The response was whole-hearted. From Halifax to Vancouver on the 9th of February large numbers of women gathered in the fellowship of prayer and contributed generously to the offering to provide Christian literature in many lands. At a moment of crisis in the life of our nation we have entered into a fellowship of suffering with nations that have been struggling against war and pestilence and, realizing our dependence upon God, the women of Canada sought the strength of "quietness" and "confidence".

The total amount of the offerings in Canada this year was $8,540.00, this being $1,551.00 in excess of last year's. The balance, over and above the allocations made, is reserved for any urgent calls which may come to the Inter-Board Committee in this most unusual year, and for necessary running expenses.

The letters that accompanied the contributions from all parts of Canada bring a moving realization of this great fellowship. From Newfoundland came this message: ''The Day of Prayer here has done so much good, I love to think it will go steadily ahead and continue to count in the lives of the women here. Just now they have started a weekly prayer meeting with women from all denominations, and I believe it has come into being as a result of our Day of Prayer.''

From a deaconess in the province of Quebec we heard: ''The service was observed this year for the first time in this vicinity. The number present was ten, of whom two were Bulgarian. All were agreed it had been a worth-while service. It was a beginning in the community, anyway.''

In another letter we read: ''In this mining town we started with six women and to our great joy on Friday the 9th we had sixty in our Finnish Lutheran Church. We give God thanks, for the leaven is beginning to work.''

From Bella Bella Indian Mission, Campbell Island, came this report: ''36 women and girls present. Quite a number took part very nicely.''

''On the World Day of Prayer the girls of New Westminster held an evening service using the programme prepared by Miss Tennant. The service was really lovely, but we were a little disappointed that the turnout wasn't larger. However, about one hundred girls were present, so of course it was well worth while.''

One woman wrote: ''Among our number were Anglican, United, Lutheran, Evangelical, and Jewish women. I am very grateful for this day when, putting aside all other differences, we can gather together and send prayers to the throne of Grace.''

From a shut-in came this word: ''I am not able to meet with other women to-day but have gone over the programme in my room. I feel I want to complete this by having a part in the offering, so am enclosing my offering. I have missed this programme since 1934 on account of illness and have missed it more than I can say. May God bless all the gatherings to-day.''

''This is the first time we have observed the Day in Weirdale, Saskatchewan, and the result was most gratifying. One lady walked five and a half miles to attend. Then she had the return journey, which made it eleven miles for the round trip.''

''In some country districts in Saskatchewan, where churches were too far away, meetings were held in homes. A radio broadcast from Regina on three different evenings in the weeks preceding the Day of Prayer kept the date of the meeting before the public and helped to increase the attendance and gave added interest.''

From Vancouver we heard: ''Meetings were held in thirteen of our city churches and for the first time a Young People's meeting was held for all denominations and was well attended. The young people from now on hope to make this an annual event. Many country districts held meetings for the first time and reports from these districts were particularly encouraging, many of them being quite outstanding.''

In a letter from Johannesburg, South Africa, we are given this interesting picture of their meeting: ''We met in the very beautiful Swedish Native Church and it was crowded. The Methodists came in red blouses in great numbers. The Anglicans wore their crosses. The Presbyterians had white tunics and their Women's Association badges. The American Methodists all wore fur caps. They are called the Ethiopians and are supported from America as to their pastors. There was hearty singing and a most touching address in perfect Zulu by a Mrs. Londen, an Anglican clergyman's wife, and one by a Methodist native. All were so still, so reverent.''

A most encouraging letter came from war-torn China. At Luchow they said: ''It is the largest and best Day of Prayer meeting we have had,'' and the writer says, ''I think that is to be specially noted, for poor Luchow has been the victim of one of the very worst bombings so far in Szechuan. It would not have been at all surprising with all the wasted area and desolation of that city had they decided no special efforts could be made. But instead they had the largest and best yet. The offerings taken, although in national currency above those of previous years, do not amount to very much when turned into gold. Because of the adverse foreign exchange rate the whole amount is scarcely $11.00. This we are using for literature for Madame Chiang's Orphanages.''

Reports from all quarters of the world told of the blessing and inspiration received by all who observed this World Day of Prayer.

The date of next year's World Day of Prayer is February 28, 1941.

Allocations already made from the offerings received from World Day of Prayer services in Canada, February 9, 1940:

Christian Literature Society, China	$ 600.00
Canadian Mission Press, Chengtu, Szechuan, West China	200.00
Christian Farmer, China	50.00
Christian Literature Society for Women and Children, Japan	250.00
National Christian Council of Japan, *Kingdom of God Weekly*	250.00
Christian Literature Society, Korea	250.00
British Christian Literature Society for Moslems	200.00
Christian Literature, India	400.00
Mass Movement Literature and Literacy Campaign, India	350.00
Christian Literature, Missionary Medical College for Women, Vellore	100.00
Women's Christian Medical College, Ludhiana, India	100.00
Henry Martyn School for Islamics, Lahore, India	200.00
African Christian Literature	700.00
Christian Literature, Missao de Dondi, Angola, Portuguese West Africa	100.00
Christian Literature Committee for Women and Children, New York	600.00
Jewish Christian Literature, New York	700.00

Christian Medical Council for Overseas Work, New York	$ 100.00
Canadian School of Missions, Toronto	500.00
International Leper Mission, Toronto	200.00
British and Foreign Bible Society, Canadian Branch	500.00
Upper Canada Tract Society	200.00
Religious Education Council of Canada	200.00
Printing of Gospel of St. John in Ukrainian	200.00
Ukrainian Christian Literature, Canada	100.00
The Canadian *Ranok*	100.00
The Witness for the Truth, Russian Christian Literature	100.00
Hungarian Literature for new Canadians	100.00
	$7,350.00

On Holiday, but Not Idle

Mrs. Gehman writes from Pei Tai Ho, where she and Miss Gibbs were spending their holiday

PEI TAI HO is such a peaceful, beautiful spot it is difficult to realize there is such unrest and strife throughout the world . . . We are just up over the hill from Baby beach and facing the port across the bay . . . looking up we see the Western Hills. On a clear day we can see the Great Wall climbing down the mountains to the sea at Shan Hai Kuan, also across the bay.

Mrs. Johnson and the children are near neighbours. Mr. Johnson is in Shanghai for a month doing advance studies with a college friend from a southern China mission. Mr. Davis is holidaying at Rocky Point. The Reochs are remaining at home and Mrs. Davis with them. She will take her vacation in the fall to escape the dust storms of that period.

We have engaged a teacher, a son of one of the best teachers at the College of Chinese Studies, and are to begin work on Monday next, so our vacation will be one of work and play intermingled. It is dangerous to stop studying Chinese for even two months, if one wishes to keep what we have struggled for so hard.

We are looking forward to getting in some Bible study this summer and to the Sunday services, Chinese in the morning and missionary in the afternoon. Also we have promised to help with the junior congregation and the afternoon hour for the little ones.

When we return to Szepingkai we are hoping to rent quarters in Pei Kou and carry on work among the children there who never go to school; also I am hoping to open a clinic . . . Mrs. Davis has a Biblewoman in view for me who had two years' hospital training. She was to have her this summer and, providing she was pleased with her work, to hand her over to me in the fall. We expect, too, to carry on the classes we started in the chapels last spring. In this we are counting on the assistance of our Biblewomen, for we ourselves will still have to spend much time on language study.

What a comfort to know in these trying times that all things are in God's hands!

(*From an earlier letter from Szepingkai*).—One day I accompanied Mrs. Wu out to the country where we had dinner with a farmer (an Elder) and his family, visited some new Christians in an adjoining compound, where Mrs. Wu and the Elder spent considerable time trying to persuade an old lady to cast away her doubts and trust our Saviour completely. Meanwhile the young girl, her mother, and I attempted to carry on a conversation. Then some hymns, set to Chinese folk songs, were sung, which I must confess sounded rather weird to me. A young boy came in to announce that dinner was ready, so I led the way back to the Elder's, for the stranger enters a home first here, as I learned. We took off our shoes and gathered round low tables on the *kangs* to feast upon *chao tzio's,* scrambled egg, sardines, cabbage soup, and fried onions with pork. They were earnest Christians and very friendly, and seemed to enjoy showing me around the courtyard. It was really dusty cycling back and hard work, too, against a strong wind. On our way we visited another family where my advice was sought regarding some sore eyes.

Have You Read - - -

Climbing, by Mrs. Goforth?

OWING to delays in publication, this eagerly awaited book was not off the press until July, which explains why it has not been reviewed earlier.

''For years'', Mrs. Goforth explains in the preface, ''requests reached me urging that I write something of my own life, my struggles, yes, and my overcomings—something that might help others facing life's hard problems.'' **Climbing** is the answer, sent forth in the hope that it may ''help other climbers up life's hillside''. It is not an account of missionary work—Mrs. Goforth has given that in **Goforth of China**, and she takes for granted that the reader is familiar with the main facts of that story; rather is it a story of her own personal struggles, in her early years at home, and later as she worked with her husband in China—a difficult life made more difficult by the hostility at times shown by the Chinese, the hardships of itinerating, her own ill-health, and the illness and death of four of their children.

These ''memories of a missionary's wife'' many of our members, we feel sure, will wish to read for themselves. —*M. E. N.*

If we would build anew
And build to stay,
We must find God again
And go His way. —*Anon.*

For the Fall Season

By Margaret Ness

THE Girls' Kit, called **Christians Everywhere,** is based on the book **Talks on the World Team** and includes a poster-page and other supplementary material. Price, 60 cents. The Mission Band Story Book, **Sowing Seeds,** contains ten complete programmes. The Easter and the Christmas programmes are complete in themselves, while the other eight each contain a Worship Service prepared by Miss Estelle MacBeth and a story written by Miss Margaret Ness. Price, 35 cents.

Mrs. Goforth's story of her life, **Climbing,** is now available. Owing to increased costs the price set by the publishers is $1.50. See page 336.

Excellent material as an aid for building devotional periods is to be found in the **Programmes for Women's Organizations** series, issued by the Presbyterian Church in the U.S.A.; Series I: Churchwomen and a Christian World Community; Series II: Growing in Christ; Series III: The Mission of the Church in a Changing World; Series IV: My Religion in Action. Each, 20 cents.

Uniform with the above is another booklet of six worship services, **Grace, Mercy, Peace.** Price, 20 cents.

Missionary Worship Programs, published by the Missionary Education Movement in 1940, contains ten missionary worship services, under the titles: One Great Clan, Carrying The Book, Peacemakers, Good Will to All Men, Thanksgiving for Work, Roads of Service, Friendship Towards Others, Thanksgiving for Blessings, The Gift of Service, Missionary Helpers at Home. Price, 35 cents. For those who wish guidance on how to prepare programmes, **Principles of Program Building for Women's Organizations** (20 cents) provides interesting suggestions.

Perhaps I may repeat what was said in the July-August issue about **As a Woman Thinketh** (35 cents). It is a collection of ''essays culled from the editorials of Margaret R. Seebach published in **Lutheran Woman's Work''.** As the essays, most of which are missionary in character, are quite short, the reading of one at each meeting might prove very worth while; there is a decidedly challenging note in many.

Two new books on China are now available. In **China Rediscovers Her West** (70 cents) various well-known writers, both Chinese and American, describe the migration westward of the peasant population, the Universities, and the National Government and discuss the opportunity facing the Christian Church in this new West. In **Stand by For China** (60 cents) Dr. Gordon Poteat writes in a most readable style of Chinese family life and language and then turns to the present conflict and gives vivid sketches of Chinese who are helping to build a new nation in the face of war.

Women and the Way (60 cents) is an excellent symposium by ''a group of Christian women, living in various parts of the world . . . Each one is loyal to her own country, her own national ideals, but all see in the Christ the One who will fulfil these aspirations and bind all the nations together in a world fellowship.'' Excellent supplementary material for any programme.

We would draw the Home Helpers Secretary's attention to the fact that we have Home Helpers envelopes, as well as mite-boxes. The envelopes are 30c for 100, 8c for 25: the mite boxes 20c a dozen. A new free Thank-offering leaflet has been issued by this department, **Can We Give Thanks Now?** There is also a new free leaflet of interest to the leaders of girls' groups and to senior Auxiliaries, **What of Our Girls?** Copies will be available at all Sectional and Presbyterial meetings.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE NEW STUDY

IT has been our privilege to read the new Study. The title, ''The Way of Fellowship,'' is truly indicative of the nature of the Study. We can think of several good reasons why this should prove a profitable study to young women.

First, it is relevant to this particular moment in history. You will study about the ''kind of world we live in'' and will see how the mind and spirit of the Madras and Amsterdam Conferences tower above the organized fury, madness, lust and cruelty of the evil powers which are attempting to destroy everything that is decent in human society.

Second, it approximates a fair estimate of the Church as it exists in the world to-day. You will discover that the Church is not as weak as many people have accused her of being. As you get a vision of the World Church by ''listening in'' again to voices from Madras and Amsterdam you will see that there are evidences of real strength in the Church.

Third, it is designed to provoke discussion. Several of the questions are of a provocative nature and should stir young women to a thoughtful exchange of ideas.

Fourth, it is constructive. While the Study may lead you into bypaths, and cause you to interject debatable questions, its main theme is an appeal to us as Christians to so witness in and through the Church that a world Christian fellowship may be realized.

Fifth, it makes a concrete appeal. It presents the problems of missionary work as that work has been affected by the war, and shows us what our increased responsibility is, and gives us a vision of the new privilege that is ours in assuming this responsibility.

DO NOT MISS THIS STUDY!

—*L. K. P.*

Reading Fellowship

The Junior Guild of Cooke's Church, Chilliwack, B.C., has registered in the Reading Fellowship.

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

BECAUSE our Study Kit for 1940-41 is ''Christians Everywhere'', we would consider the mission of the Church around the world. The Church is the greatest international organization to-day, but it will fail in a world mission unless its members share in its vision and in its world-wide task. Let us keep that conception in our Missionary Education and World Friendship projects. For a knowledge of music and poetry, of customs and dress of other people can lead to real understanding and co-operation only when a common ideal draws people of different background together. The Christian Church has one common ideal for all people, and as members of the Church Universal Canadian girls can share in a task that is more constructive and helpful than any other in the world's life to-day. The Canadian Girl in Training Movement has spread to many other lands through the work of Canadian missionaries who have been group members and group leaders in Canada. That fact should draw Canadian girls toward girls in other lands and their activities might be stressed in our missionary education project. The International movement will also give group members an idea of the world-wide scope of Christian agencies and should help them to see ''the Church'' not just as a building of brick and mortar but as a fellowship of Christian people, far apart, perhaps, in miles and separated in language and colour but joined together ''under the leadership of Jesus''.

An interdenominational project might be undertaken in the form of a travelogue, the group inviting girls of other denominations to tell about their work in other lands. A map of the world could be used and pictures of mission work in the various countries pasted on it. A meeting of teen-age girls might be planned, modelled on the Amsterdam Conference. Problems of Christian girls in different countries could be presented and discussed. An international worship service could be prepared for use at this meeting. Whatever is undertaken, real problems and a real situation should be presented, for above all the girls should be able to say at the conclusion of the project, ''Now, more than ever, we want to do something about these problems because we are a part of them, and we know that what we do counts.''

Te Deum Laudamus

We praise thee, O God; we acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens and all the powers therein.
To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy; Lord God of Sabaoth;
Heaven and earth are full of the Majesty of thy Glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.
The holy Church throughout all the world doth acknowledge thee.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

LITTLE SONU

By Miss Irene Stringer

LITTLE Sonu was hungry, really hungry. She had been hungry many times in her short life, but this was different. There was a terrible burning sensation in her stomach and every few minutes pains caused her to lie flat and kick and scream. Then when she tried to stand up again, all looked black and she felt as if she were whirling round and round.

What had happened? Little Sonu didn't quite remember. A long time ago she had been at home. True, it was only a mud hut and her father had scolded about ''that no-account girl eating so much'', but it was home and mother was there. Mother loved her and called her ''Munni, her beloved one''. But one day mother was cold and still. They took her away, Sonu didn't know where. Father was then crosser than ever, and food was very scarce.

One evening when she returned home from herding the goats a new woman was there. At first she thought mother had returned but no, this wasn't mother. This woman didn't love her. There were more beatings and less and less food until one day when she burned the thick bread her father beat her so severely that she crept away to nurse her wounds. By morning she felt better and she played with other village children till evening. Then going home, she found the door barred. She called but was told to be off; and when she did creep in through the hole in the back wall, she was beaten and turned out.

Sonu could remember nothing more. She staggered to her feet and swaying almost fell but someone caught her as she fainted. When she opened her eyes she was in someone's arms. Little Sonu's first thought was of her mother. Had mother returned for her? No, it wasn't mother; it was Jammu Bai. Sonu struggled to get away. Why, Jammu Bai and her husband were outcastes! The people had put them out of the village because they refused to worship the old gods. She must go, or she would be an outcaste, too. But the pains came again, and then all was dark.

When Sonu awakened, she was lying on a bed, covered with a whole blanket, a really clean blanket. Where was she? She heard someone say, ''Sonu Munni, drink this.'' Surely mother was here; no one else called her ''Munni''. She was too weak to resist. Then she saw it wasn't mother; it was Jammu Bai, and she had taken food from her! Was she, too, an outcaste?

Little Sonu slept again and wakened to hear voices, a man's voice. She crept under the blanket in terror; perhaps her father had come for her. But it was such a kind voice she heard; this man was saying, ''Poor little starved child! Keep her and feed her.'' Jammu Bai again brought her food, and such food! Rice and curry and milk. Sonu expected the man to scold at good food wasted on a girl, but no, he only said, ''Give her plenty.'' This was strange; she couldn't understand it.

Little Sonu was sick many days, and always Jammu Bai and her husband were kind and patient. Gradually she learned that this love was because of the strange new God. He was kind, Jammu Bai said, and loved little girls. Sonu was happy. She decided that she wanted to know more of this God who was so good.

Daily Sonu grew plumper and rosier and crept into the hearts of this Christian couple who had no children of their own but loved all little ones, because they loved Jesus. She learned many things from her new mother about this new God who loved her, too. How different he was from the old gods! So Sonu loved Him, too, and tried to be good and kind like Jammu Bai, and like Him.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—A sectional meeting held in Killam in June was well attended. Miss Matthews gave a splendid outline of her survey work in the Peace River District and Mrs. Sykes spoke on the Book of Esther, emphasizing the fact that it was their faith and prayers that saved Mordecai and the Jewish people. A spiritual element was felt all through the session by both young and old and all felt the meetings had been well worth while. Lantern Slides on Formosa and our work in the Bhil field were shown and greatly enjoyed.

At the Strathcona Church, Edmonton, the morning service on June 2nd was taken by Women's Missionary Society members. Miss Rosetta Moors, deaconess, led in the devotional service and Mrs. Hildred, deaconess, gave a helpful, inspiring address on missionary work, applying it to our duty to our neighbours. First Church, Edmonton, reports the Home Helpers doing splendidly and giving encouragement to the other Auxiliary members.

Grande Prairie reports that Miss Matthews' visit in the early summer was a great encouragement and benefit to the women and girls of the district. The rallies and meetings were well attended. Her influence and her inspiring messages should give lasting results.

Calgary P.S.—''God and Nature'' was the theme of the devotions at the Presbyterial executive meeting led by Mrs. Hertzsprung, Pleasant Heights, and Mrs. R. Ross, St. Andrew's. Miss E. Birtles gave a paper on camp life and the proposed stay-at-home camp was discussed. Mrs. Burton advised that she planned taking thirty girls from St. Andrew's for a two-weeks' camp at Bragg Creek, saying that such camps had been a wonderful success in Edmonton.

At the meeting of the Goforth Young Women's Auxiliary, Knox Church, the Italian, French, and Chinese work in Canada was studied and Miss Matthews' report of her survey of the south country read from the *Glad Tidings.* Knox Senior Auxiliary is to meet in the homes during the summer months.

Red Deer P.S.—The girls' camp at Sylvan Lake had almost double the attendance of last year. The leader, Miss M. Todd, deaconess on the Willowdale field, was assisted by Miss Moors, Edmonton, Miss Elizabeth Walker, the new deaconess at Rocky Mountain House, and Miss Jean Sinclair, Innisfail. The girls, most of whom were from rural districts, enjoyed and benefited by camp life and its religious associations. A young people's camp followed, with the Rev. Robert Sinclair, Innisfail, assisting the leaders.

Rocky Mountain House had a Hospital Day on July 12th, when the hospital was open to the public for inspection. This hospital is serving a large territory and meeting a long-felt need. They have a very active Hospital Aid and welcome the deaconess, Miss E. Walker.

Carstairs reports meetings well attended by members and visitors. They are studying ''Missions of India''. Each member brings her Bible and takes part in the responsive reading. They have no minister yet and the Auxiliary is striving to keep their church together until fall, when they hope to get a minister.

Red Deer plans to get the Mission Band organized this fall. The Auxiliary is working for a Life Membership.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

WESTMINSTER P.S.—At the spring rally of Mission Bands in Central Church, Vancouver, 22 Bands were represented. Mrs. Deas presided, assisted by Mrs. Pollock. Children dressed to represent people of our mission fields made an interesting showing, and the leaders thus saw the costumes available in the Costume Department. Miss Yeandle gave an inspiring devotional talk on the Salvation of the Cross. The Richmond Band sang choruses taken from their study of St. John; a lesson in Chinese was taught by the Chinese Band; other Mission Bands sang or repeated verses. The Rev. H. Lennox of Kerrisdale conducted a Bible Quiz. The banner was awarded to Robertson Church Band, a group of small children, 22 of whom were present; much credit is due to Miss Esler and her assistants for their fine work. Murrayville Band came second. Mrs. MacInnes, Provincial President, presented prizes to the Bands entering the contest. Mrs. C. P. Young's most interesting talk about her work in India, especially among children, was eagerly listened to by both young and old, and the small dolls representing various phases of the life in India were a delight to all. The key-women, with Mrs. Jones of Central Church as convener, served tea to the children and the visitors.

Many of the women of the Presbyterial attended the annual tea at the home of Mrs. George McKee on June 7th. It was a very enjoyable afternoon, as usual members from every Auxiliary renewing acquaintance. In recognition of her kind hospitality for so many years the Executive presented Mrs. McKee with a small gift. Many had the opportunity of meeting Mrs. Young, who had recently returned from India.

The membership of Vancouver Heights Auxiliary has recently doubled, also the attendance and givings. In spite of much discouragement and the clouds of war, the spirit of love and loyalty is strong and the members are looking forward to good things in store. The minister, Rev. T. H. B. Somers, addressed the Auxiliary recently; taking as his subject, ''The field is the world'', he drew attention to the missionary endeavours throughout the world, in India, China, Canada, South America. ''Let us,'' he said, ''keep the map of the world before us in our Christianity.'' In an effort to share the blessing of fellowship the Auxiliary has held two cottage meetings, one to honour Mrs. Randle, the Honorary President, on her 83rd birthday and make her a Life Member; and one at the home of Mrs. Mitchell, who lives too far away to attend regularly.

It was with great relief and pleasure that a group of Vancouver members met the boat that brought Miss Burdick back from the Orient. They look forward to hearing more of her experiences when she returns.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

BRANDON P.S.—The twenty-sixth annual meeting of Brandon Presbyterial was held in St. Andrew's Church, Brandon, with over one hundred delegates and many visitors present. Reports showed marked advance and were most encouraging. Greetings from the Provincial Society were brought by the President, Mrs. R. W. McGee, and from Winnipeg Presbyterial by Mrs. Duffin. Mrs. A. MacKay of Minnedosa conducted a delightful Mission Band period, to which members of St. Andrew's and First Church contributed. Mrs. Harry White of Elphinstone urged that this be made a Bible study year. Mrs. J. F. Leslie was re-elected President.

Superior P.S.—The Margaret Hogarth Mission Band of First Church, Fort William, entertained the mothers at the closing meeting. This Band, under the direction of Mrs. W. B. Gray, has used the story book, *Sailors All,* at the study meetings. This special meeting, for which the theme was ''Love'', was conducted entirely by the children. The contributions for the bale were on display, and each mother had been asked to bring a gift to be enclosed in it. Prizes for regular attendance and missionary work during the year were presented by the minister, the Rev. J. S. Flook.

Winnipeg P.S.—A large attendance characterized the Mission Band rally in First Church, Winnipeg, when fifty children from five Bands, with leaders, contributed to a programme of missionary songs and recitations. Mrs. J. Campbell, Presbyterial Mission Band Secretary, presided and the First Church Band had charge of devotions. The Provincial and Presbyterial Presidents brought greetings and gave short messages. Miss Hazel Macdonald gave the closing words.

Knox Church Mission Band, Selkirk, had over one hundred children and thirty mothers and Auxiliary members at the June meeting. The year's activities were presented by Audrey Dickison, Secretary, and Hugh Hawes, Treasurer. ''The Lord's Helpers'' was the theme of the very fine programme. Mrs. J. Campbell, on behalf of Mrs. F. A. Gemmel, presented a Junior Membership and pin to Susanne Robertson, in recognition of her faithful work over a period of years. Awards were also given for faithful attendance during the year. The Band President presented Miss Nixon with a corsage and book and extended best wishes for happiness in her new home. The Rev. Mr. Clarke spoke briefly to the Band and paid tribute to Miss Nixon for her services to both Band and Sunday School.

ONTARIO

Miss E. MacBeth, 206 Havelock Street, Toronto, Press Secretary

IN the Golden Jubilee celebration of Duff's Church Auxiliary, Dunwich, in London Presbyterial, four daughters of the first President took part — Mrs. James Risdon, Devizes, Miss J. McMillan, Mrs. Victor Jackson, London, and Mrs. George Ralston, Regina. The Treasurer, Mrs. A. G. Duncanson, a daughter of the first Treasurer, read the history of the Auxiliary. A former President, Mrs. Peter Duncanson, gave the address of welcome, and Mrs. J. A. McLean brought Presbyterial greetings and conducted the candle-lighting service. Mrs. Ralston gave an inspiring address on the Power of Prayer, referring especially to the Bible and the treasures it contains. Mrs. Peter Campbell was the oldest member present.

St. Paul's Auxiliary, Nelson, Hamilton Presbyterial, recently celebrated its Golden Jubilee. Miss Beatrice Bunton related the history. Mrs. D. Munro conveyed Presbyterial greetings. A memorial service was conducted by Mrs. F. A. Heslop. Flowers were presented to the charter members and past presidents. St. Paul's Young Women's Auxiliary, Hamilton, held its annual bale tea, when Mrs. N. D. MacDonald was made an Honorary Member by the Presbyterial members.

Miss Violet Tennant, Girls' Work Secretary, visited Chatham Presbyterial's C.G.I.T. groups; she spoke to the girls on India and urged each group to do a definite piece of work this year. In Chatham at a rally marking the twenty-fifth anniversary of the organization, she explained its aim and purpose. Knox Mission Band, Windsor, held an ''India evening'', with songs, recitations, and lantern slides.

At Paris Presbyterial's summer conference, in Knox Church, Embro, Mrs. John Williams gave an address. Mrs. R. C. Campbell conducted an interesting ''Quiz'' on matters pertaining to organization. In her closing remarks Mrs. Gibbs urged the members to be constant in prayer and to study more earnestly the Book of Books. The Mission Band rally was held in Simcoe with Mrs. R. A. Paterson, Ingersoll, presiding. Mrs. Gibbs told many interesting stories of missionaries and missionary work in different countries.

At Stratford Presbyterial's summer conference, in North Easthope Church, Miss Ada Adams told of her work among the Formosan children in the kindergarten, a phase of mission work affording a splendid opportunity for the building of a fine Christian Church. Miss J. McGrigor gave a report of the Provincial meeting, and Mrs. J. Erskine led in a helpful questionnaire on a president's duties.

The Dovercourt Road Senior Auxiliary, Toronto, recently honoured one of its devoted members, Mrs. R. J. Williamson, by making her an Honorary Member.

Several Presbyterials held sectional meetings during May and June. In Toronto Presbyterial Mrs. W. M. Hall brought greetings to the meetings at Oakville, Georgetown, Knox Vaughan, Aurora, Markham, and West Hill. The special speakers, Miss Ada Adams, Miss H. Patterson, Mrs. W. A. McLennan, Miss L. K. Pelton, the Rev. D. Marshall, and the Rev. F. Goforth, gave generously of their time and brought fresh inspiration to all present. London Presbyterial held meetings in seven districts. Mrs. J. S. McLean gave inspirational addresses and a report of the Provincial meeting. Mrs. C. H. McDougall, Provincial Young Women's Secretary, Mrs. D. J. Lane, Goderich, and Mrs. G. Smith were the special speakers. Rev. C. Steinmetz, speaking in Sarnia Presbyterial at Napier, Nairn, Aberarder, and Point Edward, was listened to with sincere sympathy as he told of the Hungarian work in Toronto. At Scotland, Lochwinnoch, and Elphin, in Lanark and Renfrew, Miss Jean MacLaren gave a report of the Provincial meeting, Mrs. J. M. Poole spoke on ''Our Hospital Work'', and Miss Bertha V. McEwen, Presbyterial President, gave an address on ''Workers Together with God''.

Good attendance and encouraging reports marked Presbyterial annual meetings. Over 200 delegates from 41 churches attended the Barrie meeting in Knox Church, Midland. ''The Message of the Hills'' was the devotional theme. Rev. A. J. Preston brought greetings from Presbytery, and Miss L. MacBeth from the Council. Mrs. Hugh MacMillan, Formosa, gave an intensely interesting address on ''The Qualifications of a Minister's Wife'', contrasting the lives of women in Canada and Formosa. Allocations sent out were no more than was actually needed, said Mrs. Williams, Provincial President. ''To get our allocation into our hearts should be our aim.'' The Treasurer appealed for systematic giving on a weekly or monthly basis; with tithing, she said, ''the financial worries of our missionary work would be over.'' ''Our financial problems are of our own making,'' said Mrs. Stewart, Finance Secretary; ''we will always have trouble with allocations until we know our work. Let us think of our allocation in terms of missionaries going forth, children's happy faces, the sick being restored to health, tired mothers getting well; then we should find giving a joy and not a burden.'' To Goforth Mission Band, Port McNicoll, Miss E. MacBeth presented the banner. In a Service of Remembrance Mrs. N. R. D. Sinclair paid tribute to members who had gone to higher service during the year. To Bruce and Owen Sound Presbyterial, in St. Paul's Church, Wiarton, the Rev. Walter Patterson, Paisley, spoke of the Women's Missionary Society as a magnificent organization, likening the members to Phoebe, who was commended by Paul as ''a servant of the church of Christ, . . . a succourer of many, and of myself also''. A minute's silence was observed in memory of two faithful workers, Miss N. Nisbett, Walkerton, and Miss M. McKay, Paisley. The new President is Miss Janet Scott, Paisley. Peterborough Presbyterial met in St. Andrew's Church, Campbellford, with fourteen Auxiliaries represented. St. Andrew's Band, Lakefield, won the banner for Mission Band Posters. Compiled Presbyterial Secretaries' Reports were highly commended by all Auxiliaries, as better than having the reports read at the annual meeting; in some Auxiliaries the reports were circulated among the members, in others they were used at the Auxiliary meeting. Mrs. Williams, Provincial President, gave an inspirational address. North Bay Presbyterial met in Knox Church, Sudbury. Rev. R. J. Stewart, Moderator of Algoma Presbytery, brought greetings. Music by the Mission Band, the Canadian Girls in Training, and the choir was much appreciated. Mr. M. A. Williams, the special speaker, stressed the importance of the Society's work. Steady increases and interest maintained in all branches at the seven points was noted. Temiskaming Presbyterial met in St. Paul's Church, Englehart. Girls' groups showed marked activity; Kirkland Lake received special mention for its excellent work. Mrs. J. Paterson brought a message of cheer and urged the members to press on in missionary endeavour. The Mission Band and choir contributed musical numbers. Miss Ada Adams of Formosa was the special speaker, and the Rev. C. J. MacKay, Kirkland Lake, brought greetings from Presbytery. Inspirational and informative addresses were given by Miss Adams, Mrs. K. B. Schroeder, and Mrs. L. B. Beath at the Orangeville meeting at Horning's Mills. The retiring President, Mrs. H. Watt, was presented with roses in appreciation of her faithful service. Maitland Presbyterial met in Melville Church, Brussels. Mrs. Hugh MacMillan described her trip from Kobe, Japan, to Amsterdam, Holland, where she attended the World Youth Conference, at which 1,700 delegates represented 70 nationalities, each group having its own flag, the banner bearing the words ''Christ Triumphant'' floating over all. Mrs. Williams brought greetings from the Provincial Board, installed the officers, and spoke on the Auxiliary as the basis of missionary work and the special part it played, and gave helpful suggestions on preparing programmes. The Rev. J. D. Wilkie, Teeswater, bringing greetings from Presbytery, spoke appreciatively of the excellent work of the Women's Missionary Society in the congregations in visiting sick and shut-in members.

Paterson Memorial Auxiliary, Sarnia Presbyterial, entertained Brigden and Point Edward Auxiliaries when an interesting programme of Scripture, song and story on the theme ''A Garden in Spring'', and a pageant entitled ''Canada's Need'', with eight members in costume representing different countries, was presented by the Brigden Auxiliary.

QUEBEC

Mrs. C. Ritchie Bell, 357 De l'Epée Ave., Outremont, Press Secretary

The Provincial Library Department.—The object of the department is to send suitable reading material to missionaries and ministers in our mission fields, to lonely settlers, to soldiers' barracks, lumber and mining camps, hospitals and school residences, also libraries to needy Sunday Schools. Through the Presbyterials the Auxiliaries are sending books and magazines to many centres; many magazines have been sent direct to homes in Saskatchewan and Alberta. Many letters of appreciation have been received. One lady wrote that the magazines were passed around among neighbours until they were worn out. This work is now more important than ever, with our soldiers, here and overseas, and their families in need of reading matter.—M. A. Allan, Secretary.

Montreal P.S.—The Secretary of a very successful Home Helpers group in Montreal works largely by three rules: have an *interesting* programme; have a *good* speaker, and an address that informs and enthuses the audience along *missionary* lines; get the audience by personal invitation. The business of getting an audience begins several weeks ahead of the meeting. First, the Secretary and her helpers go over the names of all the Home Helpers, and of possible new ones. These they divide among them, and each Home Helper is called on or invited by telephone. This starts the people talking about their big semi-annual meeting; and the date is kept clear, for they know by now that the Home Helpers meeting is something they don't want to miss. Both interest and information were added to a recent meeting by having two groups of girls, all daughters of Home Helpers, recite acrostics written by the Secretary, Mrs. J. G. Munroe, on the names of the two missionaries who are specially remembered by the Auxiliary. Each girl had her letter in large black type on a card. Of interest, too, was a chorus by Mission Band members, a splendid point of contact with mothers, several of whom have become Home Helpers. Mrs. F. Scott Mackenzie spoke on ''The Bible Society, Its Origin and History'', showing how this Society and missionary societies are dependent on each other. The missionaries could not print and supply the Scriptures, and the Bible Society could not make the translations and evangelize the nations; together, they accomplish the work.

The kindergarten children of the Chinese Mission entertained their mothers and friends at the closing exercises in June. The programme arranged by Miss Dickson and her assistants, Mrs. Gee and Miss Lee, in which the tiny boys and girls showed themselves ''bilingual'', singing in Chinese and English, included two motion songs, a play, with eight children taking part, hymns sung in English, ''My Shadow'', recited by a bright little lad, a pretty lantern drill, and an arithmetic lesson demonstrated triumphantly on the blackboard. Mrs. Dougherty, Provincial President, brought greetings, and presented certificates to the six children who, from the class of 22, are going on to public school. Dr. A. S. Reid referred to the dedication of the Chinese church in its present premises, made bright and attractive for church and school; he hoped the Chinese community would go on developing the Mission. Mr. Paul Chan gave an address in his native tongue. The singing of ''God Save the King'', led with surprising heartiness in English by the children, followed by the Chinese National Anthem, concluded the afternoon's programme.

Quebec P.S.—The Quebec Presbyterial held its annual meeting in St. Andrew's Church, Melbourne, on June 28th. After the reports of departments, a memorial service for those members who had passed on during the year was conducted by Mrs. W. A. Johnstone of Quebec. In the afternoon a brief talk by the President, Mrs. E. E. Gilson, was followed by the election and dedication of the new officers. Mrs. O. R. Campbell of Montreal gave an address on ''The Power of Intercessory Prayer'', stressing the great need of prayer at the present time and pointing out the part we might play as an auxiliary force of prayerful women behind our fighting men. This address had a tonic effect on all present. The Melbourne ladies provided a hot luncheon and entertained at tea at the close of the afternoon session. Seventy-five registered.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

REGINA P.S.—To St. Andrew's Auxiliary, Stoughton, which has been studying the people and work in India, Mrs. J. W. Everingham gave an interesting paper in June on Miss Christine Maxwell.

More than fifty delegates attended the third annual meeting of the Young People's Associations of Regina Presbytery in Moosomin, on May 24th. Addresses were given by Andrew McMullen, Moosomin, on ''Soldiers of Christ'', and the Rev. R. L. Taylor, Indian Head, on ''Christian Youth of Today'', and Miss Elsie Jenkinson, Qu'Appelle, J. A. MacPherson, Moosomin, and Miss Norma Dickson, Regina, led three group discussions. The evening address, ''Thoughts to Carry Home'', was given by Mrs. R. Nygaard, leader of the Laura Pelton Auxiliary, Regina.

During July and August when no regular meetings are held First Church Auxiliary, Regina, is holding a series of afternoon meetings in members' homes for prayer in these troubled times.

Saskatoon P.S.—The first rally of the Young People's Societies of Coleville, Dinsmore, Gunworth, Rosetown, and Saskatoon, at Rosetown on May 18th and 19th, proved a success in bringing the young people together and bringing out new methods and material for better meetings.

At the North Battleford Auxiliary meeting sketches were given of three missionaries: Miss Mary Anderson, Miss Irene Stringer, and Dr. Buchanan.

Members of St. Andrew's Auxiliary, Saskatoon, were pleased to have Mrs. W. G. Brown presiding at the June meeting. In the study the splendid work being done in adult education in India was emphasized, but it was noted that ninety per cent. of the population is illiterate. The Bible, it was stated, is more read in India than in any other country in the world.

The Rosetown Auxiliary joined with the Gunworth Society to hear Miss Lamont, who gave a splendid address calling upon the women of our Church to pray for the extension of God's Kingdom and for peace in a war-torn world. A presentation was made to Mrs. J. D. MacMillan in appreciation of her twenty-five years' service as Secretary-Treasurer.

Parkview Auxiliary, Saskatoon, was privileged to have Miss Lamont speak to them, giving helpful advice and encouragement. Mrs. J. J. Peters gave an instructive paper on "The Ministry of Healing in India". Miss Jervis Shillabeer was appointed Mission Band leader. In June the Auxiliary held a Home Helpers Day with Mr. Wilson as speaker. He said the strength of the Church depends on its Missionary Society. On Miss Lamont's advice a membership committee was formed. Reports of all departments were good.

Prince Albert P.S.—The Melfort Auxiliary celebrated its twenty-fifth anniversary by having the Presbyterial annual meeting in the Melfort Church. At the luncheon hour Mrs. H. A. McEwen, a charter member, reviewed the Auxiliary's activities for the twenty-five years, and introduced Mrs. McMillan and Mrs. Aikenhead, also members at the beginning. Mrs. McEwen has been active in Mission Band work for many years. The Presbyterial reports showed increasing interest and the organization of four new groups among young women and girls was most gratifying. Miss Lamont's address awakened among those present the desire for fuller consecration and leadership in the Master's service. A short period of meditation was observed in memory of two pioneer missionary women, Mrs. W. Gladstone and Mrs. J. W. Moore. Mrs. Moore had given fifty years' service in Indian work and is held in loving remembrance by young and old on the Mistawasis Reserve.

Miss P. B. Lamont's services were much appreciated, an incentive to increased interest in the Presbyterial, when she addressed meetings at Clouston, Prince Albert, Meath Park, Weirdale, Shipman, Mistawasis, Melfort, Tisdale, and Sylvania. Mission Bands were organized at Shipman and at Herbert Memorial Church. Men, women and children who filled the church at Mistawasis on Sunday afternoon were a very interested audience.

Moose Jaw P.S.—Assiniboia Young People's Society was well represented at the "Stay-at-Home" camp in Moose Jaw, July 9th to 15th, five girls attending. St. Andrew's Auxiliary, Assiniboia, held an open meeting for prayer for peace and guidance in these troubled times, which was well attended. Mrs. Shaw and Mrs. Melville gave splendid papers.

Treasurer's Statement

June 30th, 1940

RECEIPTS:

Government Grant for Birtle Indian School....	$ 732.87
Government Grant for Cecilia Jeffrey Indian School	732.11
Interest on Bonds, General Fund	270.00
Refund from Deaconesses on Expenses	3.92
Young Women's Auxiliary Conference	50.00
A Friend, ''British and Foreign Bible Society in Canada and Newfoundland''	80.00
''Relief of British Missions''	100.00
A Friend, ''Famine Relief in India''	10.00
PROVINCIAL GIVINGS:	
Alberta	297.60
Manitoba	182.70
Ontario	7,500.00
Quebec	1,200.00
Saskatchewan	50.00
	$11,209.20

DISBURSEMENTS:

Hospitals:	
Canora	$ 344.16
Rocky Mountain House.	375.00
Weirdale	133.33
Chinese in Canada........	851.00
Cecilia Jeffrey Indian School	553.30
Cecilia Jeffrey Indian School, Government Grant	2,030.48
Birtle Indian School.....	450.96
Birtle Indian School, Government Grant	2,277.20
Mistawasis	45.00
Presbyterian Residences:	
Saskatoon	109.14
Huntingdon	80.00
India:	
Bhil	3,351.76
Jhansi	2,370.16
St. Christopher's Training College	100.00
Ludhiana Medical College	50.00
South China	250.00
Manchuria	418.32
Formosa	2,412.47
Japan	279.26
New Missionaries	13.20
Publishing Ukrainian Hymn Book	731.06
Supplies	51.35
Organization	830.00
Publications	655.39
Special Retiring Allowances for Missionaries	80.00
Education of Chinese Student	102.00
Deputation	243.72
Library	6.60
Lantern Slides	3.36
Insurance	10.18
Refresher Course for Deaconesses	115.00
Welcome and Welfare and Deaconesses	1,297.92
Christian Literature	350.00
Fees	77.42
Ontario Automobile Co....	5.88
Student	50.00
British and Foreign Bible Society in Canada and Newfoundland	280.00
Dr. Wm. Paton, Relief of British Missions	100.00
Miss P. Crump, Indian Work	50.00
Exchange	76.76
Administration	500.63
	$22,112.01

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Payment on McCrea House, Vegreville, Alta.	$ 47.50
Rent of Bungalow in Japan	15.00
Sustaining Fund—	
Interest	52.50
Special Retiring Fund—	
Interest	215.10
Manitoba Provincial, Gold Boxes	8.95
Legacy Fund—	
Estate of Isabella Broomfield	1,000.00
Estate of Annie MacRae	500.00
Interest	18.75
	$1,857.80

DISBURSEMENTS:

Special Fund—	
Equipment for Weirdale Nursing Home	$ 500.00
Legacy Fund—	
Succession Duty	64.99
Equipment for Rocky Mountain Hospital	245.75
Sustaining Fund—	
Dr. Wm. Paton for Relief of British Missions	400.00
	$1,210.74

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

Alterations to Annual Report

Ontario

Hamilton Presbyterial, page 142—Secretary for Sheffield Auxiliary—Mrs. Newton Grummett, R. R. 1, Galt.

Orangeville Presbyterial, page 157—Orangeville Auxiliary—President—Mrs. Mary Lawson; Secretary—Mrs. James Henderson.

Stratford Presbyterial officers, page 168—Supply Secretary—Miss Martha Stevenson, Front St., Stratford; Press Secretary—Mrs. R. S. Dobson, 41 Young St., Stratford.

Toronto Presbyterial officers, page 171—New address for *Glad Tidings* Secretary—Mrs. D. McIntyre, 41 Wells Hill, Toronto.

Quebec

Quebec Presbyterial officers, page 190—(new Secretaries)—Recording—Mrs. H. L. Allen, 317 Bowen St. S., Sherbrooke; Young Women's—Mrs. John Smith, Scotstown; Mission Band—Miss Maud Cathcart, St. George, Beauce Co.; Welcome and Welfare—Mrs. William Reynolds, Inverness; Supply—Mrs. Robert Ray, Lennoxville; *Glad Tidings*—Mrs. W. H. Macdonald, Box 29, Milan.

New Organizations

Manitoba

Brandon P.S.—Mission Band, Ekford.

Ontario

Hamilton P.S.—Young Women's group, Knox Church, Fort Erie.
Toronto P.S.—Mission Band, Melville Church, West Hill.

Saskatchewan

Prince Albert P.S.—Mission Band, Shipman.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba–Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

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Reading Suggestions

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CLIMBING by Mrs. Goforth		1.50
JUNGLE TALES by Dr. Buchanan		1.25
TO-DAY IN MANCHURIA		.60
WOMEN OF THE NEW TESTAMENT and WOMEN OF THE OLD TESTAMENT	Each	.75
MEMORIES OF BLINKBONNIE and MUSINGS	Each	1.00
FOR THE HEALING OF THE NATIONS by Henry Van Dusen. Impressions of Christianity around the World		.60
STEWARDSHIP IN THE LIFE OF WOMEN		.60
THE STEWARDSHIP LIFE		.60

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Mrs. Lees

Vol. XVI OCTOBER, 1940 No. 10

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THE GLAD TIDINGS

Dr. Margaret O'Hara

Among Jhansi Girls

Designation

Western Camps

Christian Literature

Happy Mount Leprosy Colony

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of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.

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The Glad Tidings

Vol. XVI TORONTO, OCTOBER, 1940 No. 10

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Deaconesses Take Summer Courses

IN accordance with the decision of the Society that its deaconesses should be given an opportunity to take refresher courses from time to time, Miss Margaret Allan of Hamilton and Miss Lily Macarthur of Val d'Or, Quebec, the two deaconesses longest in the service of the Women's Missionary Society, took summer courses in New York this year.

Movements of Missionaries

AS reported in the September *Glad Tidings,* the two new missionaries were unable to proceed to India—Miss MacRae has joined the nursing staff of the Rocky Mountain House Hospital and Miss Scott will spend the year at the Missionary and Deaconess Training Home, taking special studies in Toronto in further preparation for her work in India. Missionaries who would now be returning to their fields in the East after furlough have had to delay their departure. In the meantime, Miss

Mary Sherrick is being loaned to the Board of Missions for a year, the Women's Missionary Society continuing to pay her salary; she left for British Guiana at the beginning of September to serve there as Principal of the Girls' High School at New Amsterdam until she can return to her work on the Bhil field in India. Miss Irene Stringer is attending Queen's University, in preparation for more extended educational work on the Jhansi field.

In Canada for their regular furlough are Miss Isabel McConnell of Jobat, India, and Miss Alma Burdick of Tansui, who arrived from Formosa early in the summer. Miss Ruth Heighton and Miss Mildred Weir of Taihoku are expected shortly. The Council Executive is taking into consideration the whole question of deputation work to see where these missionaries, and the field secretaries, can be used to the best advantage.

To Work Among Students For Year

IN response to an earnest request from the Student Christian Movement that the Rev. Hugh A. MacMillan be made available for a year to act as its General and Missionary Education Secretary, the Board of Missions, with the approval of the Mission Council in North Formosa, agreed to release him for the year to do the work among students for which, it was felt, he is especially qualified. Instead of returning to Formosa now, therefore, Mr. MacMillan began work with the Student Christian Movement at the beginning of September.

Encouraging News from Miss Magee

MAILS from India are necessarily slow and irregular under present conditions—and mails to India are probably just as slow and irregular. Word has recently come that Miss Magee passed her final Hindi examinations in March. For a week just before the examinations, she said, she ''ran off to the jungle to get a chance to study, and also to see the work at Ranipur. There, about sixty miles from Jhansi, there is a group of weavers who are Christian. It is a case of a small group-movement, almost at a stand-still for want of help. Being among the people there for a week has given me a great desire to get into that kind of work. Besides the challenge of building up those who are called Christian, there is the promise of hundreds of their caste-fellows. It was wonderful to feel their openness and eagerness. There has been almost no work done among the women and children. There is a small school, which I visited and inspected. In the last of the four years the children use the New Testament as a reader. They surely could read it, and answered my every question. There are no seats or desks; just the space in front of the teacher's house, and the shade of a tree . . . I went out with Dr. Girardeau (of the Women's Union Hospital in Jhansi). While she doctored the patients in the morning, I studied

Hindi; then in the afternoons we went out with the Biblewomen for preaching. Really it was a thrill to preach to those people. I do hope that someone will go out there and help them. The Hezleps, who have gone out for a rather short stay once a year, are leaving Jhansi the end of this year. My week did me so much good. Now I feel as if the heat and rush of the next two months have no terrors for me. This coming hill-season I expect to spend in Kashmir—in a house-boat part of the time, then hiking up towards the snows. Snow! What a gorgeous sound it has! Sometimes I have a memory of old ski runs—a pang and a hunger for clean air and cold wind. The dust started blowing the day we left Ranipur.''

In a later letter (June 4th), from Dal Lake, Kashmir, where she was on holiday, Miss Magee refers to their educational work at Jhansi and especially of their desire to give girls who cannot go far in academic classes more training to fit them better for their village life. ''The new curricula coming into force in most parts of the country will mean many more girls reaching 'middle'; but still there will be plenty of scope for the kind of thing we are contemplating.'' Some very successful work being carried on along these lines in other parts of India she looks forward to seeing when she has an opportunity—such as that at Moga, in the Punjab, ''where Indian Christian village children are being given an education that does not make them misfits in their village environment'', and in Bihar ''where education and evangelization go hand in hand''.

''Since spending a week among the village Christians of that beginning of a mass movement in Ranipur, I've felt so keenly that we ought to be ready to take care of those village schools already running; and also have some ideas concerning the best ways of furthering the evangelistic end through the village schools which may be opened for new groups of Christians. Surely there is a break ahead! If only we can believe for it, and pray for it—and keep ourselves under, so that *He* may have *His* way.

''I came away from Jhansi this year with my heart simply singing. I had been feeling sad about our big girls who were leaving us and who did not have any real zeal in spiritual things . . . But in the last week every single problem came right. The girls began coming to me. For a while my office sounded like the wailing wall of Jerusalem. But out of it came such quiet and peace. When the older girls, who were leaving for training and so on, came to say good bye, we had a final time of prayer, which I'll remember with thanksgiving as long as memory lasts. To see those girls going out with shining faces, their big Bibles in their arms! God keep their lights burning in this black old India! Letters have been coming since—'God is still working in my heart', and always 'Pray for me, that I may be saved out of temptations.' By the way, there has been such a splendid response to our request for prayer for these girls . . .''

Dr. Margaret O'Hara

Resolution of the Council Executive, the 17th September, 1940

Inasmuch as it has pleased our Heavenly Father to release the spirit of our beloved friend Dr. Margaret O'Hara after a long illness and to restore her to the perfection of the Life Eternal, we the members of the Women's Missionary Society of the Presbyterian Church in Canada desire to place on record our profound thankfulness that we were privileged to have her for thirty-six years as our missionary in India. We are grateful that through her ministry of healing we had a share in the pioneer medical work which laid a sure foundation for building through the years and that her burning desire to make Christ known resulted in many souls being won for Him. Her zeal and unselfishness were outstanding. Her way of life was an example, and her great generous heart a magnet that drew others to her. We thank God when parting from her in a mortal sense that the ties of love and friendship need not be severed and that her rare qualities of mind and spirit may still be used to the glory of her Lord. To His gracious keeping we commend her soul, and the souls of all those we love who have gone to be with Him.

Our deep sympathy is offered to the members of her family and those who were in daily association with her and to the many people here and in India whose lives she influenced and who will so truly mourn her.

''And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.''

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Dr. Margaret O'Hara, for thirty-six years a medical missionary in Central India under the Presbyterian Church in Canada, died on August 28th in Smith's Falls, where she had made her home since her return to Canada in 1927. For the tribute to her life and work which we are publishing in this issue we are indebted to Dr. Margaret MacKellar, for many years associated with her in medical mission work in India.

For the funeral service on Friday, August 30th, Westminster Presbyterian Church, Smith's Falls, was filled with friends who came to pay their last respects to a beloved missionary. The Rev. J. MacBeath Miller conducted the service, assisted by the Moderator of the Presbytery of Lanark and Renfrew, the Rev. H. A. Berlis, the Rev. Charles Donald of Southminster United Church, Ottawa, formerly of the Central India Mission, the Rev. K. McCaskill of McDonald's Corners, and the Rev. James Foote of Carleton Place. The Rev. Norman MacLeod, D.D., of Brockville, who represented the Board of Missions, spoke briefly, referring to his long friendship with Dr. O'Hara and to her steadfastness of purpose and her faith which overcame all obstacles.

In the passing of Dr. Margaret O'Hara, Mr. Miller said, there had gone to her Master and the reward of the faithful a strong woman and a great soul. For thirty-six years she gave herself as a medical missionary in the service of the Indian people. ''In India scores of women will give

Dr. Margaret O'Hara

thanks again to God for the white-haired Miss Sahib who saved them from starvation and death and worse, saved them to life and Christ and salvation and freedom. They were her children and she was the only mother they knew.'' To him Dr. O'Hara's character represented two things: the triumph of human life, through a strict Christian discipline, and the triumph of the Gospel. ''Christ was her inspiration. Christ was her strength. Her rigid habits were a direct loyalty to Christ. The full flowering of her character and the richness of her personality were a glorious triumph of 'Christ dwelling in her heart by faith'. It was to bring Christ and this fullness of life to the veiled, purdah women of India that she gave her life. 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' ''

At the service Queen's University was represented by the Principal, Dr. R. C. Wallace, and the Vice-Principal, Dr. W. E. McNeill. Mrs. Charles H. Thorburn represented the Council and Mrs. J. R. Hill the Ontario Provincial of the Presbyterian Women's Missionary Society, and Miss McEwen and other Executive members the Presbyterial of Lanark and Renfrew. Women's organizations in Smith's Falls were present as societies: the senior and Young Women's Auxiliaries of Westminster and the United Churches, the Westminster Ladies' Aid, and the Women's Canadian Club.

A Tribute to the Memory of Miss Margaret O'Hara, M.D.C.M., LL.D.

NO tribute to the memory of Dr. Margaret O'Hara must contain a note of sadness, for her life was a radiantly happy one.

I feel honoured in being asked to write about my friend of fifty-three years, for whom I had sincere admiration; as I write I say, in the words of the title of John Buchan's last book—''Memory Hold-the-Door''.

Dr. O'Hara was born April 11th, 1855, at Port Elmsley, near Smith's Falls, Ontario, the eldest daughter of William George O'Hara, an Irishman, and his wife Mary MacTavish, a Highland Scot. Margaret inherited traits of both nationalities; she had the granite-like strength of heathered Highlands and the changeableness of the beauty of Killarney Lakes. She was blessed in having godly parents who brought her up ''in the nurture and admonition of the Lord''. To this she bore testimony when asked what led her to be a missionary. ''First, because my parents dedicated me to Christ and His service when I was born and did their best to train me to be a loving, obedient child. In the second place, there was much sickness in our own home, and in caring for others I had the joy of service. In the third place, I had a great vision of Christ and the need of His creatures and I could not help wanting to serve Him and care for His needy ones.''

Dr. O'Hara received her early education in Port Elmsley and at Smith's Falls High School. Then after attending the Perth Model School she taught for some years before entering Queen's University for her medical training. She told me of an experience she had had when she was teaching: she had saved some money and was tempted to buy a silk dress for herself; but about that time she heard of a convention and the silk dress was sacrificed as she had not money for it and the convention. She had wanted for some time to be a missionary but the appeal at that convention was a deciding factor, as it was then she had the great vision of Christ that made her want to become a medical missionary. So it was in 1887 I met her first on the cold, grey stone steps of Kingston's City Hall, as we climbed to the rooms that at that time housed the Women's Medical College, affiliated with Queen's University. Henceforth she was devoted to Queen's, as she already was to the Presbyterian Church and the British Empire; and to the end she remained loyal to all three.

The years spent in the study of medicine were strenuous ones for a woman of Margaret O'Hara's age and besides her medical subjects she had to get up Latin to complete the matriculation requirements, but with courage and endurance she persevered, guided and controlled by an irresistible power, the constraining love of Christ Jesus. She took an active part in all the student activities and made many friends. In 1891 she received her medical and surgical diplomas (M.D. and C.M.), after which the Woman's Foreign Mission Board of the Presbyterian Church sent her to New York for post-graduate studies.

The next few months were busy ones for the prospective missionary. At the impressive designation service held in St. Andrew's Presbyterian Church in her home town, several clergymen of nearby parishes were present, and local friends crowded the church to wish her Godspeed. The late Mr. Hamilton Cassels of Toronto, Convener of the Foreign Mission Committee of the Presbyterian Church, presented Dr. O'Hara as a missionary of the Church to India. Mrs. Irving of Pembroke read an address from the Woman's Foreign Missionary Society and made the usual presentation of a Bible from the Society. It must have gladdened Dr. O'Hara's heart to have Dr. G. M. Grant, the beloved Principal of Queen's, there to give his blessing and admonition.

Parting with loved ones is part of the price that must be paid by the missionary who goes to lands overseas, but then the Master of Missions promises compensations (See St. Mark 10: 28-30). The parting from her mother was especially painful for Dr. O'Hara at the close of her first furlough, for her mother was then on her deathbed. Although all arrangements were made for the daughter to sail she wanted to cancel them and remain with her mother until the end, but she who had laid her daughter on the altar in an act of dedication at her birth had learned that there was a relation closer than human ties and she sent her off with her blessing, knowing that never again on earth would she see her except in her heart and memory; but now they are together where partings are unknown.

Having promised to meet Dr. O'Hara on her arrival in India, I went to Bombay to welcome her.

For the first four years Dr. O'Hara built on foundations laid by other doctors in Indore. There was an advantage in this, for she was becoming familiar with the people, their customs, their language, and the way medical work had to be done in the early days of the mission.

In 1895 the Mission Council decided that it was desirable to open up work in the neighbouring State of Dhar; prospective survey visits had been made but no missionary had been appointed. The ruling chief of Dhar of the time lived for some months every year in a bungalow in Indore, not far from the Mission bungalow, hospital, schools and college, and learned at first hand what manner of people the missionaries were and the nature of their work for the good of the people; hence when Dr. O'Hara was given the privilege of being the pioneer worker in Dhar the Maharajah received her with open arms! She was the first to raise the standard of the Cross of Christ in that unevangelized field. It was a new venture for her and God prospered her efforts. Although the full significance of her act was hidden from her sight God, through her, let loose a new power which worked in her day and is working to-day in the State of Dhar and hundreds of souls have been saved and have become witnesses to their fellow-countrymen of the Power that changes men's lives and makes them free.

In the years since Dr. O'Hara went to Dhar many missionaries have gone there to share in the work, but her name has always been associated with the place. Conditions to-day—with full equipment for every branch of mission work—are very different from what they were when she went, with no house to live in, just rooms in a *dak* bungalow. The Rev. Dr. and Mrs. Frank Russell had to delay their going until the rains were over, and when they did go they had to live in tents until a mission bungalow could be built. I know of no other mission station where building sites were given so soon after the arrival of a missionary. Dr. O'Hara arrived in Dhar on July 8th, 1895, and by the 22nd of the same month the Maharajah gave orders for sites to be given for a hospital and for bungalows for the missionaries.

Dr. O'Hara had no trained workers but, nothing daunted, she started work with two Indian Christian catechists. Her supreme opportunity came in the famine years of 1899 and 1900, when she was instrumental in saving famine orphans. Once she wrote that she had over one hundred little children whom she hoped to win for Christ. She became their *Ma-Bap* (mother and father). A regulation of the State forbade the sending of any famine orphans to any other place, so Dr. O'Hara cared for them as if they were her own—housed them, fed them, taught them, and when they were old enough arranged for their marriages, which gave her great joy and satisfaction. No grandmother in Canada could be more delighted with the arrival of grandchildren than Dr. O'Hara was with the arrival of bonny brown babies, for whom she had real mother love.

Forty years have passed since then and one of the latest reports from the Central India Mission says that as many as seventy per cent. of the Indian Christian helpers are men and women saved at the time of the famine or their children, and we see again that ''God moves in a mysterious way His wonders to perform''. In 1902 Dr. O'Hara became the recipient of the Kaisar-i-Hind medal in recognition of her conspicuous service in famine work. She was one of the first to have the honour conferred upon her after the decoration had been inaugurated by King Edward VII. The medal was pinned on her at a social function in the Residency at Indore by the Viceroy's representative in the presence of officials and fellow missionaries.

In 1913 she was granted a two-months' holiday. As she had not been very well, she craved an ocean voyage and, on seeing an advertisement for a ship's doctor, offering passage from Bombay to Liverpool in exchange for professional services, she signed on for the trip; the ship belonged to the mercantile marine and carried only a few passengers. I know of no other woman doctor who had the temerity to do such a thing, but it goes to show that she had a very independent side to her nature, although at other times she could be easily influenced.

Once four of us took a short holiday trip to Ceylon to see how mission work was carried on by old established missions—the late Norman Russell and Mrs. Russell, happily still with us, Dr. O'Hara and myself. Wishing to see hospital work carried on by former medical class-mates in Jaffna, we were crossing over to India in a native boat when we were caught in the fury of a monsoon. The crazy craft to which we trusted our lives wallowed all night in the trough of the sea, threatening every moment to engulf us. In the morning Dr. O'Hara told us what she had been thinking about in the night: ''I thought what a loss it would be to the Presbyterian Church to lose four of its missionaries all at once, but on second thoughts I said to myself, 'The Church would be well rid of us, seeing we were such fools as to trust ourselves to a boat like this!' '' When we arrived where we could take a train Dr. O'Hara left us, saying, ''I would not take all the money in the Indore Maharajah's treasury and go through such an experience again.'' On returning to her station after a railway journey she wrote, ''I went third class to save my money, but returned second class to save my life.'' During hours of relaxation after strenuous days in Council meeting when the laugh was loudest it usually had its rise with Dr. O'Hara.

Dr. O'Hara was versatile and her love was of the all-circling kind that embraced the East and West; she was keenly alive to the spiritual needs of all souls, and lived to help bring them to the knowledge of the Saviour; and she could enter into the social life of any group in which she was and add to its enjoyment. She was good to look at and when she was dressed for some important social function the remark would be whispered around among her missionary colleagues, ''Here comes the Duchess.''

All her fellow missionaries—men as well as women—loved Dr. O'Hara; to them all she was ''Aunt Maggie''. She received many tokens of friendship and appreciation of her work from the Prince and other Indians who had benefited by her services; and when she was leaving India in 1927 the missionaries with whom she had worked expressed, in words and gifts, the high esteem in which they held her.

When Dr. O'Hara returned to Canada, after her years of strenuous toil in India, it was not to sit at ease in Zion, for she entered into all the various activities of her Church, the Westminster Presbyterian, in Smith's Falls—Sunday School work, community work, and the study club; was Vice-President of the Women's Missionary Society Presbyterial of Lanark and Renfrew, and honorary president of the Smith's Falls branch of the Bible Society, the Lanark branch of the Queen's University Alumni, Smith's Falls Women's Missionary Society Auxiliary and Young Women's Auxiliary and of the Ladies' Aid, besides addressing many public meetings in the interests of the work in Central India.

From the Presbyterian Women's Missionary Society she received the long service gold medal with three additional bars; her beloved Alma Mater, Queen's University, conferred on her the honorary degree of LL.D., this being only the third time in its history that Queen's has so honoured one of its women graduates.

In addition to all the above activities she wrote and published *Leaf of the Lotus*, a very full account of her ''Day's Work'' in India. Every member of the Church should have a copy of so valuable an account of their missionary's work. I understand the *Leaf of the Lotus* is out of print, but a new edition should be brought out, for in it ''she being dead yet speaketh''.

So this ''faithful servant'' worked on until she was laid aside by the long illness which resulted in her death on August 28th, 1940.

This imperfect tribute is but the frame in which I have pictured an outline of a very full life, which it would require a volume to round out so as to do justice to a life wholly yielded to God for His service.

Dr. O'Hara's niece, referring to the inspiration she unconsciously exerted during her last illness, paid her a beautiful tribute, which might be thus summed up: ''Her memory will linger as a benediction and, although she is dead, she speaks to us of the sustaining power and love of our Lord in whom all her trust and hope and confidence was placed.''

Of Dr. O'Hara it may be said,

''Life's race well run,
Life's work well done,
Life's crown well won.''
—*Margaret MacKellar.*

Among the Jhansi Girls

From the report of the Jhansi Mission Field for 1939.

– *Miss Magee* writes of the girls' educational work:

OUR Helen Macdonald Memorial School continues to grow, with the numbers in all of the first five classes beyond limits. It was not Government regulations, however, but actual lack of space that forced us to turn back pupils this year. Anxious parents pleaded, ''No matter if there is no room inside the class, only give admission and my child will be happy to sit outside and listen.'' . . . Classes do often sit outside in the milder cold-season sunshine; but during the months of the rains and extreme heat a roof is necessary.

Again this year it has been necessary to have two classes for the sixth year group (Third Class). This is the last year in which we take boys, and the first year in which chairs and desks are used. . . .

Our hostel works a remarkable change in almost every girl who comes into it, transforming skinny little girls into round-cheeked ones in the most unbelievable way—and on what appears to be a Spartan diet indeed: three or four thin dry *rotis* in the morning (made of whole-meal flour and water); at 1.30 more breads with a little *dal*; and at night bread again, this time with a spoonful or two of vegetable. Twice a week there is goat meat in place of the vegetable. The cost of making these boney youngsters into chubby ones is something less than a dollar a month.

These days prices are climbing. During the last war wheat flour became too expensive for common folk, and mission schools were forced to use a cheaper grain, one ordinarily fed to animals and poultry. Besides being less valuable as a food, this grain lacks the gluten which makes wheat easily workable. The girls who now manage to make the day's supply of bread by getting up at 4 a.m., would have to rise two or three hours earlier if it became necessary to do without wheat. For the sake of the older girls, I trust that day may never be. . . .

In addition to their school and hostel life, the girls take part in a thriving Christian Endeavour group. Some help the teachers and missionaries in preaching groups; some form a part of Dr. Thurrott's choir. All the older girls enjoy a Sunday evening time of hymn-singing and prayer, in Mr. and Mrs. MacKay's bungalow.

The Guide and Blue-bird groups are larger than ever this year, and continue to keep up their good reputation. Our leaders have been helping with new companies and flocks round about Jhansi. Lady Haig asked to visit our school in August; on which occasion all the Guides and Blue-birds, European and Indian, Christian and non-Christian, gathered on our school compound. Truly guiding can play a part in the world of India's pitiful little girls! What a contrast between our girls and some of those little new ones, with their bleached faces, and their little-girl bodies so swaddled that they couldn't run—even if they had known how.

We probably do not realize just how great is the indirect influence upon India of these children of ours. There was a little girl, Naomi, who did not come back to school for opening in July. When Mrs. Rothermel heard about it, she told me that it was probably because the rivers had become impassable, as they do become so often during the rains. But when two months passed, she began to worry a little, for fear the parents had been prevailed upon to give the child in marriage (they being new Christians, surrounded by non-Christian neighbours). So, when a chance came, she made her way with two of her evangelists to that far village. But Naomi was there, quite safe, to greet them—''the only clean thing in that village,'' said Mrs. Rothermel. The father told how she had coaxed and coaxed until he had finally consented to bring her a piece of soap, when next he went to town. She had been watching the road for many a day, as she took the animals to the water-hole, or milked the two cows, or smoothed the clay and cow-dung mixture about the door-way; in no time she was ready for school, with her little bundle of clothing and her big Hindi Bible. As they passed through the village, they heard from the doorways: ''The Book is going''; for, as ten-year old Naomi had read to her parents daily in the rest-time, others had listened too.

Since Christmas we have another Naomi in the hostel, a sixteen-year-old who has never been in school before. She has had some help at home, however, and reads Urdu, Hindi and English. Since becoming a Christian (through Mr. Cheshire, he told me), her father has suffered not a little, and Naomi realizes what it can mean to be a true follower in this land. It is her purpose to give her life in the service of her Indian sisters for Jesus' sake. She believes that He would have her take medical training; but she is not waiting until she has a medical degree to get started, but daily, in all the little ways, is proving that her purpose goes deeper than words. She is very quick, but has a great deal to do these next four months, in filling in the gaps of her unconventional educational background. The teachers are giving her two extra hours daily apart from regular school or study time. But what she is going to need even more is someone to pray for her, someone who will be faithful in holding her up daily in prayer. The Enemy is so terribly real in this land, and so on the job wherever a soul is out-and-out for Jesus.

– From *Miss Simpson's* reports:

Sophie, Miss Whatling's nurse and Biblewoman, was away from the mission for several months helping in another mission. She came back the first of October and is now my Biblewoman, as well as a helper in the dispensary when Miriam is off duty. Sophie served so well as matron of the orphanage in the other mission that they desired very much to keep her; the missionary said she wished there were two Sophies, so that they could have one, too. Sophie is not very strong and cannot do nurse's work as she used to, though she is capable; but she is a very good Biblewoman and has a real Gospel message to give. She is old enough so that she can go out alone when I am busy at something else. She cannot walk very far, but there is much to do near here, so that she does not have to walk far, and when we go out to the village we go in the car.

At present there are nineteen children in the orphanage, including the two big girls (Martha and Rosy) who help with the children. They are not all orphans; indeed, many of them are children who are in because they have just one parent, who is not able to care for them as they should be cared for. We have some children whose mothers are mentally ill and so cannot care for the little ones. Fees are being paid for all but four of the children, either by the parents or by missionaries. For a while the two girls and Grace Bai were doing everything, including the cooking, but I felt it was too much, especially as the girls were attending school too. So now we have a cook who just does the cooking. I wish I could show you all these little ones; they are so sweet and bright. . . .

Martha has no father, and her mother is a poor woman who is not very bright. Just now the mother is cooking for a Christian woman who is a midwife in a little village about sixty miles from Jhansi. Martha . . . is a good worker under supervision. Grace Bai is very good to her and she will do anything for Grace Bai. She has improved so much since she came to us but finds it difficult to make much progress in school. The other girl, Rosy, is much brighter but did not have the same advantages. She has both parents, but they were very careless about sending their children to school. We discovered the family while doing evangelistic work in Sipri. We had no idea they were Christians until we had talked with them for a while. We found there were five girls in the family, three of school age, but none of them going to school. When we enquired the reason for their children not attending school when they lived so near, they gave the usual answer, "We are poor people and do not have money enough to clothe the children so they can go to school, and besides we cannot pay fees." At the time I needed someone to help in the orphanage, so I offered to clothe and feed the eldest daughter and let her attend school in return for her help in this way. She was very anxious to do this, but it was with some difficulty that she persuaded her mother to let her come. That was a year ago last Christmas. She has done well and is a great help with the children. She is a very pleasant and good-looking girl of about thirteen or fourteen years of age. The work which she is doing will be a real help to her some day, as she is too old to go very far in school now and possibly her parents will make marriage arrangements when she is a few years older. In helping this girl we have helped her whole family to have a different attitude towards life. They had grown indifferent and disgruntled with everything and everyone, but gradually we found them taking an interest in the mission. The children attend our Church services and the mother also comes on special occasions. Although living circumstances there have not changed, they send three of the children to school and pay their fees quite willingly; so we feel we have not only helped Rosy but, through our interest in her, the whole family has been helped.

Rumball - MacLean Wedding

ON the afternoon of July 10th, 1940, at Nagamine Yama, Kobe, the marriage of Miss Jean C. MacLean, missionary of the Presbyterian Church in Canada, and Mr. W. E. Paul Rumball was solemnized.

The ceremony took place amid a setting of asters and ferns. The bride, attractively gowned in Queen's blue triple sheer crepe and carrying a bouquet of pink carnations and fern, was given in marriage by Mr. G. H. Vinall, secretary of the British and Foreign Bible Society in Japan. The marriage ceremony was performed by Dr. L. L. Young, senior member of the Canadian Presbyterian Mission. Miss Grace Thomas, of the Central Japan Pioneer Mission, played the wedding march.

Following the ceremony dainty refreshments were served. Tea was poured by Mrs. G. H. Vinall and Mrs. William Bee, a member of the Japan Evangelistic Band. An interesting item was the fact that the wedding cake was made by the bride's father in Canada. Out-of-town guests were present from Formosa, Yokohama, and Maebashi. After a short honeymoon, the happy couple spent the summer in Karuizawa and then will reside in Maebashi.

Designated for Service

ON Tuesday evening the 18th of June in the Aurora Presbyterian Church Miss Helen Patterson, who graduated in April from the Missionary and Deaconess Training Home, was designated for service under the Presbyterian Church in Canada. The service, which was under the auspices of the Presbytery of Toronto, was conducted by the Moderator, the Rev. R. C. McDermid, assisted by the Rev. J. Kenneth McCreary of Aurora, and the Rev. J. Stanley Glen. Dr. Glen, a former pastor of the Aurora congregation, preached the sermon. After referring to her record and the work to which she had been appointed by the Women's Missionary Society (Western Division), the Rev. Edgar Foreman, Clerk of Presbytery and member of the Training Home Board, presented the candidate for designation, and Mr. McDermid conducted the dedication service. The Rev. Joseph Wasson, Chairman of the Training Home Board, then addressed the newly designated deaconess and presented the deaconess pin. Mrs. A. R. McMurrich, President of the Women's Missionary Society, spoke briefly, welcoming Miss Patterson as a new member of the Society's staff of workers; and Miss Florence Lang, Indians Secretary, presented a Bible from the Women's Missionary Society. A locket and chain was presented to her on behalf of the Aurora congregation. After the service a reception was held and refreshments were served on the Church lawn.

Miss Patterson left at the end of August to take up her new duties as boys' matron in the Indian Residential School at Birtle, Manitoba.

Ministering to the Lepers

IN a News Letter sent out in February Dr. G. Gushue-Taylor gives many interesting glimpses of Happy Mount Leprosy Colony (Raku-San-En) in Formosa, where he and Mrs. Gushue-Taylor are ''sharing with men and women afflicted with leprosy some of the blessings of life which we enjoy; helping bear their burdens, and encouraging them to bear one another's burdens and each one his or her own burden.''

''Beautiful for situation'' is the colony ''in an area of hill and valley rich in natural beauty. Great varieties of trees, fruit and otherwise, ferns and sub-tropical vegetation abound to delight the resident patient. Golden Shower, introduced from Hong Kong six years go, now covers the roofs of all cottages and decorates the front of church and office, in summer giving shade from the sun and in winter remarkably beautiful bright orange-coloured blossoms in tubular, pendulous clusters, a joy to patients and visitors alike.

''Eight and one half years ago we planted the seeds from India of Hydnocarpus wightiana, a tree which yields a fruit the seeds of which on being crushed give an oil which is used in treatment of leprosy. We have succeeded in raising over a dozen trees, one of which has borne fruit, the only one in the Japanese Empire. Recently by exchange of one of our trees we have received from the Forestry Department of the government specimens of the other two species yielding leprosy treatment oil. These trees are growing in front of the men's special sick ward and are an additional source of interest to the patients.''

Among the things shared with the patients Dr. Gushue-Taylor mentions their knowledge of hygiene and public health and of the conditions suited to the treatment of the disease. He quotes Dr. Ernest Muir, world-famous authority on leprosy: ''One of the most important factors in the treatment of leprosy is healthy physical exercise up to the capacity of the individual. Without this no other form of treatment is likely to be of permanent value. Such exercise may be obtained by communal work in the settlement, such as making and repairing . . .'' From the beginning they have acted on this principle, expecting all patients to spend two and a half hours daily (weather and health permitting) at communal work, ''such as bush clearing, making or mending roads and waterways, cleaning buildings and drains, etc.,'' besides any work ''of a personal nature including cutting wood for fuel, growing vegetables and fruit, rearing hens, ducks, rabbits and pigs . . . To encourage and provide them with pocket money, the colony buys from the patients vegetables, eggs, and pork, and by this means the more energetic earn enough occasionally to remit a little to dependents at home. In addition, a small payment is made to those who help in communal work as treatment assistants, washers of dressings, etc., cooking and nursing in special sick wards, feeding pigs.''

Mrs. Gushue-Taylor acts as superintendent of nurses, ''a nurse by profession and vocation, giving herself wholeheartedly to the service of men and women of a sort only those who work among the leprous realize. Her work involves nursing, dressing ulcers, supervising and preparing dressings and operating room régime, seeing that all necessary equipment in this sphere is provided and kept ready, supervising and daily partaking in food provision for our big family, control of rice room, giving out rice, milk and vegetables, etc., serving behind the counter of a small 'village' shop which we operate for patients and staff (the colony is five miles from town), and in which are sold tinned goods, biscuits, spices, milk, shirts, trousers, foot gear; sharing in the weekly washing of the clinic; night and day keeping a watchful eye over the activities of the men and women and their affairs; organist for three services a week, teacher in Sunday School; and in addition as a side line running her own household and looking after her husband. She does a full day's work, in the intervals of which she knits woollen skull caps and pull-overs, mitts and socks for patients' use on cold days and nights. For further details please consult Proverbs 31: 10—''

Dr. Gushue-Taylor expresses deep appreciation of the services of the staff of Formosan assistants and nurses and outside workers, without whose loyal co-operation the work could not be maintained. This is Pastor Keh's tenth year, Dispenser Ko's sixth year, and the two outdoor workers' tenth year in this work for their unfortunate fellows.

''We began the year with sixty-three patients and admitted four new ones. These fifty-two men and fifteen women were strangers and this colony took them in and housed them, fed them and gave them drink, gave them clothing and cared for them in their sickness and visited them with sympathy and treatment, preached the Gospel to them, all without money and without price. Our regret is that this work has been so poorly done. Four were discharged as symptom-free, two returning at various times for examination. They are happy to be free and earning an independent living. Ten patients, thinking they would find more congenial surroundings elsewhere, left the colony and are mostly in the government leprosy hospital . . . Three patients died during the year, all of whom had joined the Church during their stay here . . . Over twenty improved in condition, some became worse, while others remained stationary. Most of our patients are severe cases and many can never expect to recover, while several do have the hope of freedom. When He gave the command to cleanse the leper, He did not confine the command to the easily dealt with ones . . .

''Christian activities in church life have been regularly maintained throughout the year. On the Sunday morning is held a service such as is held in all churches in Formosa; in the afternoon a Sunday School at which members of the staff act as teachers. There are very few of the patients who cannot read the Bible in Romanized characters, and going around their cottages one often comes upon patients reading their Bibles. Each Wednesday there is a prayer meeting . . . One often hears the patients going about their daily routine singing hymns learned in church. Some of them have really good voices. At the close of the year out of forty-eight resident patients, thirty-eight were Church members . . .

''Our aim is to maintain and hand on to our Christian successors an institution devoted to service on behalf of suffering men, women, and children, to the Glory of God, bearing witness to the principles and practice of Christianity. We beg the continuance of your prayers and your kindly sympathetic practical interest.

''Many friends at home and abroad, especially the Mission to Lepers, America, Canada, London, who continue a substantial subsidy to the colony, and the General Board of Missions of the Presbyterian Church in Canada from whom my wife and myself receive financial support, have continued to make gifts in money and in kind; without this generous assistance, this leprosy colony, from its inception and foundation, motivated by the command of Jesus as recorded in the Gospel according to St. Matthew, chapter ten, verses five to eight, could not be carried on as a Christian institution. To one and all we say very sincerely, We thank you.''

Northern Saskatchewan Camps

CAMPS at the lake shore are beginning to play a very important part in the life of the girls in northern Saskatchewan. This year we were able to sponsor three camps for girls from twelve to eighteen. One was held at Eight Mile Lake, eight miles from Battleford, with nineteen girls and four leaders; a second at Perch Lake, thirty miles from Melfort, with fourteen girls and two leaders; and the third at Christopher Lake, twenty-five miles north of Prince Albert, with eighteen girls and four leaders.

Outdoor camping in the West is not the civilized camping one might find in Ontario with cabins, etc., but there we had a camp-site dotted with tents, girls sleeping on the ground with ground sheets to protect them from the dampness, the only wash basin the lake; at one camp we had a one hundred per cent. air-conditioned dining-room and at another we slept under the stars.

The three sites are very suitable for girls' camps, with splendid facilities for swimming and recreation. At all three camps open-air chapels were made by the girls in the camp-craft groups. It was encouraging to see how the girls had grasped the idea of true worship and chose a place which was secluded from the world and sacred to the worship of God. A little pulpit made of a log, a board, a twig for a book rack made the little chapel complete. The chapel was used for morning and evening worship. One evening at the Saskatoon Presbytery camp, the Rev. Thomas Murphy, dressed in his robes, conducted a very impressive service. On Sunday afternoon at Christopher Lake we were fortunate to have the Rev. R. G. McKay of Prince Albert conduct the service.

The same Bible Study was taken at all three camps, ''Jesus and Ourselves'', and it was very helpful to the everyday life of the girls, bringing up for discussion many problems that are confronting girls to-day at home and at school, and in their relationships with others.

At one camp Miss Isobel Sym spoke to the girls about the Weirdale Nursing Home. Miss Bock, who was visiting her parents in Battleford at the time of our camp, told a very vivid story of the work among the Chinese in Victoria and the results of the Oriental Home in Victoria.

We feel that camping benefits the girls, for they return home with a truer meaning of worship and the nearness of God. We hope that our camps are merely the beginning of a greater work among the girls of northern Saskatchewan. —*M. Booth.*

A Stay-At-Home Camp

REGINA Presbyterial held its second annual Stay-at-Home Camp at Regina during the week of July 8th to 15th. This venture, in lieu of a camp at a beach resort, was so successful last year that it was repeated this year. Besides the Regina girls there were twelve girls from outside points, including Moosomin, Heward, Stoughton, and Estevan, a hopeful and promising nucleus for future leadership in Presbyterial work.

Activities began each day at 9.30 a.m. with a flag-raising ceremony, followed by a brief service of worship conducted by the camp mother. An interesting course of lectures on the subject, ''The Bible, God's Plan of Redemption for Man'', was presented by Miss Lamont. Interested groups in handicrafts and home nursing followed. Appetizing luncheons were served by the ladies' organizations of the two city churches. Afternoons were spent in organized activities—hikes, museum trips, swimming and picnics. A study of bird life as found in the vicinity of our Parliament Buildings, conducted by Mr. Dick Bird, an active member of the local Natural History Society, filled one happy afternoon; the pleasure of the girls was climaxed by a visit to the radio station of CJRM for the Quiz programme conducted by Mr. Bird the same evening. On Saturday afternoon girls and leaders motored to Moose Jaw for a swim in the Natatorium and a picnic supper with the Moose Jaw camp. Attendance of girls and leaders in a body at the service in First Presbyterian Church on Sunday morning brought the week to a close.

Leaders of the various activities included Mrs. J. Collingwood, director, Mrs. E. G. D. MacEachern, camp mother, Miss Helen Ross, handcraft, Mrs. R. Nygaard, recreation, Miss P. B. Lamont, Bible study, assisted by Mrs. S. Farley and Miss H. Ross, who led the discussion groups. Miss Doris MacPherson acted as pianist, and members of the Tweedsmuir Nursing Division of the St. John's Ambulance Corps conducted the course in home nursing. A prize offered for the best camp diary of the week's activities was won by the delegate from Heward, Miss Theora McCurdy.

The committee feel that the success of the camp was due in large measure to the support of the whole Presbyterial, and particularly to the Regina congregations, whose members supplied meals, billets, and transportation. It was a real example of community effort.

A Dream Come True

FOR some time Kamloops-Okanagan Presbyterial had hoped and planned for the day when they would be able to have a Presbyterian Girls' Camp, and this year their dream was fulfilled, through the kindness of a gentleman of Kamloops Presbyterian Church who offered them his very lovely cottage overlooking the picturesque Shuswap Lake nestling in the mountains just fifty miles from Kamloops.

Eighteen girls from Kamloops and Armstrong with their leaders came to Camp to enjoy together their first camping experience. To be with them as director of the first camp for the girls of this Presbyterial was a great privilege.

The study material used was the same as that followed at the Provincial Girls' Camps—the Morning Watch, ''My Faith, it is an Oaken Staff,'' and the Bible Study ''Jesus and Ourselves'', which we supplemented with ''The Parables of our Lord''. There were only one or two of the girls who could not swim and before they left camp they had mastered the art under the very capable leadership of Mrs. McCulloch, who also gave instruction in diving and life-saving. The girls left camp displaying very proudly their handwork, which consisted of autograph books with splatter paint covers and peasant belts. As the majority of the campers had not heard many of the Canadian Girls in Training songs which are old favourites in other camps, much time was spent in singing.

The girls went home thanking their leaders, Mrs. M. S. Blackburn and Mrs. Durward, for making this camp possible, and hoping there would be a camp next year. They felt a deep satisfaction that they had had the privilege of attending the first camp and having a share in pioneering for future campers. —*N. Smith.*

Prayer, 1940

From air, and land, and sea,
Father of all, in brotherhood we pray!
Dark is the night and difficult the way.
From village church, from isolated place,
From vast cathedral, men of every race,
We cry to Thee!

Thy succour send,
And give us patience, Lord, and make us strong
To seek the Holy Grail, to right the wrong.
As flowers in summer gardens scent the air
Rises the incense of united prayer,
''Thy children, Lord, defend.''

—Evelina San Garde, in the *British Weekly.*

Concerning Missionary Work

IN an article in the September *Life and Work,* the Record of the Church of Scotland, on the effects of the war on their overseas missions, the writer (A.S.K.) says in conclusion:

> In estimating the future of the missionary enterprise as a whole, two things have to be remembered. . . . One is the succession of blows that have fallen on every part of the field through the severance of the Continental missions from their sources of support. The Protestant Churches of Germany, Scandinavia, Holland, France, and Belgium were all missionary in spirit, and to-day there seems every likelihood of great areas which they occupied for Christ being left derelict. It is believed that about 3,500 missionaries are affected. Every one of the British missionary societies works in close proximity and fellowship with the missions of one or other of the Continental countries. . . . Efforts are being made to obtain financial help in this country and in America, but the most that can be hoped for in this way is not likely to do more than meet immediate emergency needs, and can only mitigate in a small degree what is a blow for us all because it is a blow for the Universal Church.
>
> The other factor that bears on the future of the missionary enterprise is the condition of this country and of the Church at home. There are some people who would be quite content to see a moratorium in missionary work for the period of the war at least. There are others who understand so little the real issues of the struggle in which we are engaged that they think of the proclamation of the Gospel and the building up of the younger Churches as something irrelevant to the present situation. There are others again whom the financial prospect daunts. None of these attitudes can stand the light of the New Testament. There are no obstacles in the way of extending the Kingdom of God which cannot be overcome by the faith that moves mountains. If the Church's concern about the obvious threats to the continuance of its foreign missions leads it back to that quality of faith, no one need fear for the outcome.

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We must enter into our missionary purpose in a more deeply personal way. Some may be inclined at this time almost to propose, or at any rate acquiesce, in a suspension of our missionary work. Many more will support the work, but with little heart or conviction that it is really doing much good these days. We believe that the hour calls instead for a greater devotion and a more personal attachment to our missionary work, and that not only for the work's sake but for the sake of our own spiritual life.

—*Far Horizons* (Presbyterian Church of England).

Prayer

OUR loving Heavenly Father, we come to Thee in humility, realizing our weakness and our shortcomings but looking to Thee for guidance.

We thank Thee for all Thy goodness and loving-kindness to us in the days that are past. Many times we have forgotten Thee, yet Thou hast never forgotten us, so may we remember in the days to come each day to count our blessings and give Thee grateful thanks.

Our Father, we thank Thee for happy homes, for the friendships we enjoy, and above all for the privilege we have of coming to Thee, our loving Heavenly Father, knowing Thou art ever ready to listen and, when it is for our good, to grant our requests.

We would ask Thee at this time for Thy blessing on our country. We thank Thee that we form part of an Empire ruled by a King and Queen whose God is the Lord. We would ask Thee to be very near to them. Watch over and protect them. May the time soon come when peace shall reign through the world and the cause of right prevail. We would remember before Thee those who are fighting for this cause in the navy, the army, and the air force, doctors and nurses, and all who are doing their share as their country needs them. Wilt Thou guide them and be very near to them. We would commend to Thy care, too, the sick, the wounded, the dying, and those at home who are anxious or mourning the loss of loved ones; wilt Thou come to them with healing in Thy wings.

Our Father, be with our missionaries whether they be in the cities or the lonely places of the homeland or in far-off lands. May the work they are doing and the seed they are sowing bear fruit in season and may they hear Thee say, ''Lo, I am with you alway, even unto the end of the world.''

And now we leave us in Thy care, for we would rather walk with Thee in the dark than walk alone in the light. Forgive our many sins and help us to serve Thee better. For Jesus' sake. Amen.

''For deliverances vouchsafed, for hearts made strong, for lives lifted out of their little aims and low ambitions into a cause greater than themselves, for faith in truth and honour and justice and love, we give Thee praise.''

Christian Literature Necessary for a Strong Church

– From *Victory in Extremities*, 52nd annual report of the Christian Literature Society for China, 1939.

IS Christianity so deeply rooted in the Chinese soil that it will grow spontaneously in spite of storm and snow or is it still a plant which has to be looked after in a hot-house? This leads many Christian Chinese who take a long view of the future of Christianity to voice the hope that the missionary societies, missionaries, Christian literature agencies and church administrators may all be awakened and stand up courageously and unselfishly for more and better literature, a definite contribution from Chinese writers toward the world-wide community of the Christian Church to meet a real need and become real material for a foundation built upon Jesus Christ Himself as the corner-stone.

Another voice asking for more attention to be given to the work of Christian literature comes from the Tambaram Conference in India. It represents the voice of the world's leading Christians. It indicates that the Christian movement has not given enough attention to literature work and at the same time reveals very clearly that the literature work done so far does not adequately meet the needs of our time . . . It reminds us of the great danger which lies ahead for the Christian movement in case no closer attention is given to this line of work by missionary societies, Christian leaders and literature-producing agencies, in which it appears that there is no limit to the influence of adequate Christian literature for the future expansion of the Kingdom of God.

That there is still another voice calling for more Christian literature is realized in the fact that almost everywhere throughout the country there is a big demand for Christian literature . . . The Christian Literature Society has not been unmindful of the appalling situation concerning literature for the Christian movement as expressed in these recurring appeals. This Society offers itself anew to give its utmost for this work of God. This is the reason why, after opening a Depot in Kunming, your Secretary was afterward sent to the interior to make a more thorough study of the literature needs and of the ways of meeting them. . . .

Very few of the Christian leaders have realized that literature is one of the most important factors for bringing in the Kingdom of God on earth. Very many Christian people do not even know that there are agencies which are devoting their full time to the production and publication of Christian literature. For example, there are Christians who do not know that there are such organizations as The Christian Literature Society, The Religious Tract Society, etc. Very few people know what these organizations are and what work they are doing.

Again your Secretary found that there are very few Christian workers who give regular time to the reading of Christian literature. Some, no doubt, find great difficulty in getting Christian books while others lack the means to purchase them, but there are many others who have never had any desire for such reading. How can we expect to have a strong Church while its leadership is not intellectually and spiritually fed? No wonder there are many Christians throughout the country who are not able to pass from the elementary to the more mature tenets of our faith. . . .

The C. L. S. magazines have proved to be very popular during the year. In spite of the very acute situation in regard to transportation, the number of subscribers to most of them has been greatly increased. . . . During these times of distress over the death of dear ones and the loss of property, the problems of justice and injustice, of right and wrong, have been raised acutely by the war situation. These magazines, besides perhaps the Bible, are the only source to which many people of the war-torn districts can go for guidance, comfort and encouragement. They are especially needed at this time when some other leading Christian magazines have been discontinued. . . . Each of these five magazines is intended to cover a special field. *Happy Childhood* is for children; the *Woman's Star*, for women in the villages or for less educated women; the *Woman's Messenger* for Christian homes, though it is none the less effective for non-Christian homes. The *Shining Light* was originally intended for Christians but the contents are so rich that it was found to be very useful for Christians to give as a present to their non-Christian friends. The *Preacher's Magazine* is intended for preachers, theological students and those who are interested in the study of Christian doctrine and theology. . . .

The present increased sales are largely due to the fact that many churches have had their books and other Christian literature burned during the war and also that many Christian leaders have had to evacuate war-torn and fighting regions to go to the South and the South-west and have not been able to take along their books. New supplies have had to be secured. It is also true that in refugee work smaller and cheaper publications have been in demand. Again in some schools a growing number of text-books for Bible classes has been needed. But in the main, Christian pastors and preachers in the interior have not yet formed the habit of reading. Basil Mathews said, ''We are beating the air so long as we are content to recruit and train men for the ministry without equipping them with the absolutely essential tools of first-class books.'' It is therefore folly for the Christian publishers not to provide useful books for Christian ministers and workers and it is equally foolish for church administrators not to get Christian literature to their pastors and preachers for them to read.

Christian Literature for Women and Children

From the report of the Chairman, Miss Clementina Butler.

IN the charming *Labrador Log Book* of Dr. Wilfred Grenfell there is a significant passage which has a special message for those who are interested in the task of this Committee, since to such a great extent our work has fallen into the lines of the nurture of the children in the Christian home.

> The tiniest bits of opinion sown in the minds of children in private life afterwards issue forth to the world and become public opinion; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who hold the reins of government.

Our *Happy Childhood,* in spite of the difficulties in war-torn China, has almost its normal number of subscribers. The Secretary of the Christian Literature Society there reports to me the cry of joy of a little Chinese boy who, having suffered much, declared, ''I do not know how I could get along without my *Happy Childhood.*'' We may not be able to reach with a personal touch the isolated homes of Chinese Christians, but apparently the postal system is working even in the areas controlled by Japan, and so twelve times a year arrives this little messenger of good tidings.

Think what it means for us to have a magazine, *The Treasure Chest,* being published in nine languages, going monthly into the hands of the young folks in India, a periodical so influential that it is now accepted by the Government Educational authorities for use in high schools and public libraries. What other Christian message has entrance to these secular schools? The Editor-in-Chief writes: ''*The Treasure Chest* is recognized and sanctioned by almost all of the educational departments. . . . We have formal sanction from Assam, Baluchistan, Baroda, Bhopal, Bihar, Bombay, Central Provinces and Berar, Cochin, Gwalior State, Hyderabad State, Kashmir, Kolhapur, Mysore, Punjab, Sind, Travancore and United Provinces''—a total of eighteen provinces approving our publication.

The editor also informs us that through *The Treasure Chest* we are doing more than any other organization to develop Indian writers. The young people take keen interest in the competitions and one day we will have many Christian national contributors to the magazine. . . .

Many most gratifying comments come to the editor of *The Treasure Chest.* She reports only one very serious objection. That was made by a Syrian Christian woman. She wrote, quite impatiently, that she did not intend to renew her subscription because there was very little in the paper that her three-year-old child enjoyed! A kindly letter of explanation from the editor made her realize her mistake, and she has become a genuine friend of the magazine. Most parents realize that the object of *The Treasure Chest* is to serve the 'teen age, or rather, from eight to eighteen. . . . Miss Munson, the editor-in-chief, deserves words of sincere appreciation for the splendid contribution she is making to meet a specific need which no other agency had attempted to supply.

Miss Munson also reports: ''Our Kanarese Primer for teaching adults has been sanctioned by Mysore State and by Bombay Presidency. These are the Adult Educational Lessons that appeared in *The Treasure Chest* in 1938. They have been published by missionaries in many of the Indian languages, and at present the Bombay Government has taken over the Kanarese translation which appeared in the *Friend of All* (my Kanarese Woman's Friend), and is publishing thousands of copies. Besides this, a missionary has printed 28,000 copies in Marathi, all of which, save 7,000, have already been sold.''

Miss Munson tells us that certain of the Congress Governments have notified the high schools that unless the students engage in adult literacy work their grant-in-aid is likely to be cut off. Therefore, the young people are pleading with her to print more of such lessons in *The Treasure Chest.* This is certainly another indication of a line of service our Committee is rendering quite beyond our first modest aims.

It is gratifying to find that the editors of the language editions are almost all nationals, and that they are by no means confined to any one, or even two or three denominations. The Bengali *Treasure Chest* is supervised by the Calcutta Ministers' Association, which takes in all missions in that locality. . . . The Hindi edition is edited by Mr. Netram, lecturer and author; the Malayalam by a Syrian Christian, Mr. Kuruvilla, who is a member of the Malayalam Literature Committee and has published a number of books in that language; the Telugu by Mr. Ramanjulu, a minister and theological professor, who graduated from an American college; the Urdu by a Punjabi, Mr. Massey, who is the All-India President of the Christian Endeavour Society; the Marathi by Mr. Tilak, one of the best known Indian Christian writers, the son of the poet of that name. Mr. Tilak's mother also was a poet and she was able to complete her husband's lyrical ''Life of Christ''. Between them they produced half of the hymns in the Marathi hymnal.

Since one of our aims is to develop the idea of service among the Indian Christian women, we are happy to find that his (Mr. Kuruvilla's) associate is a young woman, formerly a pupil of his in the high school at Tiruvella. . . . Mr. Tilak's wife is his associate in the publication of the Marathi *Treasure Chest.* Also, he is following our plan of inducing young people to write. They say he even bombards his young friends with orders. He will send a telegram, ''I want a biographical sketch of so-and-so at such-and-such a time'', and they say he usually gets what he asks. The editor's wife helps a great deal with the work of the Tamil

Treasure Chest, too. She writes well in both English and Tamil, and does excellent original work. . . . The editor of the Gujarati edition, a missionary, is training the wife of a young national minister, hoping that some day she will be ready to assume the task. Her husband is learning the job also, that he may help his wife. One rejoices at this new order!

A sidelight on the success of the Telugu edition came to Miss Munson recently when she met a missionary from that area who did not know of her relation to the magazine. This worker told her how the children, teachers, and the servants struggled to get hold of the monthly first, saying that the driver who took it from the postman always had the most plausible reasons why he should have the first chance to read it. . . . The postman who brings the mail to Miss Munson's office is a Moslem, Urdu-speaking. He reads the paper every month and brings to the editor his report of the contents.

The number of paid subscriptions to all editions totals 5,189. This does not include free copies given to missionaries or workers. While a definite statement cannot be made because of lack of time for thorough research, we believe our list exceeds by far the number of subscriptions to any other Christian publication in India. . . .

But our influence cannot be measured by the number of subscriptions only. It is stated that in America you may count on an average of five readers to any one magazine. This again I have not been able to verify, but our magazines in India will average from forty to fifty readers, besides the numbers who read them in school libraries of which no count can be made. In China the number of readers of our publications per copy is probably larger. In fact, it would not be surprising if it were found to be nearer one hundred, because with the Chinese veneration for the printed page, exquisite care is taken of each number so that it does not get torn to pieces as a mazagine in this country would be.

At the meeting of the ''All-India *Treasure Chest* Committee'' last December . . . an effort was made to arrange to adapt the *Diph* magazine as *The Treasure Chest* for Assam, and also to publish an Oriya edition. We are certainly impressed by their resolution ''that Indian women editors for regional language editions be secured wherever practicable. If such are not available, Indian men are preferred to non-Indian women. If non-Indians are appointed they should be enlisted as acting editors.'' While this might be considered a criticism of missionaries, we believe that they have grace enough to bow to this nationalistic feeling, which must be encouraged up to righteous limits.

It is interesting to see that the new committee appointed at our request by the National Christian Council to have charge of *Treasure Chest* matters has only two English or American missionaries on it. The other six are nationals, all of which looks toward our ultimate aim of having Indian Christians prepared for their own leadership.

The information which comes from Shanghai is very meagre. The magazine, *The Woman's Star*, in the simplified character for village women, is greatly appreciated by the missionaries. It is small and inexpensive, yet it carries the message of ''peace on earth, good will among men'' to strengthen the heart and trust of many tortured and persecuted Chinese women. As far as we know there has been no prevention of its circulation in either occupied or free territory. One thing of great significance is that the cover of *The Woman's Messenger* has been changed. Formerly it carried, to our great satisfaction, the signature of Madame Chiang Kai-Shek, but a few months ago copies began to arrive with a new face, and this honoured signature is omitted.

In Japan we give a subsidy of $300 to the Christian Literature Society which they use to help in the publication of *Little Children of Light* for the young folks, and *The Light of Love* for the Christian women. This last magazine is reported to me as being used a great deal in hospitals as well as in the homes and is eagerly read by convalescents. The figures of circulation are not available, but the children's magazine was reported some time ago as issuing 10,000 copies monthly. There is real need for us to increase our help to the publications in Japan, but the time is not propitious for any extension of work.

It seems best to authorize our gift (in Korea) to be used to establish, under the care of the Christian Literature Society of Korea, a magazine for the teen age and the women in the home, the very groups which most need such a publication. In view of the immense amount of anti-Christian literature which circulates in the Orient, it would be of inestimable value to the Christians in Chosen to have a magazine on the type of *The Treasure Chest*. It is understood that the Christian Literature Society can publish it if they receive our usual $300 annual subsidy, which is what we give to other semi-independent magazines, though it might be necessary for them to receive $100 or $200 more for the initial expense.

The Missionary Torch in Mexico and *The Guide of the Home* in Argentine are being carried on with greater success, and a new magazine is to be launched in Santiago by ''a gifted Chilean Christian woman who is at present in the United States for a year of study. . . . Miss Maria Aguirre is an influential woman in the Evangelical Church of the West Coast and is so fortunate as to have contact not only with church groups but with civic movements, in which she assures us that her well known Evangelical activities are no hindrance to effective co-operation with the women of the Catholic Church—a happy augury for the success of any magazine which she shall edit.''

A most favourable report in regard to *Listen* has just reached your Chairman from Miss Wrong. The magazine has been enlarged from eight to twelve pages, and they have raised its subscription price to one shilling (25c) per year. Also, a new venture is a page for women, which has seemed to us very desirable. Miss Wrong also sends us some of the words of appreciation. A Catholic school teacher from the Gold Coast writes concerning *Listen*: ''I have found it helpful and have therefore recommended it to my boys to subscribe as often as possible to the latest issue each month.'' A man from Prestea writes: ''Upon coming across your paper with a friend of mine I have been moved in the heart to offer myself as one of your subscribers.'' The Director of Education in Bechuanaland says: ''I know *Listen* well and find it very useful indeed.'' Mrs. Davies of Uganda writes: ''We are so grateful for your magazine. The problem of suitable literature for our young educated Africans increases year by year. You seem to have a very clear vision of the needs of Africans at this early stage of their development.''

From Egypt comes encouraging news concerning *El Talibah,* our pioneer magazine for Arabic-speaking girls. . . . Mrs. C. C. Adams, wife of a professor in the American University, and one of the most active members of the governing committee of the magazine, writes: ''Many people here in Egypt are thankful each month for the money sent to keep the magazine, *El Talibah,* going. Its position is unique. The reading public is very small and those from whom our readers are drawn are mostly Christian people who have been fed on various kinds of free Christian literature, also Moslem people who have come into contact with Christians or have been trained in Christian schools. All of them have to be educated into spending a dollar for a whole year's subscription for a magazine. Last year we had a hard time having Governmental schools take any interest in *El Talibah* because the Ministry of Education would not recommend it for secondary schools. This year the head mistresses in a number of cases are asking for it. Last month we sent fifty copies to the two largest Government schools for girls here in Cairo, and fifteen to a Government school in Tanta. We hope this may go on until the ministry will recommend it, and that ought to help. At any rate, please know that we all thank you for the money and the Lord bless you all in the giving. . . . It is very difficult to have Egyptian women and girls write *anything.* Prose of the simplest kind they write with the greatest urging—poetry never. It is mostly because of the Moslem habit of thinking of their language as sacred, but last month we had a contest, giving a prize of $5.00 for the best 'wish' written in essay form. The response was gratifying. A Moslem girl in a Christian school got the prize.''

There is no denying the fact that this is the day to attempt to reach the Moslem world, but our effort for the present must be limited to getting information from as many different missionary workers as possible before deciding what is the most important place for our aid to begin, and in what form. It is indeed true that a little child shall lead them, and the evidence is that a children's paper may be the most effective agency. Turkey, Persia, and Java are being studied.

May I on behalf of the Committee express my appreciation for the grants from the Boards and other organizations during the year. Nearly all have continued the full amount, though we know how pressed many are for the support of regular budgets. The friends in Canada have been most liberal, both as Boards and in sharing the offering from the Day of Prayer.

We are able to close the year with a balance of $568.82, which makes it possible for us to remit immediately to India the amount necessary to start the publication of the eagerly desired *Life of Christ* for children (to be published in ten of the languages of India). We feel grateful indeed that this is so, and that through our modest receipts of $11,259.85 we are enabling the field to receive monthly twenty-one Christian magazines for the undergirding of the Christian homes.

The ten coloured religious pictures in the series provided for the poor Christians at the modest price of two cents each have been greatly appreciated by the workers. The portrait of Christ by Bertha Valerius has proven a great blessing to pastors and has been framed for village chapels and schools. This most appealing presentation of Christ sells for twenty cents.

OUR LETTER BOX

Progress in Manchuria

Szepingkai, Manchuria, July 18, 1940.

LAST year Pastor Chang was supported by the Kailu and T'ungliao churches. This year both have become self-supporting and wanted to call him. He has accepted the call to Kailu. T'ungliao will be calling another pastor soon. The Tailai district has also called a pastor, who will be ordained and inducted in August. They will be self-supporting. . . .

Our men's Short-Term Bible Class opened on May 1st with an enrolment of thirty-five. During the six weeks' session the men worked hard and the spiritual tone was excellent. . . . Eleven men, including one Mongolian and one blind man who had taken his examinations orally, completed the four-year course and were given diplomas. The spiritual refreshment received by all who attended the class will be a steadying influence during these times.

For the graduates of Bible Schools and Short-Term Bible classes, we are planning a four-year reading course with examinations at the end of each year.

Mr. Li, an old man seventy-seven years of age, a unique character who had unusual experiences as a leader in non-Christian religions before his conversion to Christianity thirteen years ago, is touring our churches for six months and drawing splendid congregations. He preaches with vigour for two hours and a half twice a day. His own life story grips those listening to the Gospel for the first time and stimulates the zeal of the Christians. —*Allan Reoch.*

Coming to the Help of Other Missionaries

IN a letter written at the end of June, Mrs. Angus MacKay of Jhansi, after telling of their holiday amid the beauty and peace of Kashmir, closes with this paragraph:

''It doesn't seem just fair that we should be having such a lovely holiday in such a peaceful spot with such horrors going on in Europe. Our hearts go out these days to the many Scandinavian missionaries in our midst who have no hope of funds and cannot get any news back and forth to their families. Two weeks ago we took a collection at the little service we had in the park at Nasim Bagh and everyone was happy to know it amounted to over 600 rupees, and there were not more than sixty missionaries present. It was added to in the next few days until we had 750 rupees. It was sent to Landour where there are forty of these missionaries, most of them new missionaries in language school, unable to pay their fees. Of course, with such a call many people are ready to respond, for none of us know when our turn may come. We wonder from day to day what the news will bring. We had the privilege of having lectures from a Brigadier General, who is now retired from the army but is a very active missionary. He was through the last war and was also in Abyssinia and he could tell us many facts which one does not commonly hear. He believes that peace will never come as long as man trusts in his powers and inventions but when the leaders of our nations turn to God He will work wonders and we will have peace. I think he is right, too, and we as Christian people need to pray as we have not done in the past for our nations.''

In a New Field

– From a letter from *Miss Elizabeth Walker*, Rocky Mountain House, Alberta (August 6th).

IN this district there are numbers of children crying for attention. When school re-opens in the autumn it will be much easier contacting them during school hours.

Last week I had to visit families in the country district south east of Rocky. I had been given names of some Presbyterian families, but had to find my way to various homes—rather a task when you are a stranger, with so many farms hidden away in bushes and trees, and endless gates with all sorts of different gadgets to operate. At the first home I visited I found a little neighbour lad, Bobby Loesch, the child of German parents; he had never attended Sunday School and probably had never seen a deaconess before. He heard me say I didn't know where some of the farms were, and promptly offered to escort me. This he did to my immense relief; he not only saved me time in directing me correctly but opened the numerous gates with alacrity. He directed me until my work was completed; then I drove him home, met his parents, invited him to Sunday School at Rocky, and left illustrated Sunday School papers for him and his smaller brother. Imagine my joy on Sunday morning when I found Bobby sitting in the front seat at Sunday School. The boy at whose home I had been visiting when I found Bobby had ridden in the two miles on his bicycle, and brought Bobby. Bobby is eight years old.

When visiting the hospital recently I found two young girls busy colouring picture books that had been sent by interested folk in the east, no doubt through a Mission Band. Needless to say, the books and crayons were appreciated.

The Passing of Bishop Chitambar

IN the passing of Bishop Jashwant Rao Chitambar, of Jubbulpore, Central Provinces, the Indian Church loses one of its best-loved and most outstanding leaders. Only last May we had him with us in Canada as guest speaker at a series of Area Missionary Conferences. At every centre, his radiant personality, his vivid, challenging presentation of the missionary situation, and his marked devotion won for him a wide circle of friends to whom the news of his passing will bring a deep sense of personal bereavement. His death came, following a brief illness, only a month after his return to his beloved India.

The son of a high-caste Brahmin, the story of whose conversion to Christianity, as told by the Bishop, those who heard will never forget, he always appeared while in America in his national dress—an elaborate turban and the long, tight-fitting coat of an Indian gentleman.

While never active in political affairs, he was keenly alive to national movements in his own land, and was a close personal friend of Mahatma Gandhi, whose life and work he evaluates in his book *Mahatma Gandhi: His Life, Work, and Influence.*

Both he and Mrs. Chitambar made their decision to enter Christian service at a series of Student Conferences, at which Dr. John R. Mott presided, which were held in India in 1896. Bishop Chitambar came into prominence in Indian circles as the President of Lucknow Christian College, one of the oldest Universities of its class in India. From that position he was elected Bishop in 1931 by his own Indian and American colleagues in the Methodist Episcopal Church of Southern Asia.

Among the many important positions he has held were—delegate to the World Missionary Conference in Edinburgh in 1910; Secretary of the Indian Student Volunteer Movement; and General Secretary of the Epworth League of India.

—*H. C. Priest.*

Saskatoon Summer School

ONE of the busiest times at the Presbyterian Residence in Saskatoon is when the Summer School is in session, so that it is small wonder that Miss Reith, who had so recently taken over the duties of Superintendent, was relieved when this year's School closed on July 8th. "At first", she wrote, "it seemed that the School was going to be smaller than usual as just about sixty had registered beforehand. However, on the opening day many arrived who had not registered in advance, until finally we had eighty-five people stowed away for the night. The total registration was 118, I think. That, of course, included those from the city. Those in charge seemed to think that this year's School was not only the largest but the best that they have had. One day at noon we had 114 eating in the main dining-room, besides an overflow in a small room, where we had our own girls eat during the Summer School. Fortunately for me, Miss Duthie had experienced several Summer Schools and knew where we could procure extra beds, couches, etc., to fill up our rooms and some of the garages, in order to provide sleeping accommodation. The Rev. Mr. Murphy of North Battleford was dean of the School and Miss MacKay of Paynton housemother. The Rev. J. B. Rhodes of the Toronto Bible College was the special lecturer." There, too, were Miss Ruby Walker and Miss Mary Sherrick, and Mrs. Brell of Pambrun; and Miss Anne MacPherson on the opening day, on her way to Winnipeg.

For the gifts we have had from His hand
Who is Lord of the living,
Let there ring through the length of the land
A Thanksgiving, Thanksgiving!

—*Clinton Scollard.*

October Suggestions

By Margaret Ness

DETAILS of the Senior Study, which starts in January, will be given in the November issue. The Study material is to be in the form of a ''Kit'' and is being arranged by Miss Pelton.

The Girls' Kit will be ready for distribution this month, the study to start in January. The study is based on the book **Talks on the World Team.** Price, 60 cents.

The new Mission Band Story Book, **Sowing Seeds**, is already in circulation. It contains ten complete programmes. Price, 35 cents.

Bible Quiz Book (60 cents) is again brought to your attention, for it is proving more and more popular. This book contains true-false tests and quizzes, Bible games and drills, and reference-finding contests. A stimulating method of creating a fresh interest for a further study of God's Word.

The World, the Book and You is an excellent booklet that includes ''certain challenging aspects of the Bible in relation to modern life and creeds''. Price, 15 cents.

Prayers for the Present Crisis, issued by the War Emergency Committee of the Woman's Auxiliary of the Church of England in Canada, is a book of prayers which we can highly recommend. 2 for 5 cents, 12 for 25 cents.

A new shipment has just arrived from England of **Presbyterianism** by the late Lord Tweedsmuir. There has been a steadily growing demand for this excellent booklet. Price, 15 cents.

Through Tragedy to Triumph by Basil Mathews is a word picture of the World Church in the present crisis, written after the Madras Conference, which Mr. Mathews attended. It is not a report of these meetings but rather an interpretation of ''the salient lines of thought and prayer, the planning and the will to action along which the Eternal is clearly leading His world community''. Price, 60 cents.

For the Healing of the Nations by Henry P. Van Dusen is one of the newer books and presents ''impressions of Christianity'' received by him during an eight months' journey around the world. Price, 60 cents.

Because of the higher duty, the little envelope **Outline Pictures of Bible Scenes**, which has been so popular with Mission Band Leaders, will now have to sell for 6 cents.

A few copies of **Little Christian's Pilgrimage** (the children's Pilgrim's Progress) are now in stock. This book makes an excellent gift for children. Six coloured illustrations. Price, 90 cents.

A new free Thank-offering leaflet, **We Can Still Give Thanks**, has been issued by the Publications Department.

Thank-offering envelopes—100 for 35 cents, 25 for 9 cents.

Home Helpers envelopes—100 for 30 cents, 25 for 8 cents.

Home Helpers mite-boxes—20 cents per dozen.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

THE SPIRIT OF THANKFULNESS

WE read that only one of the ten lepers returned to give thanks to their Healer, and he was a despised Samaritan. The other nine have come down in history as standing examples of ingratitude. It is easy to condemn them and yet be unconscious of the small part which thankfulness plays in our own lives. The spirit of thankfulness can be ours if we resolve to create it, yet how few of us make a habit of ''counting up our mercies''? Life's common gifts, rich and varied, we are apt to take for granted, breathing no word of thanks to the Supreme Giver of them.

How often St. Paul enjoins upon his converts the duty of being thankful! He pours out his soul in his letters, and we see how again and again his whole being was brimming over with thankful gladness. He could never be thankful enough to God for all His goodness.

The Christian possesses deep grounds for thankfulness in the assurance that, despite all appearances and in the face of all the ugly and painful things of life, Wisdom and Goodness are on the throne of the universe. He faces his own difficulties with the courage born of the conviction that he is encompassed by a Love which can work miracles. Can he be anything but thankful when he sums up his spiritual treasures?

Prayer of Thanksgiving

To-day I would give thanks to Thee,
Dear God, for health, for eyes that see
The loveliness of things, a star,
The beauty of a hill afar.

For friends, for peaceful solitudes,
For summer days and autumn woods,
A precious memory that lives,
And all the things the good earth gives.

You have bestowed upon us more
Than any heart can thank You for.

—J.L. in *The Challenge.*

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

THE NATIONAL GIRLS' WORK BOARD PLANS FOR A NEW YEAR

FROM August 22nd to 28th an interesting group met at Camp Brereton in Manitoba. The Girls' Work Secretaries of the provinces and of the various denominations met together to discuss the future policy and programme of the Canadian Girl in Training Movement. It was the first time that a full staff conference had been held at this time of year; and this meeting was due partly to the fact that the Manitoba and Winnipeg Girls' Work Boards graciously invited the Secretaries to be their guests at the Brereton Lake camp, a camp which can vie with any in beauty and equipment.

In this setting the secretaries planned carefully the next year's work. Most exciting was the planning of the work of the new National Girls' Work Board Secretary, Miss Muriel Jacobson. Miss Jacobson is a graduate of McMaster and Toronto Universities. For a time she was associated with the League of Nations Society in Hamilton and, latterly, with the Baptist Board of Publications in Toronto. In both places, her work was outstanding. In girls' work she has had experience in both camp and local group work. Thus she can make to the work a contribution which will be appreciated by groups all across the Dominion. The Presbyterian groups bid her a hearty welcome and wish her much happiness in the work. She will be very busy this autumn. The preparation and sending out to the field of a new Leaders' Book is partly her responsibility. Then, too, she will be travelling in the Maritime provinces, meeting boards and groups. We hope every one of our leaders will be out to greet her and help her in the big task of strengthening our work.

It is not necessary to speak here of the greater sense of unity that such a secretary will bring to the movement, that unity which has been before us all during the past few years. To increase that feeling of unity, the policy regarding the *Torch* has been changed. It has been felt that our magazine should go to the field more often, keeping the groups more aware of national policy and bringing more help of a practical nature. This year the *Torch* will reach all leaders monthly, and will come with a brand new set-up. Watch for it. Those who are not C.G.I.T. leaders can order it from their Literature Secretary for a small sum.

The desire for more unity expressed itself in another way, too. On December 15th, for the first time in the history of the movement, a national vesper service is to be held. This means that in churches all across the Dominion teen-age girls will gather to think again of the real significance of their membership in the Christian community. This cannot help making us think of the need to extend our work and the work of the Church generally. For this purpose the girls will be given an opportunity to make an offering at this service. Remember the date. Begin now to think about it and get in touch with other leaders in your town or city.

Thus the National Girls' Work Board looks forward to a most promising year as it seeks to serve the teen-age girls of the Canadian Churches. In this task it keeps before it the following statement of its purpose: "Our task as Christian educators is to help girls grow into conscious fellowship with God, leading to a new awareness of responsibility to God and His world. We seek to provide within the church the opportunity for girls to face up squarely to the Christian way of life and commit themselves increasingly to it. Our purpose may be achieved by the process of group participation in a programme where the girl learns to worship truly; to study according to her peculiar needs at each successive stage of life; to give herself in service to people and causes; to have fellowship with people of all ages, races, and stations." May this be the purpose of each one of us as we begin our work for another year.

—*V. Tennant.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

ST. LEONORE'S HARVEST

LONG, long ago there lived on the western coast of Britain a man called Leonore. Often as he walked on the shore, watching the waves dashing against the rocks, he thought of the people living in lands where the Gospel story had not been told. Once when he was young he had sailed across to another land, where the people were rough and unhappy. He longed to have them know of the Lord Jesus; so one day he decided that he would go and tell them. He found other young men who wanted to work for Jesus, too; so they left their homes and sailed away together upon their great adventure.

The crossing was rough, and the boat was nearly swamped, but finally they came safely to land. The first thing Leonore and his friends had to do was to build a home. They worked hard and it was not long before they had their huts and a little church built. The Breton people were afraid of the strangers at first, but as they watched them cutting down trees and dragging stones they made friends, and when the little church was ready they came gladly to hear about Jesus and learn to worship Him.

Leonore and his friends had brought dried food with them and there was plenty of fish to be caught in the sea, but they had no grain.

Yet when spring came Leonore had them prepare the ground for sowing. When his friends told him all was ready for the seed, Leonore said, ''We have no seed, but God will send us some in His own good time.'' Even as he spoke, a bird flew down close to them. ''Look!'' Leonore cried, ''see, the robin carries an ear of grain in his beak. Surely God has sent our seed.'' He chirruped to the bird, and it fluttered down to him, dropped the ear of wheat at his feet, and then flew back to its perch upon the tree and sang joyously. Then Leonore and his friends thanked God for His gift of grain.

How carefully they planted the seed, and how they watched the little plants as they grew! At harvest-time there were seven precious ears to gather. Leonore would not have any of the grain eaten. It was all planted, and at the next harvest enough was taken to grind into flour for a thanksgiving loaf; the rest was saved for seed. So year by year they sowed and saved until at last there were fields of golden grain. By this time the people all helped in the sowing and reaping for they, too, had learned that the grain was God's gift to His people. At every Harvest Thanksgiving they brought a tiny sheaf to put above the altar; they called it the ''Robin's Sheaf'', in memory of the robin that had brought Leonore the first seed. After the service it was carried out and fastened to a tree for the birds to enjoy. As Leonore happily watched them pecking at the good grain he would say, ''Peck away, little birds, it is your harvest as well as ours, for the Heavenly Father loveth every creature He hath made.''

—Adapted from a story by Mary Entwistle in *Morning Rays.*

PROVINCIAL NEWS

ALBERTA

MRS. A. B. McGORMAN, PENHOLD, PRESS SECRETARY

CALGARY P.S.—On the occasion of the visit of Mrs. C. P. Young, from the Bhil field, Central India, the usual prayer service of Grace Church was given over to the Calgary Presbyterial, Mrs. Rae presiding. A warm welcome was extended to this missionary, whose husband died last October. The other Presbyterian congregations in the city had been invited and the room was filled with an expectant audience. Mrs. Young brought greetings from the missionaries in India. The tremendous responsibility of missions was brought home to all when Mrs. Young stated that there were about 22,000 Bhils for each missionary in our Presbyterian field. Of the men 85 per cent. and of the women 90 per cent. are illiterate, but the Government is giving consideration to the education of the people, at least to the extent of teaching them to read and write. The Bhils are small, dark, and cheerful, Mrs. Young said;

and if a missionary can have a joke or two with them they are easily influenced. It is by personal contact that the best work is done—in their homes. They are nearly always in debt, as they must borrow to keep up their marriage and funeral feasts. The proceeds of a good-sized farm in a good year is about fifty rupees, or $16.50. Some of the farms are very small, only half an acre. The Christian Bhils, however, give one-tenth of their income to the mission. The Bhil's explanation of the "big dipper" in the heavens brought a smile to all faces: the four stars represent the bed, the first star in the handle the ox hitched to the bed, the second star a thief to steal the ox, and the third, a dog to watch the thief.

Edmonton P.S.—Mrs. C. E. Fisher of Grande Prairie recently visited the Associate Society of Flying Shot. An animated discussion followed the reading of part of the book *Agnes Sorrel Forbes* telling of the work of Flying Shot, as many present remembered Agnes Forbes and told many incidents not mentioned in the book. Their home was the first home, school, hospital, and court-house at Flying Shot; the first white child was born there and the first operation performed there, long before there was a Grande Prairie. The ladies all felt it a pity the building, now used for a granary, had not been preserved as a memorial. At this meeting the members decided to bring their Bibles to their meetings and to take part in the Scripture reading. They are reading the book of *Acts* and any one not able to attend can read at home at the time of the meeting. The spirit of these women so far north is wonderful and this year with the first good crop for many years in prospect there will be marketing difficulties, but they rely on the Master's promise to provide.

Red Deer P.S.—Rocky Mountain House Hospital reports sixty visitors on Hospital Day, with Miss McRae, Miss Foulkes, Miss Browning, and Miss Bucknall conducting the guests through the building. The sum of $60 received by the Hospital Aid will be used to buy necessary supplies, probably a sterilizer for the case-room. At the July meeting of the Women's Missionary Society Auxiliary the hostess sold recipes for cookies served at tea, to add to their expense fund. These ladies do quilting to raise their Presbyterial expense money.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

THE vacation months of July and August in British Columbia are truly delightful and as almost all Vancouver Auxiliaries are within easy reach of beaches, parks, or mountain beauty spots, many picnics are arranged instead of the usual indoor meetings. With visitors from all parts of Canada, too, there is usually an overflow crowd, and especially interesting is the news brought from the different Auxiliaries represented.

With pleasant holidays over and fall work started, we hope allocations will pick up quickly. Let us get our budgets squared away in good time this year.

Victoria P.S.—At the June meeting of the Gorge Auxiliary Mrs. T. H. McAllister read an interesting letter from Mrs. C. L. Wood of Jobat, India, who with her husband works among the Bhils. The review of the book *Goforth of China* was continued by Mrs. Sanders. The July meeting was to be at the home of Mr. and Mrs. B. W. Amoore, Albert Head.

The Gorge Young Women's Auxiliary met at the home of Mr. and Mrs. Sanders. Miss Phyllis Smart gave a paper on ''Facing the Future'', from the book *Moving Millions.*

To St. Andrew's Auxiliary in June departmental secretaries reported on various phases of the work and the treasurer reported an increase in general mission funds over that time last year. Mrs. M. C. Fulton took the topic, ''The Gateway Into New Life in India''.

Westminster P.S.—An interesting meeting of the Lily Simpson Mission Band in Kerrisdale Church was conducted by the girls themselves. Mothers and other adult guests were present and Mrs. Deas, Presbyterial Mission Band Secretary, gave an interesting talk. The handwork done during the year was on display and attracted much attention. At the close the senior Auxiliary served ice cream and cake.

Though a small group of women, West Point Grey Auxiliary had most interesting speakers lately: Miss Woodward from Japan; Mrs. Pollock, on the pioneer Women's Missionary Society women of this district; and their minister, the Rev. James Evans; at a most enjoyable joint meeting of the senior and Young Women's Auxiliaries the Rev. John McTurk gave an address on the Covenanters and two children from the Chinese mission contributed musical numbers. Supplies had been prepared for the Birtle School and large quantities of reading matter were distributed during the summer.

Kootenay P.S.—The Ellen Dow Mission Band of Creston closed for the holidays with a picnic, to which mothers were invited. There was a record attendance (22 out of 25 members) and all enjoyed themselves thoroughly. To have a Mission Band in every congregation is the aim of our Bands, also to increase our givings to missions and our prayers for them.

The Creston Auxiliary had a most delightful meeting at Mrs. Dow's home; all Home Helpers were asked to attend and take some part in the programme.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

A Reminder and a Warning.—With October 1st begins the last quarter of 1940 and a special effort is earnestly asked of every Finance Committee and Treasurer to see that the year is marked by raising a complete allocation of $115,000.00. Don't compare this financial year with

1939, which was a poor year, but check up with 1937 and see where increases and decreases occurred. Call a meeting *at once* and compare receipts in detail with those of previous years. Where an Auxiliary has gone behind even in a small way, analyze and help plan for an ''Every-Member-Check-Up''. A small amount from a large number of people is the ideal way of raising a sufficient sum to meet all obligations. The best way to *fail* is to sit back and ''blame the war''. Begin to-day and do not overlook an opportunity of placing the Women's Missionary Society before every woman on our Church rolls. With the approach of Thank-offering meetings, emphasize the fact that we are living in the most favoured country in the world and make an offering in proportion! Ontario can raise immense amounts of money for other causes. Why not concentrate for three months on the best cause of all? —*E. M. T.*

Over one hundred members and friends attended the Golden Jubilee service of Knox Church Auxiliary, Monkton, in Stratford Presbyterial. Miss S. Brown sketched the Auxiliary's history. Miss M. Murray, hospital visitor in Toronto, gave a graphic account of her work. The Rev. J. K. West brought greetings from Presbytery, Miss M. B. Tier from the Presbyterial, and Mrs. E. S. Wilson from the United Church Auxiliary. Mrs. K. Staffen and Mrs. J. Erskine conducted a Service of Remembrance. The only remaining charter member, Mrs. G. Brown, was present. When St. Andrew's Auxiliary, Stratford, celebrated its 55th anniversary, many representatives of Missionary Societies of other churches were present; the Moderator, Rev. J. N. McFaul, conveyed the Presbytery's greetings, and Miss J. McGrigor the Presbyterial's. Miss Violet Tennant gave an address on the Madras Conference. Mrs. C. H. McDougall, Provincial Young Women's Secretary, addressed a meeting of the Auxiliaries of the southern section of Stratford Presbyterial in Knox Church, Mitchell. Mrs. A. D. Cameron presided. The splendid programme was in charge of the Auxiliary presidents.

The fiftieth anniversary of Carmel Church Auxiliary, Hensall, in Huron Presbyterial, was recently celebrated. Many former members sent greetings. Mrs. G. M. Young, Lucknow, spoke on ''The Spirit of the Early Pioneers''. Mrs. R. Y. McLaren gave an interesting review of the Auxiliary's history. The candles were lighted by Mrs. H. Arnold, a charter member.

St. Andrew's Auxiliary, Ross, in Lanark and Renfrew Presbyterial, celebrated its Silver Jubilee on the 85th birthday of the oldest charter member. Miss Bertha V. McEwen gave an address on ''Twenty-five years of Missionary Endeavour''. A review of the years was given by Mrs. A. C. Olmstead.

More than one hundred members and friends gathered at Crieff to celebrate the 36th anniversary of Knox Auxiliary, West Puslinch, Guelph Presbyterial. Five past presidents were present. Rev. J. L. Burgess brought the Presbytery's greetings and Mrs. W. P. Gamble the Presbyterial's. Mrs. Duncan McDonald related the story of the years and Mrs. M. Zeidman spoke on Jewish work in Toronto. Mrs. Kenneth McDonald conducted an impressive memorial service.

The semi-annual meeting of Lindsay Presbyterial at Kirkfield was well attended. Miss Grace Kennedy, Uxbridge, presided. The Rev. M. C. Young, conveying the Presbytery's greetings, stressed the greatness of the Missionary Society's task and the great need for increased prayer. Mrs. Brabazon, in a gratifying financial statement, showed receipts ahead of last year's. Mrs. Clarence Veale, Young Women's Secretary, gave a résumé of the Young Women's Conference. Kirkfield Mission Band contributed a musical number.

At the annual birthday tea of Knox Auxiliary, Warwick, in Sarnia Presbyterial, three neighbouring Auxiliaries contributed to the programme. Mrs. G. Vanvalkenburg, Presbyterial President, was the speaker. The Wyoming Pioneers Auxiliary entertained the Warwick Auxiliary; the latter gave an interesting programme of current events of the Women's Missionary Society and the Presbyterian Church, and a Bible questionnaire. St. Andrew's Young Women's Auxiliary, Strathroy, whose President, Mrs. G. Jamieson, is Presbyterial Supply Secretary, recently held a successful Bale Tea, with the senior Auxiliary and Auxiliaries from the surrounding district as guests. From this first Presbyterial bale display many new ideas and better methods of work were gleaned.

Huron Presbyterial Executive decided that instead of sectional meetings this year the Auxiliaries should exchange visits. A schedule was drawn up and the first visit made when Knox Auxiliary, Goderich, visited Exeter. The visitors provided the programme after which visitors and hostesses profited from the exchange of ideas over a cup of tea.

Mrs. A. R. McMurrich, President of the Women's Missionary Society (W.D.), addressed enthusiastic rallies at Wallaceburg and Leamington in Chatham Presbyterial. She appealed for the continued interest and co-operation of every member of the Society, reminding her audience that necessary war work should not interfere with missionary endeavour, as war had only increased the task and difficulties of missionaries. She said increased supplies of Christian literature in many languages were needed to combat that of Communists and other anti-Christian groups.

A Young Women's Conference with the theme ''The Will to Build'' was held in Geneva Church, Chesley, in Bruce and Owen Sound Presbyterial, with seventy-five delegates attending. Mrs. J. D. Holman, Miss T. Negoro and Miss L. K. Pelton were the principal speakers. So successful was this first conference in the Presbyterial that it is felt the young women will go forward with renewed courage and strength.

Well attended and most encouraging were Mission Band and C.G.I.T. rallies at Almonte in Lanark and Renfrew and at Orangeville, and two Mission Band rallies at Wingham and Ripley in Maitland Presbyterial. At Almonte Mrs. O. Menzies spoke on ''Supply Work'' and displayed useful articles suitable for the bale; other speakers were Miss Bertha V. McEwen, Mrs. D. H. Grant, and Mrs. H. Cochrane. Renfrew and McDonald's Corners Mission Bands received the awards. At Orangeville the year's final contest, Missionary Plays, held special interest; of the four plays presented Maple Valley's was considered the most outstanding. The banner was won by the Erin Band. Miss Violet Tennant addressed C.G.I.T. meetings at Erin, Dundalk, and Orangeville, attended by 75 girls. New enthusiasm for girls' work is felt in the Presbyterial as a result of these meetings. Miss Grace Wood, deaconess in Knox Church, Toronto, addressed the Mission Band rallies in Maitland, members of the Bands assisting in the programme; at Ripley five Bands were represented with 75 present; at Wingham 9 Bands with 115.

Correction.—Please note: The report in the July-August issue regarding the anniversary of St. David's Auxiliary, Hamilton, was incorrect. The Golden Jubilee referred to was that of the Auxiliary at St. David's, in Hamilton Presbyterial. —*E. C. M.*

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW P.S.—The Auxiliary of Knox Church, Weyburn, had Dr. W. A. Cameron, a former pastor, as speaker at their July-August meeting. He gave a very interesting account of his recent visit to the West Indies and British Guiana. It was intimated that Miss Mary Sherrick, unable owing to war conditions to return to her field of service in India, is leaving to take up work for the Board of Missions in British Guiana. Another important feature of the meeting was the presentation to Miss Sherrick of a Life Membership in the Women's Missionary Society by a former student, on behalf of fellow students of Ontario and Saskatchewan Universities. Mrs. D. St.C. Campbell, Knox Auxiliary, also presented a Life Membership pin.

St. Andrew's Auxiliary, Swift Current, keenly regret the passing of Mrs. D. G. Cameron, who was called to higher service on June 27th Born in Montreal seventy-five years ago, her life was an example of devoted consecration to the service of her Lord and Saviour. Over fifty years ago she and her husband, the Rev. D. G. Cameron, D.D., started their work together at Mount Albert, Ontario. A life-long member of the Women's Missionary Society, Mrs. Cameron held office on the Provincial and Presbyterial Boards and was President of the Swift Current Auxiliary for many years; by her knowledge and experience in the work of the Society she was an inspiration to all who came in contact with her. From her early years Mrs. Cameron was interested in Sabbath School work and continued teaching until the past year, when illness compelled her to retire. The sincere sympathy of all members is extended to the bereaved husband, to their daughter, Mrs. W. L. Anderson of Regina, and their son, Lieut.-Col. G. L. Cameron, Ottawa. "Blessed are the dead which die in the Lord."

Treasurer's Statement

July and August, 1940

RECEIPTS:

Refund from Deaconess on Expenses	$ 2.30
Refund on Lantern Slides.	2.11
Government Grant, Birtle Indian School	4,508.23
Government Grant, Cecilia Jeffrey Indian School	5,517.11
PROVINCIAL GIVINGS:	
Alberta	325.44
British Columbia	900.00
Ontario	8,000.00
Quebec	1,650.00
Saskatchewan	250.00
	$21,155.19

DISBURSEMENTS:

Hospitals:	
Canora	$ 677.67
Rocky Mountain House.	569.49
Weirdale	363.09
Chinese in Canada	1,264.21
Cecilia Jeffrey Indian School	459.40
Cecilia Jeffrey Indian School, Government Grant	1,976.54
Birtle Indian School	527.53
Birtle Indian School, Government Grant	1,356.25
Presbyterian Residences:	
Saskatoon	158.70
Huntingdon	141.50
India:	
Bhil Field	4,254.66
Jhansi Field	3,323.32
Manchuria	526.64
South China	250.00
Formosa	1,499.94
Japan	1,570.00
Publishing Ukrainian Hymn Book	5.40
Organization	628.84
Publications	2,118.34
Special Retiring Allowances to Missionaries	160.00
Library	25 65
Insurance	30.00
Refresher Courses for Deaconesses	7.00
Exchange	131.38
Council Expenses	389.65
Welcome and Welfare and Deaconesses	2,530.35
Administration	713.66
	$25,659.21

RESERVE FUNDS

RECEIPTS:

Special Fund—	
Rent of Bungalow in Japan	$ 30.00
Payment on Prince Albert Residence	377.85
Interest	17.50
Legacy Fund—	
Estate of Miss Janet P. Campbell, through St. Andrew's Auxiliary, Quebec	300.00
Estate of Mrs. Effie Luella Martin	250.00
Gift from Mrs. Jane Galloway	650.00
Interest	11.39
Special Retiring Fund for Missionaries—	
Estate of the late Mrs. Pirie, through Knox W.M.S., Dundas, Ontario	250.00
British Columbia, gold boxes	44.00
Interest	85.20
Formosa Trust Fund—	
Interest	60.00
	$2,075.94

DISBURSEMENTS:

Special Fund—	
Weirdale Nursing Home	$ 624.51
Legacy Fund—	
Rocky Mountain House Hospital	135.00
	$759.51

(Mrs. Daniel) Helen M. Strachan,
Treasurer.

New Honorary Members

Ontario

Barrie P.S.—Mrs. Robert L. Taylor, Orillia. **Brockville P.S.**—Mrs. W. D. Turner, Winchester (now of Hillsburg, Orangeville P.S.). **Guelph P.S.**—Mrs. W. P. Gamble, Guelph. **Hamilton P.S.**—Mrs. N. D. MacDonald, Hamilton. **Lanark and Renfrew P.S.**—Mrs. William Sharpe, Hyndford. **Stratford P.S.**—Miss Margaret Brown Tier, Stratford. **Toronto P.S.**—Mrs. R. J. Williamson, Toronto.

Quebec

Montreal P.S.—Mrs. W. T. Louson, Montreal; Mrs. George A. Grier, Montreal; Mrs. George Graham, Beauharnois; Miss Lily Macarthur, Val d'Or (Quebec P.S.).

The Set of the Wings

"It's the set of the wings that matters,"
The wings of the human soul,
That can pierce the heights like the eagle,
Or fail of the ultimate goal.

It's the set of the wings that makes us
Base cowards, or conquerors bold,
That fills us with fear of the future,
Or courage, when dark days unfold.

It's the set of the soul that matters;
Faith-filled it can ride on the storm
Mid the noise and the carnage of battle
While Hell's Legions gather and form.

It's the set of the wings that matters.
God, give us the power to rise
From the clods and clouds of the valley
To the peace of the Upper skies.

—*H. Isabel Graham.*

New Organizations

Chatham P.S.—Dr. Margaret Strang Young Women's Auxiliary, First Presbyterian Church, Chatham (graduated from the C.G.I.T. group of the same name).

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CHINA REDISCOVERS HER WEST	.70
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I give and bequeath to the WOMEN'S MISSIONARY SOCIETY (WESTERN DIVISION) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVI NOVEMBER, 1940 No. 11

THE GLAD TIDINGS

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The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

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The Glad Tidings

Vol. XVI TORONTO, NOVEMBER, 1940 No. 11

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

The women of the Empire have been untiring in their efforts to uphold, strengthen, and serve their country.

The mighty weapon of prayer, the first column, not the sixth as it has been termed, is one which all can wield. In using this weapon each individual places in the hands of the Omnipotent God—himself, his country, his empire, and the needs of the whole world. Thus day by day he weaves anew a spiritual fabric that cannot be destroyed.

The ''Call to Prayer'' Committee has distributed 300,000 prayer cards, which are being used daily by women throughout Canada and in parts of the United States. The Committee is anxious that all women should become familiar with this prayer; therefore it suggests that someone from each group of women, church or social, will see that one person is made responsible for its circulation, and that publicity be given through their leaflets or magazines. The Committee also suggests that in all churches a supply of these cards be available for constant use.

—From the ''Call to Prayer'' Committee.

Note.—These cards can still be procured free of cost from the office, Room 800, 100 Adelaide St. W., Toronto.

Editorial

Miss Muir

Miss Eliza Muir who passed away on August 3rd was a member of the Council Executive for two years, 1926-1928. She belonged to Chalmers congregation, where her influence was very strongly felt. Her Church and the Women's Missionary Society were the outstanding interests in her life. She was one of those women, of whom there are so many, faithful and true, never doing anything spectacular, but the very backbone of our Society. We appreciated her sweet and gentle character when she was with us on the Council Executive. Hers was the task of arranging for our devotions and this she did most acceptably until ill-health necessitated her resignation. So quietly did she slip away at the last that few of us knew of her passing, but our memories of her are ''lovely and pleasant'' and to her sisters and other relatives and a host of friends our sincere sympathy is offered.

M.McM.

Dr. Cameron's Visit to Western Fields

On the 17th September Dr. Cameron, who had just returned from a five-weeks' visit to the West, spoke to the Council Executive of what he had seen of the Society's work in Saskatchewan and Alberta. In the former province, he said, conditions were better than in many years—fair even in the south, where some districts had not had a good crop since 1928. He expressed appreciation of Miss Ruby Walker's appointment to work in Southern Saskatchewan. She was, he said, doing very fine work and everyone spoke highly of her. He met her in Moose Jaw. Before the student came, she was in Estevan and she could, it was hoped, return to the work there when he left. The southwest corner of the province had had the hardest time; even this year there was no crop. No other Church is working in that district. He was at Weirdale, and had lunch at the Nursing Home, which, he thought, must mean a great deal to the people. The congregation is hoping to have a church soon; they have taken out a permit to cut the timber.

When he visited the Willowdale field in Alberta, Miss Todd was away, but he heard of her faithful work, which is greatly appreciated. During the winter she carried on the whole work of the field. They should have an ordained man there, but the people can sell too little wheat to give very much now. Eleven days were spent in visiting the fields in the Peace River district. Then he saw as never before what a difficult task the Church has there, but there is need and opportunity for the Church in that country. He was suggesting to the Board of Missions that a deaconess be sent to Brownvale. At Blueberry Mountain where a student was for the summer, the work was promising; it is a good settlement, with good land and a good class of people, far from a town. There are three points on the field and any work the Church could do there would, he felt sure, bring results. Thirty people were out for the week-night meeting in the community hall. They will, he thinks, get a church for themselves later. He asked that no more literature should be sent to the Peace River until it is asked for. Too much has been sent, and it cannot be distributed. In some cases magazines four or five years old were received.

In closing, Dr. Cameron appealed to the Board for help for the Northside Church, Regina, where the Rev. S. Smith had been doing good work for a year. He asked if $230 of the money the Women's Missionary Society set aside for work on the Meadow Lake field, which cannot be opened this year, could be given so that the congregation could keep Mr. Smith at Northside. (The Council Executive agreed to grant this request.)

New Chinese Worker in Vancouver

Miss Susan Yeung began work at the Chinese Mission in Vancouver at the beginning of September. She is a well qualified and experienced kindergarten teacher. After ten years at Chan Kwong (True Light) Girls' Seminary of the American Presbyterian Church, where special attention is given to the teaching of English, Miss Yeung attended the Canton Provincial Normal School, specializing in kindergarten teaching; she later became a member of its staff. For nine years she was on the public school staff at Ling Nam University in Canton, for two years in kindergarten work in Shanghai, and, since the outbreak of hostilities in South China, on the teaching staff of St. Stephen's Girls' College (Anglican) at Hong Kong, until she resigned to come to Canada this year to serve under the Women's Missionary Society. Miss Yeung is a sister of the Rev. K. H. Yeung, the Chinese minister in Vancouver. We wish her every success in her new work.

On Furlough

Miss Mildred Weir and Miss Ruth Heighton arrived in Canada in September on furlough from Formosa and are at their homes—Miss Weir in Scarboro', Ontario, and Miss Heighton in Vancouver.

Giving Assistance in Chinese Work

MISS ADA ADAMS, whose return to Formosa has been delayed, is assisting in the Chinese kindergarten work, for which she is specially trained. She began her work in Toronto, helping Miss Pansy Yeung, and will go on later to the other centres.

Last Call for Gold Mite Boxes

AS the Gold Mite-boxes are not to be used after the end of this year, members are urged to do their best to have as much as possible collected in them this year. At the Council meeting the Treasurer expressed the sincere hope that the boxes would bring in no less this year than last; she was depending on that money to build up the Pension Fund.

MISS GRACE FINDLAY, who resigned from the staff of the Birtle Indian School at the beginning of the term, was married to Mr. W. Milton Johnstone in Knox Presbyterian Church, Briercrest, Saskatchewan, on September 28th.

ATTENTION is called to the new prices for Life and Honorary Membership pins: Life Membership pin, $3.25; Honorary Membership pin, $5.00; making Life Membership pin into Honorary pin, $2.75. At least three or four days must be allowed for filling orders for pins. It is no longer possible to have them sent by return mail.

Go-Teach, by Dr. Kannawin, is to be the text-book for the teacher-training course sponsored by the Board of Sabbath Schools and Young People's Societies. The course will be carried on in connection with Sunday Schools in an effort to make teachers more efficient and methods more uniform. It is suggested that leaders of Mission Bands and other week-day groups take advantage of this course.

IN November *Glad Tidings* Secretaries are especially busy, seeing that all subscribers renew their subscriptions and that all other women in the congregation are approached with a view to becoming subscribers. In order that the January magazine may reach subscribers on time, subscriptions must be received in November. Auxiliary members can all help the Secretary, not waiting for her to ask for their subscriptions, but giving them to her, and whenever they can, getting new subscriptions. If all who are really interested work together, the magazine will have a much wider circulation.

Alexander Jardine Hunter, M.D., D.D., M.B.E.

AN APPRECIATION

IT was my privilege to be associated somewhat closely with Dr. Hunter in his work in the large Ukrainian settlement in and around Teulon, Manitoba, and the news of his passing recalled many memories. Dr. Hunter was a son of the manse, a graduate in medicine from the University of Toronto and in theology from Knox College. Shortly after graduation he went to Teulon, where his life was spent as ''physician and priest''. Working in conjunction with the Women's Missionary Society of the Presbyterian Church in Canada, he opened first a hospital and then, seeing the needs and possibilities of the Ukrainian boys and girls, a Boys' Home and a few years later a Girls' Home. There for over thirty-eight years he laboured; and who can estimate his influence? He was one of the most selfless men it was my privilege to know. A friend said of him, ''He should have been a professor in a large university and yet he chose to make his contribution to his country and his Church by labouring among the humble new Canadians in this pioneer settlement.'' Was he appreciated? A visit to the hospital spoke for itself. The gratitude of poor suffering humanity was very touching. Many a letter and many a visit told him of young lives in the two Homes touched and inspired to make something of themselves. This was all the reward he asked.

Though overworked, he found time for literary work, always on behalf of his Ukrainians. His Church honoured him when Knox College in 1920 conferred on him the degree of Doctor of Divinity and his country honoured him when in 1935 he was made a Member of the Order of the British Empire. His life is an example of what is needed from the young men and women graduates of our colleges, the putting of themselves into the very fibre of this great country in selfless service.

I would hereby pay my tribute to him as a skilled physician and a faithful minister, an educationist and a Christian gentleman.

''He being dead yet speaketh.'' —*H. M. S.*

The Things That Count

The things that count in life are free:
The priceless gifts that come from Thee.

. . . .

Peace, truth, and hope will always be
The gifts of God; there is no fee
For Nature's scenes and songs. Be bold
And trust in Love that grows not cold;
He'll give to those who bend the knee
The things that count. —*Charles Grant MacKenzie.*

THE COUNCIL MEETING

THE growing seriousness of the war situation, the difficulty under such conditions of making plans for a full Council meeting, and the feeling that it was not justified this year in incurring the expense of bringing all the delegates from the provinces led the Council Executive, which had been given Council powers as a war measure, to decide in the early summer that only the presidents of the Provincial Societies should be brought to the meeting; the sessions, however, were to be open to all who were interested. The Provincial representatives were, therefore: Mrs. W. H. MacInnes of Vancouver, Mrs. R. S. Gibson of Calgary, Mrs. J. A. Sinclair of Regina, Mrs. R. W. McGee of Winnipeg, Mrs. J. W. Dougherty of Montreal, and Mrs. Victor Smith of Toronto, who substituted for Mrs. John Williams. There were present, too, members of the Board of Trustees, overseas missionaries, deaconesses and other workers, as well as other Toronto members of the Society.

Service of Meditation and Intercession

The Council meeting opened in Knox College Chapel with a service of meditation and intercession, led by the Moderator of the Presbyterian Church in Canada, the Right Rev. William Barclay. The Rev. R. C. McDermid, Moderator of Toronto Presbytery, was in the chair. Having read passages from II Samuel XII and Romans VIII, Mr. Barclay called on the congregation to meditate on the Faith Triumphant—such a faith as Job's when he said: Though he slay me, yet will I trust in him. He wondered if we had quite grown out of our childish way of looking at the disappointments of life, feeling like turning against God, or had reached the stage of saying: I will give God my life, if He demands it. ''Wouldn't it be a great thing for ourselves and for our Church if we had that faith? There are magnificent things we could be and do if we were willing to give our lives; if like our Presbyterian forefathers we could face God's will. In the garden of Gethsemane Jesus prayed: 'If it be possible, let this cup pass.' What if God had let that cup pass!'' One of the passages read told of David's terrible anxiety while his child was ill. After the child's death, however, he got up, took away the stains of his grief, and ate, to the surprise of all his friends—''with the faith of a man who believed in God.'' When faced by God's inscrutable decree, he accepted it, and turned his face to the future—as many will have to do in these terrible times. His was a triumphant faith. ''Let us prepare our minds and hearts to face a big task in a big way,'' Mr. Barclay urged. To Job had come a great many calamities before he cursed the day he was born. It was not so much a personal matter with him, a personal sense of grievance, as it is with many people when a friend is lost. It was as if he wanted to defend God, to have a great majestic view of God throned in his heart, and when things got so bad he could not understand God, he was bewildered and wondered if he had mistaken God. It was the *youngest* of his friends who said the words that ''swung him around'', asking, as it were, Who are you, Job, to question the ways of God? Have you not been out in nature and seen things that you couldn't understand? Then, crying, ''I abhor myself and repent,'' Job swung back, as if saying: I was right when I said it at first—Though he slay me, yet will I trust in him.

What is it going to mean to the women that the world is at war? Triumphant faith must always have something in it of faith in God whose ways we can never hope wholly to understand. It is said that it is a war against Christianity; but even if Hitler could win, Christianity would not be gone. It would still be there, even if down in the catacombs as in Rome—the care of the few against the many. When the Christianity of the catacombs emerged in the days of the Roman Empire, it emerged stronger. It may be that a new day is going to dawn on the world, a day that all are praying for, ''a new day when we in the Christian Church have had our Gethsemane''.

The Moderator then led in prayers of intercession, asking the congregation to join in the responses.

The Church in War-time and Women's Work.

In view of the business for which the Council met, the Moderator called attention to certain practical matters arising out of the meditation. There should be no pessimism. ''Even in hard times we may surprise ourselves by getting *God's* results.'' It has been suggested that missionary work be given up during the war; but, the speaker said, ''if we cannot under God read the lessons of the last war we are not going to win this one.'' There are, and will be, all sorts of taxes and appeals. ''But,'' he asked, ''haven't we cut out some things that were perfectly legitimate in ordinary times and can be left aside until the war is over? If we are going to talk pessimism in the Church in Canada today, then Canada is going to be defeated before ever the enemy lands on our shores or a bomb drops.'' There must, of course, be readjustment, and some things can be co-ordinated, one must discriminate between the essential and the unessential. The Church may come to the women for help in emergencies, but one has to be ready for emergencies. The General Assembly, the Moderator said, was very insistent that we should concentrate on being a sister Church of other Churches: its members are called to be ''good co-operators for the Empire''. If things get worse in Britain and Canada, the Churches must co-operate, and he would like to see our Church right in the forefront, in the case of an emergency.

As to giving, he said, people get into the habit of giving, as was seen in the case of a congregation of the Church of Scotland during the last war. Members were asked to put every Sunday into a box for war relief funds in the church vestibule what they had saved during the week by some ordinary sacrifice, and it was surprising, Mr. Barclay said, how that congregation came on; people got into the habit of giving, and were ready to give more to the Church. He referred, too, to the great response to an appeal on behalf of the Church of Scotland Huts, after the terrible loss suffered when Holland, Belgium and France fell; in the broadcast for the good cause of the week the minister in charge told one week what had happened—the only thing they found to be glad of was that they had got their workers out; in two weeks more than £13,000 had come in.

In this time of war, the Moderator reminded his hearers, many have to stay at home, at humdrum tasks. ''They shoulder the extra burden, and don't get the thrill.'' These people may help astonishingly to win the war, he said. ''In the Women's Missionary Society you may supply that fibre to the people's soul, the world's soul, that will be infinitely precious. In our Presbyterian Church in Canada we have part of the line to hold—and it is a terrible thing when any part of the line gives way.''

More than a hundred years ago, Mr. Barclay said in conclusion, a man went to India. It was a day of great spiritual warfare, and Henry Martyn gave up so much to go, but as he landed he said, ''Now let me burn out for God.'' And he did, in seven years. ''That spirit of abandon is growing in the Empire to-day.''

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Workers Honoured for Long Service

Following the custom of the Women's Missionary Society to honour missionaries and deaconesses by giving a medal after long years of service as a token of appreciation, Mrs. McKerroll was asked by Mrs. McMurrich, as one of those with whom the plan originated, to make the presentations to three workers—Miss Margaret Allan, Miss Mary Murray, and Miss Agnes Dickson. To Miss Allan, who since 1915 has been doing deaconess work in Hamilton, in St. David's and St. Enoch's and, latterly, in the downtown area of Knox and Calvin congregations, and to Miss Murray, who forty years ago went out to work in Africa with Mary Slessor, then did church work in Edinburgh, and for twenty-five years has been hospital visitor in Toronto, Mrs. McKerroll presented medals; while to Miss Dickson she presented a second bar for her medal, in appreciation of her thirty-five years' service as a missionary to the Chinese in China and Canada.

The President's Closing Message

AS we go back to our different duties and to the routine of life, may we take this thought: things are never going to be the same again. We should not want them to be the same, but we do want them to be a great deal better. Growth and change are essential to healthy living, and we are moving forward. We can see in the reports that we have heard and the decisions that we have made how very much our work is already affected by changes. Some of these changes have been forced upon us and we are trying to face them in the best possible way—but are not some of them born of our desire and longing to be guided by God to make things better? In a sermon that I heard concerning the things that remain unshaken it was said, ''You cannot break God's laws. His laws remain unchanged but in disobeying them you can break yourselves.'' Is not that what is the matter with the world to-day? Human beings have broken His laws; they have tried to plan their lives, and have thought themselves capable of planning for their families and their groups and nations without regard to God's laws, and without taking account of their dependence on Him and their responsibility to Him.

I heard a voice on the air the other day saying, ''Most people have something to live *on*, many people have something to live *for*, but how many have the right sort of thing to live *by?*'' How fortunate we are that we have something definite, and positive, to live by! When we go from here we should feel very thankful that in this day of great change we have our path of duty so clearly defined for us and know that in carrying on the work of our Society and in helping to strengthen the arm of our Church we are doing one of the greatest things that can be done to help our country and Empire.

But we have also to be peace-makers. There is nothing passive in the beatitude, ''Blessed are the peace-makers.'' We must have a share in making that peace we trust will come. It has been well said, ''We cannot simply slip back into peace.'' If we are not planning for this great change in advance chaos will be the result, when the war is over. Dorothy Thompson says, ''The most important things in this world happen in men's minds, and what happens in men's minds will in the long run determine the outcome on the field of battle.'' To go even further, what happens in men's minds will also determine the future of the world, so if it is to be better we must have in us more of that mind which was also in Christ Jesus our Lord. After these days when we have been drawn so closely together in discussing our problems and planning our work, and in the devotional services which gave us spiritual strength, let us go away pledged anew to the service of our Women's Missionary Society and our Church, to our King and Empire, and to our Lord and Master, hopeful that things will never be the same again.

With the Missionaries

THE Wednesday evening session in the lounge of the School of Missions afforded an opportunity for informal discussion with the missionaries on their work on the field, the present situation there, and the outlook for the future. After conducting the devotional service and welcoming the many friends and workers present, Mrs. McMurrich asked Miss MacMurchy, as Convener of the Overseas Committee, to take charge. The workers present included: Miss McConnell of India, and Miss Beatrice Scott, who was to have gone to India this fall; Mrs. MacMillan, Miss Burdick, and Miss Adams of Formosa; Miss Sym of Weirdale; Miss Murray, Mrs. Gillespie, Miss S. V. Scott, Mrs. Adams, and Mrs. Steinmetz of Toronto.

Miss McConnell told of the progress of the Jobat Hospital from its beginning when she went to India in 1927. At first the patients were very suspicious and had no confidence—one who was to be operated on disappeared; to-day if not operated on they think they are not being treated, and, if they cannot have an operation, ask to be given an injection! The work of the hospital has grown by leaps and bounds in the last three years, she said. Since her return from furlough in 1934 there have been many changes and many new buildings, among them the Mary Broadbent Training Home for nurses. When she left there was one graduate nurse, two in general training, and six taking practical training. Since then Miss MacMurchy has taken two more for practical training, and four boys for training as male nurses and compounders. Through the follow-up work they are reaching many people outside, being welcomed in villages where someone has been helped at the hospital. Going to a village one day, Miss McConnell said, they were welcomed by a man who introduced them to the headman of the village, telling him what they had done for his son; he ordered tomtoms to be beaten, and soon they had a congregation of ninety-five people. In the hospital, too, there are opportunities for Christian teaching. One relative is allowed to stay to cook the patient's food. Clinics are held in the hospital and outside—prenatal, child welfare, and public health clinics. Three languages are used in the hospital—Urdu, Hindi, Gujarati; in the village clinics Urdu is used mostly, because the Mohammedans come. It is, she said, most gratifying to see the work growing in efficiency and the people being won for the Master. This last year two Mohammedan families have come in. In training nurses and compounders, they teach them that it is their task to win their people to Christ.

Speaking of the work in Formosa, Mrs. MacMillan expressed confidence that the Church there would go on. It has now thirty self-supporting congregations and expected to have ten more this year. Miss Burdick and Miss Adams also spoke briefly of the work there.

Miss Sym told something of her work at the Weirdale Nursing Home in northern Saskatchewan and in the community. At the tonsil clinics held once a week in the holidays they had fifteen or sixteen children. Weirdale has no church, but a Presbyterian student conducted services in the school. She had a group of fourteen girls for mission study. They were very much interested, she said, and attended well, some walking four or five miles to come to the meetings, held from seven to nine in the evening, with worship service, business, and mission study, and they asked for a short course in home nursing.

Foreign Missions Conference

Mrs. McMurrich and Miss Pelton reported to the Council on the Foreign Missions Conference of North America at Swarthmore in June.

The Conference, whose theme was ''The Imperatives of the Christian World Mission'', had, Miss Pelton said, made four things very clear. The first was that Christianity has worked, and now we have concrete evidence of the work of the missionaries in countries to which they have gone. Secondly, the missionary enterprise has been the greatest effective agency in bringing about a spirit of fellowship in the world and holding Christian people together even when their nations are at war. This is the greatest fact in the progress and effectiveness of missions to-day. Somehow missions are valid, even as the world is to-day. There is ample evidence, it was stated, that the Church was standing above social and national barriers. In the third place, it was emphasized that because of the catastrophe that has befallen the Churches of Europe, the Churches of the United States and Canada have a new responsibility and an unparalleled opportunity. Finally, the hope of the world lies within the Church—the knowledge and the message that the Church has.

''Youth in the World of Yesterday, To-day, and To-morrow.'' The speaker on this subject, expelled from Germany because his wife had non-Aryan blood, told how Hitler caught the young people of Germany when they had nothing to cling to; all he offered them was a life of sacrifice, but that was what the Church in Germany and the Government of the Republic had failed to do. In the United States he sees youth disillusioned, cynical, with moral values gone and no definite standards, not knowing where they are going, suspicious of democracy, but with, underneath all, a deep hunger and yearning. What of the youth of to-morrow? he asked. The Church must give the youth of to-day something definite to cling to, no longer be afraid to give youth something hard to do. ''It is within the Church that we have the hope for to-morrow, and because of that we should do much more with our youth.''

With regard to missionary literature, it was felt that something definite must be done to bring the right kind of missionary information to the people. Because of the situation of practically all European Churches, it is peculiarly important to the people of the Churches of Canada and the United States what they do with the freedom that is still theirs; whatever they do must contribute to the extension of the

Kingdom of Christ. But for that they must be much better informed than they are, and find a much better way of educating their youth.

Mrs. McMurrich brought before the Council some of the recommendations of the Conference. The next meeting is to be held in January 1942, and if an extra meeting is needed it will be arranged by the Committee of Reference and Counsel. It was asked that all Churches in the United States and Canada appeal for a self-denial offering to help the Churches throughout the world that are in such dire need. (The Canadian Churches, it was announced, had set aside a Sunday in October for such an offering.)

It was recommended, too, that some outstanding missionaries be used for wider service than that of their own Church; and that, instead of sending new missionaries to the fields, Boards be urged to make use of the missionaries already there from some of the orphaned missions, who have the language and special training.

When asked what the Canadian Churches were going to do about their mission work now that Canada was at war, Mrs. G. E. Forbes, Chairman of the Inter-Board Committee of the Women's Missionary Societies of Canada, replied, Mrs. McMurrich said, in words that caught the imagination of the whole gathering: ''Now more than ever the Canadian Churches are determined to unveil the face of God before men; now more than ever, to prove the reality of the Christianity they profess; now more than ever, to go forward.''

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Provincial Advisory Committees

Alberta—After referring to the excellent work deaconesses were doing in Alberta, Mrs. Gibson said that in the West such service was needed; it was felt to be one of the greatest parts of the Society's work. The members were very much pleased that a deaconess was sent to Rocky Mountain House. Another deaconess was asked for, for the Peace River district, where more work, it was felt, should be done among the women and children. Another request was for missionaries to visit the province; until Miss Adams' visit last winter they had had none for a long time. ''The more missionaries, the more work will be done,'' she said. Camps were doing good work; this year's were splendid. The small sets of Lantern Slides were liked best; up-to-date slides are wanted. Mrs. Burkwall, who is living in Edmonton while Dr. Burkwall is with the Bible Society there, is speaking for the Women's Missionary Society in that part of the province.

British Columbia—From time to time, Mrs. MacInnes reported, their members visited the Chinese missions in Victoria and Vancouver. More emphasis, it was felt, should be put on the use of English in the Chinese work, if the young people are to be won. She spoke highly of Miss Susan Yeung, who began work in Vancouver in September. A visit to the ''interior'' Presbyterials, Kamloops-Okanagan and Kootenay, had shown the difficulty of the work there because of the great distances between places, the mountainous roads, and the isolation of many groups. That the Church has a cause in some places is due, she said, to the devotion, loyalty, and sacrifice of the women of the Women's Missionary Society; in the interior one is impressed by the way in which voluntary workers have built up and are maintaining a wonderful Society. The Committee was grateful for Miss Smith's going to direct the girls' camp. British Columbia, too, wants missionaries for deputation work, and is glad that Mrs. C. P. Young is available for such work; she is going to Kootenay and Kamloops-Okanagan Presbyterials.

Manitoba—In regard to the Provincial Society's request that Miss Hazel Macdonald be allowed to follow up work begun by Miss Lamont, it was decided, Mrs. McGee reported, that for the present she should continue to work in the Presbytery of Winnipeg. She is in charge of the work at Elmwood and it is felt that it is too much to expect her to build up the church there and do deaconess work, too. Winnipeg covers a big area and there are very few leaders; the committee wished that the situation could be remedied and Miss Macdonald given more time to go around and help with young people's work. Help is needed, too, in Superior. Manitoba Provincial could use another deaconess to great advantage. They, too, wished to have more visits from missionaries. In closing, Mrs. McGee asked for a reconsideration of the needs of Manitoba.

Ontario—There is co-operation between Presbytery and Presbyterial wherever there is a deaconess at work in Ontario, Mrs. Smith said. One of the great difficulties of the work arises from the fact of people moving away from some places, leaving smaller congregations and Auxiliaries of older members. A cause of concern, too, is the frequency of pastoral changes. Ontario was asking for a deaconess to work outside of Toronto.

Quebec—Under Miss Dickson and Mr. Paul Chan, Mrs. Dougherty said, the Chinese work now carried on in the new Chinese Church has taken on a new lease of life; praise is due the women workers for the ''spade work'' they have done through the years. Quebec is grateful for the grant made towards the French work under Mr. Smith and hopes it may be continued. Referring to the splendid work Miss Macarthur is doing at Val d'Or, Mrs. Dougherty said members of the Committee were planning to visit her field this autumn. They were very glad that she had been given a ''refresher'' course. It was a great disappointment that the girls' camp was cancelled after all arrangements had been made.

Saskatchewan—Referring to the extension work through which contact had been made with 250 isolated families scattered through the province, Mrs. Sinclair said that the greatest need was in the south. Miss Reith was sent out last year to visit the families, but visiting had to be followed up. Leadership is needed. Groups have been organized, but they need help. The Sunday School by post, in which about 200 are enrolled, is a wonderful help to those families and they are very grateful for it. Miss Ruby Walker is doing a great deal in this large area. She helped with the camps, arranging a stay-at-home camp at Moose Jaw, to which thirty-five girls came from six places. Miss Lamont has been a tower of strength in the Provincial, helping societies to get on their feet. In conclusion, Mrs. Sinclair made an appeal for help for the work at Eastview, Regina, where the urgent need is for a building of their own for the large Sunday School and other work of this fairly large community; they are still having to meet in the school and pay rent.

The question as to whether or not the Provincial Societies had any responsibility for girls' camps having been raised by some of the reports given, Mrs. Kelman explained that our camps are directly under the Church Boards. The Women's Missionary Society is associated with them in that it provides leadership and sends money to provide missionary education. In British Columbia a camp was arranged by Westminster Presbyterial. The Shoal Lake camp, Mrs. Strachan explained, is under a camp committee of Presbytery, with representatives of Presbytery, and young people's and girls' organizations.

As to the pleas for missionaries to do deputation work, there are not enough on furlough at one time to have them go to all the places wanting them. They must be used so that the Church may get the best they can give, but it is necessary to see that they get the rest and refreshment their furlough is given for. A committee has been working on this whole question of deputation work.

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Finance

The Women's Missionary Society is to be congratulated on its sound financial position, said Mrs. Strachan in reporting on the financial affairs of the Society. As shown in the Financial Statement in the printed report, receipts for 1939 were in excess of expenditures by $8,637—the Council Executive feeling that rather than incur debt it should hold some of the funds until the year's revenue was known. Then it was thought wise to spend the balance. Just how it had been spent she then explained to the Council. A grant of $300 was given for the French work in Montreal. In accordance with the Council's decision last year a Ukrainian hymn book was published, for the use of Ukrainians here, and in Middle Europe, if and when it is possible to send it; it is now being sold to Ukrainian Churches in Canada and the United States. The cost of publication ($1,479) was met almost entirely from the general fund. Further assistance was given to the Ukrainian work by a grant of $200 to enable Mr. J. Pohorecki, from Mr. Fesenko's Ukrainian congregation in Toronto, to go and work as a colporteur in Northern Ontario. He visited many mining towns in the north as well as the

Ukrainians in Hamilton, doing evangelistic work and distributing literature in Ukrainian, Czech, Russian, German, English, etc.; for, speaking several languages, he could approach not only Ukrainians but also other Europeans. What he did revealed the need for more work among this section of our population; for the present, however, a colporteur definitely appointed to this work might fill the need.

Following Dr. J. B. Armour's appeal to the General Assembly for help for the British and Foreign Bible Society in its work of distributing Testaments to men on active service, the Society gave $280 for that work ($200 from the general fund and a special gift of $80). In response to Dr. Paton's appeal for the relief of European missions $500 was sent ($400 from the Sustaining Fund and $100 from a special gift). The same amount ($500) was given to the Board of Missions to help purchase Dr. Quinn's medical equipment for the hospital at Jobat ($350 from the Legacy Fund and $150 from the general fund). To the Bhil field for famine relief $500 was sent, together with two special gifts of $10 each. In view of the report made to the Board of Missions on work on the Indian reserves (in Manitoba) the Council Executive sent an honorarium of $50 to Miss Crump of Waywayseecappo Reserve in appreciation of her services on that field. After hearing of the privations suffered because of war conditions, the Board sent $100 (from the Formosa Trust Fund) to the Mission Council in Formosa to help make life a little brighter for the missionaries and for pastors and Biblewomen. As deaconesses at large have been appointed to fields covering wide areas, where there was no means of transportation, two cars were bought (at a cost of $1,635), one for the use of Miss Ruby Walker in southern Saskatchewan and the other to be used by Miss Elizabeth Walker in the Rocky Mountain House district of Alberta. Two requests were received for grants towards the building of churches—from the Rev. M. Fesenko for a church for the Ukrainian congregation in Toronto and from the Rev. W. M. Mackay for a church in Timmins. The former grant was given and the latter promised, when the congregation was ready to build. The building of the Timmins church had to be delayed because of the war, and the Board of Missions has given permission for the purchase of a hall which could be used as a church; the congregation has already raised a good deal towards the cost. (It was agreed that $1,000 should be given towards the purchase of the lots and building for a church, this coming from a legacy through Orillia Auxiliary). Finally, $200 was given to complete two more cabins at the Shoal Lake camp near Kenora. These various grants make up the amount spent over and above the ordinary expenditures.

There should, Mrs. Strachan said, be no room for pessimism in the Society. In this time of stress a tremendous amount of money is going to be needed. What are the Church and the Women's Missionary Society going to do for the ''orphaned'' missions? What are they going to do when the war is over for Canada and the world? One should talk not of a lessening of work but of the opportunities for greater work, she said, ''Our war work still remains in building a better world for those who are fighting for us.''

Referring to the Trust Funds, Mrs. Strachan reminded the members of the decision that the *Sustaining Fund* should be built up to $50,000. From that fund, in which is $30,066, had come the $200 for the Shoal Lake camp and $400 of the amount sent to Dr. Paton. There will be more calls on the fund, and, keeping in mind the duty the Church and the women of the Church owe to a suffering world, the Society should be ready, if necessary, to use this fund ''to keep the flag of the Church flying in countries so dearly won.'' In the *Formosa Trust Fund* (part of the Forward Movement money collected after the last war) there is $17,758; $1,155 was spent on the education of Chinese students. The Board, the Treasurer said, was grateful for the response to the Council's request last year that Auxiliaries send in any legacies being held by them. As a result $7,109 was received for the *Legacy Fund.* Money from it went for the Rocky Mountain House Hospital, for camps, towards the purchase of Dr. Quinn's equipment for Jobat Hospital, and towards the Ukrainian church. The *Special Account* is a miscellaneous one. Since the end of the year the final payment ($408.76) on the New Liskeard Residence has been received; the rent of the Prince Albert Residence ($180); and rent (from the Eastern Division) of the bungalow in Japan. The Vegreville Residences were sold for $1,250. There is in the fund $3,747, but $1,756.75 of that belongs to the Indian account.

A great deal of time and thought had been given to a study of the Society's connection with the Church Pension Fund and other schemes that might meet the need more adequately. The General Assembly having granted the Society permission to withdraw from the Pension Fund, if the Council decided to do so, certain recommendations were presented by Mrs. Strachan and, after her explanation of the Government annuity plan as it would affect the Society and its workers, these were accepted by the Council. A hearty vote of thanks was tendered Mrs. Strachan for all the work she had done in this connection for the Society.

Estimates

While $145,000 may seem in this year of war a good deal to ask of the women, Mrs. Strachan said, the Church of Christ is the inspiration for all other philanthropic work in our country; without it the other institutions would fail. ''Without the Church and the influence of the Gospel of Christ, what are we going to have to set this old world right?''

The estimates as presented were accepted by the Council. (These will be published later.) The Churches and the Missionary Societies would have to answer more ''calls for help'', Mrs. Strachan said, referring particularly to the appeal on behalf of the ''orphaned'' missions—to help them was a duty laid on the Church, her war work. It was decided to increase the grant made to Mr. Fesenko for Christian literature so that instead of the mimeographed letter he had been sending out to Ukrainians all over Canada he could have a little paper printed, thus extending his service to the Ukrainian people, the Church, and the country; for this he needed $130 more. The Inter-Board Committee, Mrs. Strachan told the members, gave Mr. Fesenko money to get copies of the Gospel of St. John in Ukrainian from his revision; and the London Society from which he was getting them was so pleased with his work that it decided to print not the 5,000 Gospels asked for but 20,000 in the Ukrainian language from his revision.

In conclusion, Mrs. Strachan expressed thanks for the kindly co-operation of the Provincial treasurers and for the work of all treasurers of the Society and commended the future work to them.

International

Miss MacMurchy called attention to her printed report as International Secretary. ''We have now arrived at an entirely different missionary life,'' she said. Looking at the map of Europe and realizing that country after country has fallen before Germany, one can understand that missionaries from European countries are in many cases left without support. ''As people of a free country, with a free Church, a free Missionary Society, what are we going to do that the missions of these other countries shall not die?'' These things, she said, affect our own country, with so many from European countries here; it is our duty to see that they understand Christianity.

Candidates

Apart from the routine work of the Candidates Department, Mrs. Grant said, three things last year impressed her as different and progressive. Representatives were named to act on a joint committee which was to consider and outline a course of study for candidates for missionary service. The outline prepared by a small committee was approved by the Council Executive and when the joint committee met some months later it decided on a course of study practically the same as that suggested by the representatives of the Women's Missionary Society. This decision to ask for better preparation for missionaries is going to be very valuable, Mrs. Grant said, if adhered to. In the second place, although there was no response to the appeal made at last year's Council meeting for names of Presbyterian nurses, especially in the West, to whom the Secretary could write with a view to finding those who would come into the Society's work when vacancies occurred in its hospitals, she did receive very helpful replies to letters to three Superintendents of western hospitals; thus when nurses are needed in future, a way of approach is open. Then when Miss Scott could not be sent to India, the Overseas Committee, deciding she should be given further preparation, asked the Candidates Department to help arrange a course for her. Mrs. Grant recounted the steps she had taken which resulted in permission being granted for Miss Scott to attend lectures at Knox College and receive special help in her work from Dr. Bryden; at the same time she would continue her Arts work at the University of Toronto. The Secretary felt, therefore, that at the end of the year's work they had something to be very thankful for.

The Society, Mrs. McMurrich said, owed a great debt of gratitude to the Candidates Secretary for the way she had carried on the work, even during her six months' absence from Toronto. General approval was expressed of the higher standard demanded for missionaries and members were asked to emphasize the necessity of girls going on to improve their standing. It is hoped that, as the standard of admission for training is raised, girls with higher qualifications will be attracted to the work.

At Mrs. Grant's request, Mrs. Ralston told the Council of the arrangements made for Miss Scott's University work, so that she could complete her course for a degree in Arts.

Student

In her printed report the aim and purpose of the Student Department was clearly stated, Mrs. Calvin said. Missionary interest among College students could best be promoted, she thought, through the Student Christian Movement, which looks to the Church for help and co-operation. Provincials and Presbyterials would, she hoped, stress co-operation. She referred to the Rev. Hugh MacMillan's appointment as General and Missionary Education Secretary of the Student Christian Movement in Canada. Miss Pansy Yeung completed her work at the Ontario College of Education and was appointed to the Chinese work in Toronto. Miss Lilyan Leung is now serving under the Red Cross in China.

Lord God of majesty and grace,
    We seek Thy face, low kneeling:
Our comfort is Thy glorious might;
    Our hope, Thy light of healing.
From us in wrath turn not away
But bend to heal us as we pray—
    Thy saving way revealing.

. . . . . .

To Thee in shadowed vales of fear
    We would draw near—still nearer;
And see, in yielding to Thy will,
    Thy wisdom still shine clearer.
Grant us Thy grace; that each hard test
May make our longed-for home of rest
    Among the blest be dearer!

—Elvet Lewis in *The Link and Visitor.*

National Missions

Residences

MRS. McLENNAN, who has been acting Secretary for Residences and Hospitals since early in the year, expressed the great regret of the Council Executive that Mrs. Carter had to give up this work.

At the formal opening of the Huntingdon Residence in September six of the fourteen boys received prizes, one a cash prize of $60 for first place. Because of rising prices, it was found necessary to increase the amount asked for board, but special cases are to be considered.

Appreciation was expressed of Miss Geddes' service as Superintendent of the Saskatoon Residence. After the Training Home closed, Miss Reith took over the duties of Superintendent in time to get settled before the Summer School opened, the largest Summer School—and the best, it was said—ever held there.

Hospitals

Briefly reviewing the story of the Weirdale Nursing Home, Mrs. McLennan told of the Society's first gift to help the people build a community hospital and to help build up the cause of the Church in that district and of the decision two years ago, at the request of Saskatchewan and from a desire to help the Church, to finish the building as a nursing home. In September no doctor had yet come in place of the one who left Weirdale some time ago, but it was hoped one would soon be settled there. The fine garden this year helped lower the cost of maintenance. Mrs. McLennan paid tribute to Miss Lyons' good management and her efforts on behalf of the Society and the community. She and Miss Sym were trying in every way they could to serve the people of Weirdale. The young people's work was very encouraging.

The Rocky Mountain House Hospital was extremely busy in July. Later Miss McRae and Miss Foulkes went to Edmonton for a short course in X-ray. Miss Evans and Miss Lloyd had resigned, the former because of ill-health and the latter to be married. Miss Foulkes joined the staff early in the summer, and Miss Browning of Edmonton was there for three months, but was leaving to continue her University work. Miss Margaret MacRae, unable to go to India now, has begun work in this hospital. Mrs. McLennan expressed the appreciation of the Society for the way the Hospital Aid is supporting the hospital.

At the Hugh Waddell Memorial Hospital at Canora the verandah of the nurses' home was closed in this year to provide more accommodation for the staff; then a stoker was bought, so that the whole building could be heated. In July they, too, were unusually busy, with over 200 persons admitted to the hospital, and twenty-nine new babies. Miss Cuddy had been advised that the Society's hospitals would provide the same service as others for evacuees, children or adults.

Chinese in Canada

A lesson could be learned, Mrs. Wood said, from the Chinese in this country: the more they suffer and the more they have to give for war relief, the more they give to the Church. She was glad to report that Miss Susan Yeung had begun work in the Chinese Mission in Vancouver. In Toronto the Chinese congregation would very much like to have a building of their own. Mrs. Lore, who retired from the work in the summer, has been succeeded by her sister, Miss Pansy Yeung. The workers were this year able to buy the car they had long wanted. Mrs. Adams' group is working to support a Biblewoman in Manchuria, because of their interest in Miss Gibbs. They are grateful to Miss Wright of St. Andrew's for helping with the singing. The Society, Mrs. Wood said, is greatly indebted to Miss Reid of Ottawa for her work for the Chinese there. A young man has taken over the work formerly done by Mr. Chan, who went to the Montreal mission. Having a church of their own has made this a notable year for the Montreal Chinese. Mrs. Wood spoke highly of Miss Elsie Lee's good work and told of her great pleasure at being sent to Beau Rivage camp this year. More equipment is needed for the work in Montreal. Since Mrs. Farley, who sent out literature to the Chinese in Saskatchewan, left Regina Mrs. Horne is carrying on the work. In closing, Mrs. Wood asked that as Miss Adams, who is a highly trained kindergarten teacher, has had to delay her departure for Formosa, she should in the meantime help in the Chinese kindergarten work.

Indian Schools

The Mistawasis report, Miss Lang explained, had not been received in time to be included in the printed report. There were twenty-six children on the school roll for whom a hot noon meal was provided, the Society making a grant to cover the cost. Mrs. Moore, the Principal's mother, had looked after this, and since her death a housekeeper is carrying on the work. Miss Lamont's visit was much appreciated, and Mr. Moore is grateful for the supplies sent for distribution on the Reserve.

At Birtle there have been several changes in the staff; two teachers left, and Mr. Candy was appointed to fill one position and Miss Marjorie MacKay the other. Miss Helen Patterson has taken Miss MacKay's place as boys' matron. The work is going on satisfactorily.

The Cecilia Jeffrey School at Kenora has a new Principal, Mr. Douglas Pitts, with Mrs. Pitts as matron. Miss Margaret Robertson had just gone out to be the new boys' supervisor; she would, Miss Lang felt sure, be a great help in the school, as well as in the church in Kenora. (At the Tuesday afternoon session, just before she left for Kenora, the Council had the opportunity of welcoming Miss Robertson back on its staff of workers and wishing her well in her new position.)

Deaconesses

Mrs. Warren, reporting on the work in Ontario and Quebec, referred to Miss Allan's twenty-five years' service in Hamilton. Her work in Knox and Calvin churches includes organization and visiting, helping families in many ways. In Toronto Miss S. V. Scott, after making surveys of three outlying districts, has been doing congregational work in Fairbanks. She also visits the Weston Sanitarium. One of the Society's part-time workers, Mrs. Steinmetz, Mrs. Warren said, really does full-time work among the Hungarians in Toronto, helping in their congregation, all departments of which showed advance during the past year, visiting the sick, and often acting as an interpreter.

This year there have been two part-time hospital visitors in Toronto—Miss Murray, who for twenty-five years has been carrying a message of love and sympathy to patients and keeping in touch with many in their homes, and Mrs. Gillespie, who after doing deaconess work in Melrose Park, was appointed to hospital work; next year she will give her full time to it.

In Montreal Miss Munro has been doing good work at the Gordon Mission and continuing to lead the Mission Band at St. Cuthbert's. On the Val d'Or field Miss Macarthur carries on work, mainly among the women and children, most of whom are non-Anglo-Saxons, at Val d'Or, Perron, Little Quebec, O'Brien, and Pandora Mine. One serious drawback was the lack of a place of meeting at Val d'Or, but the Government has given them the use of a building for the duration of the war. The Perron women's group became a Red Cross group, but a number asked recently to organize as a branch of the Women's Missionary Society. This year the Val d'Or women took part in the first World Day of Prayer Service there.

The Board had long felt the need of giving its deaconesses an opportunity to get something new, and this summer Miss Allan and Miss Macarthur went to New York for a four-week course, from which they returned to their work with fresh enthusiasm.

''Now more than ever'' Canada, especially the West, needs deaconesses, Mrs. Mitchell told the Council. In May Miss Frieda Matthews was sent to visit the fields in the Peace River district. From Edmonton she went up to the ''end of steel'' at Dawson Creek and then on to Fort St. John, 60 miles further north. Beginning at that northwestern field she visited all parts of the Peace River country where our Church has been carrying on work, speaking at Sunday services and meeting women's and girls' groups, wherever possible. The Society's only worker in that whole district at present is Miss Roy, who is serving as a nurse deaconess on the Brownvale-Last Lake field, where at several points there are active women's and girls' groups. The Board of Missions, Mrs. Mitchell said, had decided to send Mrs. Hildred to Brownvale, as the Rev. Mr. Caslor was leaving. Miss Matthews, who is working in Edmonton and at Beverly, did a good deal of camp work in the summer.

Miss Elizabeth Walker began work at Rocky Mountain House in the early summer and has been visiting the families in that district. She is grateful for the help and co-operation of so many on this new field. In September she expected to organize a group at the Garth schoolhouse, half way between Rocky Mountain House and Ferrier, farther west. Without a car, the work would be almost impossible. The Board of Missions, unable to send a man to the Willowdale field in the Red Deer Presbytery since the student missionary left, asked that Miss Todd continue to carry on on that field with its seven preaching stations.

Another new field this year is that in southern Saskatchewan where Miss Ruby Walker is doing a much appreciated work as a deaconess at large. When the student left Estevan, she went back there to take charge of the work in the interval. Miss Anne McPherson, a deaconess in training, offered her services to the Church for summer work in Saskatchewan, under the Presbytery of Saskatoon. At Presbytery's request, the Women's Missionary Society agreed to help with her expenses. She found the people very appreciative of what she could do. On her last Sunday there, a hundred were at the Sunday School she started at Ealingford, twenty-six adults and forty children. The work, she told the Council, had given her much valuable experience and knowledge of the work to be done.

In Regina much of Miss Ross's work is at Eastview with its large Sunday School. The people have over $800 in a building fund, but help is needed, if the work is to prosper. In and around the city Miss Ross is able to help many families. Miss Booth of Saskatoon was to have done some outside work this year, but she has been kept very busy in the city. Miss Macdonald, it was thought, might do some follow-up work outside of Winnipeg, but so far it has not been possible. She is in charge of Elmwood, helping as she can with the young women's and girls' work of the city.

With so many ministers serving as chaplains, the situation is serious, Mrs. Mitchell said. The Deaconess Department is trying to reach people who have not religious services, and even some who do not very much want such services. Every effort must be made to hold the Dominion for Christ.

Supplies

More supplies were needed for hospitals this year, Mrs. McClure explained, because there were more hospitals. It was hospital gowns, not long nightgowns such as one hospital had received, that were required by the hospitals. Something new provided for a hospital was the baby incubator bought for the Rocky Mountain House Hospital from a legacy. To the Residences, she urged, the *right* supplies should be sent, those asked for, not extras; at times too many quilts and afghans have been sent. Quilts are needed on the deaconess and other mission fields and reserves, ''good, warm, sensible ones''; and a good supply of good clothing and Christmas gifts. (Mrs. McClure showed the members samples of useful, attractive articles made out of odds and ends and samples.) The deaconesses stress the need of all kinds of warm clothing for children of school age. A large part of the supply work is for the Indian Schools, and all asked for is needed. It is important that all the outfits asked for should be sent. The department is trying to relieve the Auxiliaries of the necessity of sending boot money; because of the different handling of the funds for the Indian work this is now possible. Freight money is the same, and all the vouchers must be sent as usual.

Overseas Work

India

Mrs. Pae told of the arrangements made for the missionaries whose departure for India had to be delayed, to the great disappointment of both Board and missionaries. As far as the new missionaries are concerned, she said, Miss Scott will go better prepared because of further study here and Miss MacRae is getting valuable experience at the Rocky Mountain House Hospital in the meantime. The great changes that have been taking place in India cannot but affect the mission fields now and in the future. Government and leaders, striving to improve the conditions under which the great majority of the people live, are looking to the missions for help, especially in educational reforms and the campaign against illiteracy. Missionaries on the field had written of the difficulties of nearby Scandinavian missions left without support when their countries were invaded; Swedish missionaries are sharing their limited funds with their Danish colleagues and our missionaries have given generously to help these fellow-workers. As the full amount estimated for will be sent to the fields, our Society hopes that more help can be given to the missions in need. While much may be changed, the things that cannot be shaken remain, Mrs. Pae concluded, calling on the women of the Society in the face of present opportunities to give India of their best.

Manchuria

The newest part of the Society's overseas work is in Manchuria and there, Mrs. McLennan reported, Mrs. Gehman and Miss Gibbs, while continuing their language study, are now carrying on their work among women and children, one in the east and the other in the west of Szepingkai. Each has a trained Biblewoman. Mrs. Gehman is anxious to use her knowledge of nursing and public health work and hoped, with a nurse working with her and interpreting when necessary, to begin clinics this fall, for child welfare and the treatment of eyes.

South China

The Women's Missionary Society gives $1,000 a year to the Church of Christ in South China, where, Mrs. McLennan reminded the members, for a long time now has been going on what has so shocked us when seen in Europe. Much of the time of missionaries has to be given to the relief of human suffering and part of the Society's grant is being used to provide food for the orphans. The great problem is that of rehabilitation; many thousands are homeless and families have been broken up. Suffering seems just to have deepened Christian faith.

Shanghai—Christian Literature Society

Although doubled this year, the Society's grant to this important work is small, Mrs. McLennan said, in view of what is to be done. There is a great demand for Christian literature. When consignments could not get through to West China by railway, the Secretary hired a truck and drove 1,200 miles with a supply—and it was all gone in two or three days. In spite of the increased cost and greater difficulty of publication and delivery, sales were the largest ever. ''When other avenues of service close, this one is open; and as grants from Britain may have to be less, ours should be all the greater.''

Koreans in Japan

The gradual adoption by the Koreans of the language and customs of the country in which they are living, Miss MacBeth reported, has led to changes in the work of our missionaries. The Korean Church has now become part of the Japanese Christian Church, but the mission work is being carried on as before. Miss MacLean resigned and married Mr. Paul Rumball of the Central Japan mission, going to work on a new field. The missionaries are ably assisted in the work of the field by twenty-two native pastors, two evangelists, and twenty-eight Bible-women. The Korean Women's Missionary Society with its forty-one branches and about a thousand members will in future be part of the women's work of the Japanese Church, not meeting as a separate Presbyterial. Nurse Lee had to return to Korea for a rest in the spring, but she hoped to return to work this fall.

Organizations

Mrs. McLennan, as Convener of the Organizations Committee, took charge of the discussion on Organization. The real thought in stressing organization, she reminded the members, is to achieve a spiritual end. Spiritual values are not considered as something apart, but are linked up with efforts for organization advance. George Meredith once said, ''The great secret of successful work is to keep the passion fresh.'' And in all Christian work especially there is need of the revitalizing influence which will operate against the deadening power of routine and the lowering effect of disappointments. It was with that idea that the branches were asked to make some effort towards advancement. It is tremendously important that we keep everything going, that our missionary work be kept up, with war work, and be kept to the fore. ''Keep things in their proper place for the youth of our country.''

Mission Bands

The work for children, Mrs. Riddell reminded the members, was the foundation of the whole organization; the children will be the youth in the post-war period. In spite of the drop in numbers 1939 was, she felt, one of their best years from the point of view of missionary education. The constant problem is lack of leaders. Is it because of the way the leader is chosen? Is it that sometimes someone is asked to take the work temporarily? Is there a tendency to think successful Mission Band leaders should be made Auxiliary officers? How can available women be trained as leaders? Are the Presbyterials where there are deaconesses using them to train leaders? How can Secretaries help? How many in the larger centres know of Leaders' Councils? She urged that in the coming year special attention be given to looking after the youth of our Church. Last year twenty Bands were lost, and twice as many members as should have been, for that number of Bands.

There was the problem, too, of finding a place for the older children who are not yet ready to go into girls' groups. A good many of these, both boys and girls, are going into Explorer groups.

Girls' Organizations

Having for some years been emphasizing the necessity of a greater interest being taken in the girls of the Church, Mrs. Kelman said she was glad to report an increased interest in girls' work in all provinces—on the part of both the women and the girls themselves, the latter showing more interest in missionary education. Camps are a valuable part of girls' work. Deaconesses report that where girls go to camp from any district the work increases in that district. Besides the Presbyterian camps there are the interdenominational camps. Our Church, working with others, has a contribution to make to the whole, Mrs. Kelman said, and that contribution it should be ready to make. She urged that the women of the Provincials and Presbyterials co-operate more closely with the Girls' Work Boards of the provinces. Where all churches are co-operating, much is being accomplished. In closing, Mrs. Kelman called attention to the new study kit for girls, ''Christians Everywhere''.

Young Women

Referring to the oft-debated matter of groups of older young women, Mrs. Holman wondered whether too much stress was being put on departments, so that some seemed to forget that, in whatever groups they were, all were members of the Women's Missionary Society. The important thing is to have all members doing their best work. This year we should direct our efforts to the winning of the very young women.

In the discussion suggestions were made as to how to increase general interest in building up the Society as a whole. There should be no spirit of rivalry. All are one. Reference was made to most successful young women's groups in various centres, and to the gradual building up of that part of work in other places. We should do all we can for young women to-day, Mrs. Holman said, to make them realize the importance and urgency of missionary endeavour. Presenting the new study outline for young women's groups, ''The Way of Fellowship'', she asked that when Miss Negoro went out to introduce the studies to groups she be given an opportunity to discuss them with the young women themselves.

Home Helpers

When in these days one hears so much of the home guard, Mrs. Hilts said, she thought of the Home Helpers as the dependable home guard of the Women's Missionary Society. And every woman in the congregation who cannot be an active member of the Society should be enlisted as a Home Helper, and every home should have the *Glad Tidings,* with the information it gives about our missionary work. ''If they cannot come to the meeting, take the meeting to them; tell them something interesting.'' When circumstances permit, they should be encouraged to become active members of the Auxiliary—although, she said, many Home Helpers are very active.

Mrs. McLennan called attention to the fact that there are going to be many chances for groups of women to hold congregations together, with the shortage of ministers in war-time; in many places women might be linked together as Home Helpers. That is being tried, Mrs. Sinclair said, in southern Saskatchewan where Miss Ruby Walker is working.

Senior Department

In all discussions on Auxiliary work in the many Presbyterials she had visited, Miss Pelton said, she found the same two difficulties being considered: getting more women into the Auxiliary and the type of programme used. And very frequently there is a connection between the getting of new members and the kind of meeting the Auxiliary has, although many Auxiliaries have excellent programmes. In planning a study for next year, she said, two things had to be considered: the great difference of opinion as to what was wanted and the difficulty of getting a suitable book at this time. She then presented the outline of a proposed study for eight meetings, four of which would be devotional and four for missionary study concerned with the picture of the Church in the world to-day—the Living Church. Miss Pelton, too, suggested a plan for meeting the need of women who are called on to speak for the Society by supplying them with additional and up-to-date information. It might be helpful to Auxiliaries if three or four books were suggested each year as likely to be of special value to the women. It was agreed that this should be done.

Welcome and Welfare

This department, Mrs. Warren pointed out, is trying to ''hold the line'' for the Church, as it welcomes newcomers, looks after people moving from one place to another, and carries comfort and cheer into the homes. Reports tell of those visited becoming active in various departments of Church life. Every Auxiliary member may help by being on the look-out for new people and telling of those moving to other places. All removals should be reported promptly. Mrs. Warren asked that Young Women's Welcome and Welfare Secretaries report through the Presbyterial Welcome and Welfare Secretary. Miss Munro in her port work has been busy with children war guests. Among those coming to Canada are the families of men who are here under the Commonwealth Air Training Plan. Where possible, these should be linked up with their Churches. Secretaries are urged to try to get in touch with those whose names are sent by the port worker.

Lantern Slides

The four ten-slide sets prepared for Sunday Schools and Mission Bands have been well received, Mrs. MacEachern reported, and more small sets will be brought out, especially on the work in Canada. Some sets have been revised and the revision of others is being begun; with changes taking place so rapidly it is almost impossible to keep everything up to date. With the co-operation of Presbyterian Publications new lists of slides are being sent to all ministers and Sunday School Superintendents.

Library

In some cases, Mrs. Talbot said, the Library Department seemed to have been too energetic. Reports came that too many books and magazines were being sent to some points in the West—from one Presbyterial six or seven shipments had been sent to one place. Moreover, in spite of all instructions to the contrary, old magazines are still going out; in one place parcels of old magazines dating as far back as 1927 were received.

The discussion showed the general opinion to be that it would be wise to review the policy of the Library Department in the light of present-day conditions. The committee appointed to consider the matter later advised against sending any more parcels of books and magazines from Ontario to other provinces, except in answer to special requests. Any needs would, of course, be gladly filled. This recommendation was accepted by the Council. (See page 427).

Life Membership

For the first time, Mrs. Talbot thought, every Presbyterial this year presented a Life Membership and all but two presented Junior Memberships.

In cases where money is raised for the membership certificates, she would be interested in hearing from the secretaries just how that is done.

Publications

More interest has been shown in the devotional and missionary literature since the war, Miss Ness reported; women are interested in what other countries are doing in time of war. She referred to the studies for next year and called attention to the new Mission Band Story book, to the booklet *Mary Murray*, now in its second edition, and to the new Thank-offering leaflet. She suggested that posters be used to call attention to books for the various groups.

The Glad Tidings

The Provincial Press Secretaries' efforts to make their pages in the magazine more helpful to the Society as a whole were much appreciated, Miss Mackintosh said. To date subscriptions for 1940 were 438 fewer than for 1939, although British Columbia and Saskatchewan sent more than last year. This meant not only that receipts were lower but that the missionary information given in the *Glad Tidings* was reaching fewer women of the Church just when such information was most needed. Personal effort by interested readers was urged as the best means of promoting its wider circulation. Referring to Miss Jean MacMurchy's approaching marriage, Miss Mackintosh expressed appreciation of the valuable help she had given for fourteen years in this department and wished her happiness in her new life.

Though the earth be removed and the mountains
Should sink in the depths of the sea;
Though the waters should fail in the fountains,
And the pastures a wilderness be:
The eternal God is upon His throne,
And His loving arms are around His own.

Though the kingdoms should totter and nations
Be scatter'd in war's array;
Though the world to its deep foundations
Should be shatter'd and melt away:
The eternal God is upon His throne,
And His loving arms are around His own.

'Mid the lightning shafts and the thunder,
Our God is a refuge of peace;
He breaketh man's weapons in sunder,
And He maketh all wars to cease:
The eternal God is upon His throne,
And His loving arms are around His own.

—*J. Lewis Milligan.*

Summary of the Proceedings

OF THE COUNCIL OF THE WOMEN'S MISSIONARY SOCIETY (W.D.) OF THE PRESBYTERIAN CHURCH IN CANADA

SEPTEMBER 23rd – 27th, 1940, TORONTO

THE annual meeting of the Council of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada was held in Toronto from Monday evening, September 23rd, to Friday, September 27th, 1940. The opening session was held in Knox College Chapel when the Right Reverend Wm. Barclay, Moderator of the General Assembly, conducted a service of Meditation and Intercession, and gave an address on the Church's outlook in war-time as it affects women's work. The Council was constituted with prayer by the President, Mrs. A. R. McMurrich, who presided throughout the sessions.

Mrs. Gordon called the roll. It was agreed, on motion of Mrs. Gordon, seconded by Mrs. Wood: ''That the minutes of the previous meeting be taken as read.''

The Business and Courtesies Committees were duly appointed.

Mrs. D. T. L. McKerroll, first President of the Society after the re-organization in 1925, presented medals for twenty-five years' service under the Women's Missionary Society to Miss Mary Murray and Miss Margaret Allan, and a bar to Miss Agnes Dickson, the second to be added to her medal, denoting thirty-five years of service.

The other sessions of the Council meeting were held in the Canadian School of Missions. The devotional service each morning was held in the Chapel, conducted on Tuesday by Miss Isabel McConnell, Reg.N., missionary on furlough from India, on Wednesday by Miss Alma M. Burdick from Formosa, on Thursday by Miss Agnes Dickson of the Chinese Mission, Montreal, and on Friday by Miss Fay McTavish of the Chinese Mission, Toronto.

Tuesday Morning—Mrs. Gordon presented the Council Executive report, and on her motion, seconded by Mrs. Fletcher, it was adopted.

On motion of Mrs. R. S. Gibson of Calgary, seconded by Mrs. R. W. McGee of Winnipeg, the reports for 1939 were adopted as printed.

The reports of the Advisory Committees of Alberta, British Columbia, Manitoba, Ontario, Quebec, and Saskatchewan were presented.

Reports were given on Lantern Slides and the Library Department. Discussion followed, and it was agreed on motion of Miss MacMurchy, seconded by Mrs. Calvin: ''That a special committee be appointed to see if some new policy could be evolved for the Library Department.''

Tuesday Afternoon—Session on Finance. Mrs. Strachan presented the financial report, explaining the special grants made since the end of the year and showing the balances to date in the General and Trust Funds.

It was agreed on motion of Mrs. Strachan, seconded by Mrs. McLennan: ''That we inform the Rev. W. M. Mackay that our Society is willing to give the promised $1,000.00 grant toward the purchase of the lots and building at Timmins.''

Miss MacMurchy led in a prayer of thanksgiving for what the Society has been enabled to do and for guidance for the future.

Mrs. Strachan presented the Pension report; on her motion, seconded by Mrs. Sinclair, it was adopted.

Mrs. Strachan then moved, seconded by Mrs. Dougherty, ''That we continue to supplement Dr. MacBean's pension this year.'' Carried.

The Treasurer explained that after the Council met last year the Society's connection with the Pension Fund was studied and other pension schemes that might be more suitable for its workers investigated, in consultation with our solicitor. Government annuities were considered to be the most satisfactory, and the scheme offered under this Department was explained in detail—a copy of this will be sent to the delegates with the Council minutes.

The following recommendations were then presented: 1. That the Women's Missionary Society withdraw from the Pension Fund of the Church, permission having been given by both the Pension Board and the General Assembly.—Accepted, on motion of Mrs. Riddell seconded by Mrs. MacInnes.

2. That the Women's Missionary Society take out Government Annuities, as outlined, for the missionaries already connected with the Pension Fund and for new missionaries coming on the staff.—Agreed, on motion of Mrs. Dougherty, seconded by Mrs. Smith.

3. That the retiring age for workers be sixty-five years.—Agreed, on motion of Mrs. McGee, seconded by Mrs. Kelman.

4. That the name of the Fund be changed from ''Special Retiring Fund'' to ''Pension Fund''.—Agreed.

5. That the $1,800.00 of the General Fund invested in bonds be transferred to the Pension Fund.—Agreed, on motion of Mrs. Strachan, seconded by Miss MacMurchy.

6. That permission be granted the Council Executive to transfer a sum each year from the General Fund to the Pension Fund, this sum to be taken in January; and that the sum to be transferred in January 1941 be $2,000.00.—Agreed, on motion of Mrs. Mitchell, seconded by Mrs. Sinclair.

7. That a letter be sent to the missionaries explaining the new pension scheme and asking if they wish to become connected with it.—Agreed.

8. That legacies may be directed to the Pension Fund as well as to new buildings and furnishings for new buildings.—Agreed.

9. That the use of the gold mite-boxes cease at the end of 1940.—Agreed, on motion of Mrs. Strachan, seconded by Mrs. Holman.

Agreed, on motion of Miss MacMurchy, seconded by Mrs. Fletcher:

''That, if circumstances should arise that did not permit of going ahead with this Pension scheme, action be deferred meantime.''

The following reports were given—International, by Miss MacMurchy; Life Membership, by Mrs. Talbot.

Wednesday Morning.—This session was devoted to discussion on the Mission Band, Girls' Organizations, and Young Women's Departments. The opinion was generally expressed that this year the work for youth should be specially stressed.

Re the ''Explorer'' groups, which are now recognized by the Board of Sabbath Schools and Young People's Societies, Mrs. Riddell moved: ''That the Mission Band Department of our Society look upon these groups in the same way as the Girls' Department does on the C.G.I.T. and other Girls' Organizations.'' This motion was seconded by Mrs. Kelman and carried.

Wednesday Afternoon—Miss MacMurchy presented the report of the Board of Trustees and moved its adoption, seconded by Mrs. McLennan. It was agreed that a letter of sympathy should be send to Mrs. Thos. McMillan in her illness.

Mrs. Strachan presented the estimates for 1941, totalling $145,000.00. On her motion, seconded by Mrs. Sinclair, these were adopted.

A request from Mr. Fesenko was presented, for a grant of $130.00 toward the cost of printing a four-page monthly paper in place of the mimeographed letters which have been sent periodically to Ukrainians throughout Canada. Agreed, on motion of Miss MacMurchy, seconded by Mrs. McLennan: ''That this request be granted.''

Wednesday Evening—The President conducted the devotions at this session. Then followed an informal discussion on the work in India and Formosa, Miss Isabel McConnell, Mrs. H. A. MacMillan, Miss Alma Burdick, and Miss Ada Adams taking part. Miss Isobel Sym spoke briefly about the work at the Weirdale Nursing Home, Saskatchewan. The meeting adjourned with the pronouncing of the benediction by Dr. W. M. Rochester. A social hour followed.

Thursday Morning—Reports of the following departments were presented—Supplies, Welcome and Welfare, Student, Publications.

The Special Committee on Library work brought in the following recommendation: That no more bundles of literature be sent from Ontario to other provinces, except in answer to specific requests; that the other Provincial Societies look after the needs of their own provinces; and that no change be made in the present arrangements for the sending out of Bibles and hymn books by the Council Secretary.'' On motion of Mrs. Talbot, seconded by Mrs. Smith, this recommendation was accepted, the necessary explanation to be put in the *Glad Tidings* and word be sent to the Provincial Library Secretaries.

The members adjourned to the Chapel for a Service of Commemoration. Mrs. McMurrich referred to the loss our Church and Society had sustained in the passing of many valued members, making special mention of Miss E. Muir, a former member of the Council Executive. Miss MacMurchy paid tribute to the memory of Miss Jessie Parsons, who will be missed by every member of the Society and more especially by the missionaries whom she loved and served at all times. The life and work of Dr. Margaret O'Hara, our beloved missionary, was called to remembrance by Dr. Margaret MacKellar as she spoke of her friend of over fifty years and her associate in medical mission work in Central India.

Thursday Afternoon—Reports were given on the following overseas mission fields—India, Manchuria and South China, Japan—and on the Christian Literature Society, Shanghai, and some interesting points were discussed in connection with each. The *Glad Tidings* report was presented. Regret was expressed at the decrease in the number of subscribers.

Mrs. McMurrich and Miss Pelton presented a report on the Foreign Missions Conference held at Swarthmore in June 1940, including resolutions regarding a self-denial offering for ''orphaned'' missions, the use of some of their workers by other Boards, and the service of missionaries outside their own Churches.

It was explained that the Canadian Churches are setting aside a Sunday in October when self-denial offerings will be taken, and it was agreed that our Society's contribution to this should be through the individual members.

After discussion on the question of the Society making a special grant to the fund for assisting needy missions, it was moved by Miss MacMurchy, seconded by Mrs. Calvin: ''That power be given to the Council Executive to make contributions from the Trust Funds as they see necessary in response to the calls that are sure to come.'' This motion was carried unanimously by a standing vote.

Thursday Evening—Following the Council's decision to empower the Council Executive to make necessary contributions from the Trust Funds when emergencies arise, Mrs. Strachan, having reviewed some of the Funds available, moved: ''That we give $4,000.00 toward the 'orphaned' missions, $2,500.00 to be taken from the Formosa Trust Fund and $1,500.00 from the Sustaining Fund; and that the Treasurer be instructed to send this grant through Dr. Paton, the British Secretary of the International Missionary Council.'' This motion was seconded by Mrs. Grant and carried unanimously.

Mrs. Hilts gave the Home Helpers report and Miss Pelton presented some suggestions for the Senior Auxiliaries, including a proposed study outline for 1941.

Some recommendations from the Organization Committee with a view to reducing the cost of the annual report were presented and discussed. It was agreed: that the Constitution be omitted next year; and that as the estimates are printed in the January *Glad Tidings* they be omitted from the annual report. Consideration of other recommendations was deferred till a later session.

Friday Morning—Reports were presented on the work of the following departments: Candidates, School Residences, Hospitals, Chinese in Canada, and Indians.

It was agreed that Mrs. Wood's request that Miss Adams assist with the kindergarten work in the Chinese Missions be referred to the National Committee, to see what arrangements could be made.

It was agreed, on motion of Mrs. Strachan, seconded by Mrs. Dougherty: ''That a letter of appreciation be sent to Rev. D. A. Smith for all his help in connection with the Chinese work in Montreal, and for all he has meant to our Society; and that a copy of this letter be sent to the Board of Missions.''

Friday Afternoon—The Deaconess report for Ontario and Quebec was presented by Mrs. Warren and that for Western Canada by Mrs. Mitchell. Several points in connection with these reports were discussed.

The discussion on the annual report was resumed, and after some consideration it was agreed: ''That the Committee be given power to economize in space wherever possible, so long as the usefulness of the annual report is not interfered with.''

Agreed, on motion of Mrs. Sinclair, seconded by Mrs. Dougherty: ''That a deputation from the Council Executive should go to the Provincial annual meetings next year.''

Re the summing up of the discussion on the Organizations and the drafting of a resolution to go down from the Council, it was agreed on motion of Mrs. Strachan, seconded by Mrs. Mitchell: ''That it be referred to the Council Executive to prepare a resolution to go down as the findings of this Council meeting, this to include a special resolution regarding Youth, which Mrs. Strachan is to prepare.''

New Business—Resolutions received from some of the Provincial Societies were considered:

1. That the British Columbia W.M.S. Board forward to the Council the request that it establish a Neighbourhood House in the city of Vancouver. The British Columbia Society is laying this matter before Synod's Mission Committee and asking Westminster Presbyterial to confer with the Presbytery of Westminster regarding the advisability and establishment of this work, in the hope that the work may not be delayed, if the Council agrees to our request.

Some correspondence from Westminster Presbytery in this connection was also read, and it was agreed that more definite information as to the type of work to be carried on and its cost would be required before this matter could receive further consideration.

2. Re the request for financial assistance with the work at Esquimalt which has been before the Council Executive for consideration, Mrs. MacInnes explained the situation further, and it was agreed on motion

of Mrs. Wood, seconded by Mrs. Holman: ''That this request be referred to the Finance Committee.''

3. Resolution from British Columbia Provincial: ''That the Auxiliary page, similar to that formerly conducted by Mrs. Milne for Senior Auxiliaries, be restored to the *Glad Tidings*.'' Agreed, on motion of Mrs. McLennan, seconded by Mrs. Pae: ''That this be referred to the Editorial Committee.''

4. Resolution from Kamloops-Okanagan Presbyterial: ''Whereas certain books and magazines entering Canada are harmful to the youth of our country, and, Whereas they tend to create an immoral influence on the minds and morals of our youth, and, Whereas there is already a law on the statute books of Canada prohibiting the entry of such literature into Canada; Therefore be it resolved that the Kamloops-Okanagan Presbyterial go on record as protesting against the sale of such literature in Canada, and ask that all efforts be made to see that our bookstands be cleared of such harmful literature, and we would plead with parents to more carefully supervise the books and magazines read by their children.''

It was felt that there was no action the Council could take with regard to this resolution.

5. Regarding the question of Synodical Division raised by Quebec Provincial at last year's Council meeting, the following resolution from Ontario Provincial was read: ''After considerable investigation and discussion on the question of Synodical versus Provincial Division the following resolution was presented and passed by the Ontario Provincial Society at their annual meeting: 'That whereas the Provincial machinery is satisfactorily functioning now it is not deemed advisable that any change be considered. It is further recommended that if, in the future, a change be contemplated, the Auxiliaries be given the opportunity of discussing this matter and voting thereon'.''

The suggestion was made to Quebec Provincial that because of the present unrest due to war conditions, this matter be left in abeyance meantime, but that it be not dropped altogether. It was agreed, therefore, that at the present time no change be made.

Mrs. Gordon read the list of nominations for the Provincial Advisory Committees and moved that those named be elected. This was seconded by Mrs. Strachan and carried.

Mrs. Calvin presented the report of the Courtesies Committee and moved its adoption, seconded by Mrs. MacInnes.

Agreed that the President send greetings from the Council to all the missionaries.

The Very Rev. Stuart C. Parker, D.D., Convener of the Budget and Stewardship Committee of the Church and member ex officio of the Council Executive, took the chair for the election of officers. Miss Lang presented the report of the Nominating Committee and moved its reception. This was seconded by Mrs. Wood and carried. As there were no other nominations, Dr. Parker declared the members named elected as officers of the Council for the ensuing year. He then conducted the installation service.

After the President had given her closing message, the meeting closed with the singing of the national anthem and the benediction pronounced by Dr. Parker.

Council Executive Report

WHEN the Council met a year ago the war clouds had broken and the skies were very black. We did not know whether we would be able to carry on or what the prospects of another annual meeting were. Through the year, however, we have held thirty-six Council Executive meetings, two of them with all-day sessions, and seventy-eight committee meetings, which shows that our work did not stop.

We have to report with very deep sorrow the death of our beloved Miss Parsons. Our Board certainly will never seem the same without the benediction of her presence and I am sure that those of our members who visited the office as strangers were never allowed to go away, if she happened to be there, without a warm feeling at their heart.

Another member to leave us was Mrs. Carter, the Secretary for Hospitals and School Residences, who felt that she could not spare the necessary time. We are very glad to welcome to our number Mrs. Harold Ferrier; we hope that she will find this work for the Master well worth while.

We also mourn the loss of our veteran missionary, Dr. Margaret O'Hara, who served in India for so many years. Letters of sympathy have been sent to workers and missionaries who have lost dear ones during the year.

Of our workers two have left us, Miss Jean MacLean of Japan and Miss Geddes from the Saskatoon School Residence. Miss MacLean was married in July and Miss Geddes felt she was needed at home when her father died. Miss Reith follows Miss Geddes at Saskatoon, while Mr. and Mrs. Pitts replace Mr. and Mrs. Byers at the Cecilia Jeffrey Indian School at Kenora.

Visitors to the Council Executive meetings during the year have been the Rev. and Mrs. Hugh MacMillan and Dr. Little of Formosa, the Rev. Wm. Barclay, Dr. E. H. Hume of New York, Dr. Donald MacLeod of Val d'Or, Dr. Stuart Parker, Mr. and Mrs. Muchan, and Miss Margaret Sinclair of London, England, speaking for Dr. Paton.

At a most interesting meeting on March 6th Miss MacMurchy gave an account of the meeting of the Committee of Reference and Counsel of the Foreign Missions Conference and told of the serious discussion as to what was to happen to the missions of German-controlled lands.

In June the Foreign Missions Conference of North America was held at Swarthmore, Mrs. McMurrich, Miss Sherrick, and Miss Pelton going from our Society. It was felt that so much of interest and of helpfulness was received from the Conference that the report should be kept for the Council; time has, therefore, been allowed for it on the programme.

Special grants have been made during the year: for the relief of Churches in Middle Europe; for Northern Ontario; for the work of the Bible Society; to Miss Crump in appreciation of her work with her father on an Indian reserve; to Dr. Paton for the Relief of British Missions; for a colporteur's work among Ukrainians in Northern Ontario; and a grant was promised toward the Ukrainian Church in Toronto, when required. The Ukrainian Hymn Book was published.

We are finishing the work of a year when many of our number have come through and are even now facing very anxious days. We pour out our hearts in prayer to our God that each one may feel Him very near in this time of distress and that we all may be given strength to stand fast. —MARGARET D. GORDON, *Recording Secretary.*

Pension Fund Report

SINCE the last pension report two of the oldest workers have passed away, Miss Jessie Parsons and Dr. Margaret O'Hara. Both these workers were receiving special pensions from the Retiring Fund; they were not connected with the Church Pension Fund.

During the year Miss Olwen Davies and Miss Jean MacLean (Mrs. Rumball) withdrew from the Fund and Miss Beatrice Scott and Miss Margaret MacRae became connected with it.

The retiring allowance to Miss Bertha Robson was discontinued because of her gainful employment. The pension which Miss Jessie MacBean received from the Church Pension Fund had to be supplemented by an allowance from the Women's Missionary Society to bring it up to $500.00.

There are now twenty-nine connected with the Fund.

—HELEN M. STRACHAN, *Treasurer.*

Report of the Board of Trustees

NO new property has been acquired during the year.

All the property at Vegreville has now been disposed of, the Boys' and Girls' Homes having been sold for $1,250.00, and full payment made. Mr. McCrea is continuing to make his payments promptly.

The final payment on the sale of the New Liskeard property has been made, $3,800.00 having been the price received.

The Prince Albert Residence was sold for $2,300.00, a payment of $500.00 down and $35.00 monthly.

Our solicitor continues to make every effort to obtain the deeds for the Last Lake property, but owing to incorrect returns the matter is not yet completed.

The taxes and insurance on the Society's property have all been paid and the deeds for Canadian property are on file. No further progress can be reported on the matter of obtaining deeds for overseas property and war conditions make the matter more difficult.

The Board would place on record their sincere appreciation of Mr. Cassels' services, which are many and valued.

—Bessie MacMurchy, *Chairman.*

Report of the Courtesies Committee

WE, the members of the Council, tender our most appreciative and grateful thanks to the Moderator, the Right Reverend Wm. Barclay, and to the Rev. R. C. McDermid, Moderator of Presbytery, for the Service of Meditation and Intercession at the opening session of our annual meeting, and to the Very Reverend Stuart C. Parker, D.D., for his presence and assistance at the closing session.

We tender our thanks to the missionaries who have conducted the morning devotions; to Dr. Margaret MacKellar for assisting in the Service of Commemoration; to Mrs. McClure and the young women who have led us in praise, and to Miss Lang for the flowers.

We are grateful for being allowed to use the chapel of Knox College for our opening session, and, for the other sessions, the convenient quarters of the Canadian School of Missions.

We are happy to acknowledge again the kindly, helpful co-operation always given us by the office staff of the Women's Missionary Society.

We thank the Press for their many courtesies to us.

RESOLVED:

That we reaffirm our belief in the Sovereignty of God over a world at war;

That we reaffirm our loyalty to His Majesty King George, who, under God, rules the British peoples;

That we give thanks for his courageous unselfish sharing of their dangers and sorrows;

That as a Missionary Society of a Church which stands free and unafraid, we pledge ourselves to aid, as it may be given us, all Churches and Missions suffering through war, in the faith that by so doing we shall help to bring in that peace which will be a triumph over discord, confusion and strife.

Provincial Advisory Committees for 1940-41

Alberta: Mrs. R. S. Gibson (*Convener*), Mrs. J. A. Clark, Mrs. C. E. Jamieson, Mrs. R. L. Freeman, all of Calgary; and Mrs. J. B. Maclennan, Edmonton.

British Columbia: Mrs. W. H. MacInnes (*Convener*), Mrs. W. G. Gourlie, Mrs. R. M. Thomson, Miss Sybil D. White, Mrs. J. M. Stewart, all of Vancouver.

Manitoba: Mrs. R. W. McGee (*Convener*), Mrs. H. A. Robson, Mrs. H. H. Dunwoody, Mrs. J. S. Hutchison, Mrs. D. H. Ross, all of Winnipeg.

Ontario: Mrs. John Williams (*Convener*), Mrs. K. B. Schroeder, Mrs. D. A. Mowat, of Toronto; Mrs. C. H. Thorburn, Ottawa; and Mrs. J. Paterson, Englehart.

Quebec: Mrs. J. W. Dougherty (*Convener*), Mrs. Wm. Kydd, Mrs. R. D. Smith, of Montreal; Mrs. A. M. Hill, Verdun; and Mrs. Robert J. Bell, Outremont.

Saskatchewan: Mrs. J. A. Sinclair (*Convener*), Mrs. James McAra, Mrs. H. R. Horne, Mrs. S. Farley, Mrs. A. S. Sibbald, all of Regina.

Memory Hold-the-Door by John Buchan

IN a book of wisdom, tenderness, and charm, John Buchan reviews and interprets the years. There is little about his achievements, much about early scenes and influences, more about those he met in ''the high tumultuous lists of life''.

For forty years he was in close touch with Britain's foremost men. His appreciations, penetrating and sympathetic, without hero-worship and without gossip, leave one impressed with the sincerity and devotion of those who serve the Empire in high places. But though he walked with kings, he had ''a boundless admiration for human nature'' in all sorts of environments; and he was convinced that a nation wins through not by the genius of the few but by the faithfulness of the many.

''I was brought up,'' he says, ''in a time when one was not ashamed to be happy; I preserve the devotion to some things afar from the sphere of our sorrow.'' Life retained something of the magic of gypsy childhood days in Fifeshire woods and by the waters of Tweedside, something of the zest of an adventurous boyhood lived in the atmosphere of a singularly happy home. The classics mellowed and broadened, and also confirmed, his Calvinism. ''The fundamentals of the Christian religion were so entwined with my nature that I never found occasion to question them.'' In a time of grave peril for those fundamentals he finished his book with a confident note; ''The Faith is an anvil that has worn out many hammers.''

It is a book to stir the hearts of all nurtured in the Scottish Presbyterian tradition. —*E. Mathieson.*

Into His cause true courage let us fling
For the business of the King requires our haste.
—*E. W. Fulton.*

Prayer

BLESSED Lord, we lift up our hearts to Thee in thanksgiving and praise for all Thou has enabled our Society to accomplish in the past year; that, through the faithful prayers and givings of our members and their faith in Thy power, our obligations have been met, and the work that Thou hast given us to do is still our trust from Thee. We thank Thee that Thy good Spirit has so worked in the hearts of our women that they have been able to deny themselves and liberally give of their substance unto Thee. We pray that in the future Thou wouldst continue to bless our work and workers as Thou hast done in the past, and that, casting aside ease and overmuch pleasure, we may continue to be Thy faithful soldiers and servants in helping to bring in the Kingdom of God in the world.

We pray Thy protecting care upon their Majesties, our King and Queen, and upon the Princesses Elizabeth and Margaret Rose, set as they are in so many and so great dangers. Wilt Thou preserve them and bless them, and long spare them to the Empire and the world.

We pray for our missionaries, for their safety of body and soul. May no evil befall them and may they be upheld and strengthened by Thy power and the assurance of Thy guiding presence.

We call to mind Thy words, ''Said I not unto thee, if thou wouldest believe, thou shouldest see the glory of God?'' Help us, Lord, so to live that we may show forth our belief in Thee and so have some part in the glorious day when all shall know Thee.

We pray for the forgiveness of our sins and for power to choose a way of life that leads only to Thy glory, for the sake of Him Who died for all. Amen.

Light of the Sun of Righteousness,
Light of the strong:
Keep Thou before us all the way,
Lest we go wrong.
Lead us as sheep the Shepherd's voice would hear,
Guide us as men who wish their Master near,
Guard Thou our soldier-hearts from every fear
And give the triumph song.

—H. A. Whitelaw in *Life and Work.*

Church Women at Work

Canadian National Exhibition

"CHURCH women at work for others" is a new-born phrase, prominently displayed in the Women's Building of the Canadian National Exhibition this year. Among thirty nationally organized groups of women, patriotic societies, service clubs, religious sects and educational groups, the Church women appreciated the opportunity to exhibit what they too were accomplishing "in peace and war".

On the wall, backing the space allotted the Church women, one read "Church Women at Work," and below that line, "Anglican, Baptists, Church of Christ, Society of Friends, Presbyterians and United." And so it was with Christian unity of spirit and purpose Church women exhibited many branches of their activities.

The mural decorations served as a symbol of the work carried on. The Church stood in the centre of a map of Canada and from it her influence, indicated by cords (of love) to the various forms of service in our land, evangelistic, medical, educational and social reconstruction, from the Eskimo work in the far North-west to Eastern ports of entry for newcomers to our land. From the same Church, the same types of service "to the uttermost parts of the earth" were again indicated by cords which reached to all parts of the Eastern and Western hemispheres.

It is not easy to depict the work of the Women's Associations—the visits to the sick, the aid to the pastors, the care of the pulpit and parsonage furnishings, the innumerable kindly acts and duties of the women in the Church. However, a miniature bale, such as those shipped to Western Canada or across the seas, and beautifully made garments for refugee children, comforts and knitted goods for our troops and for distribution through the Red Cross, were much admired.

Three glass cases held exquisite handwork and art treasures. The beautiful bead and leather work of the Eskimos and Indians, and the handcrafts of the New Canadians, lace and jewellery, ivory carving, and garments from the Mission schools of the Orient, wooden boxes from Palestine, and models of cooking pots and homes of other lands, and dolls arrayed in the dress of European countries, made a colourful display. Not only was the extent of the Church women's work a source of wonderment to the thousands of Canadian Exhibition folk, but the many non-Anglo-Saxons and Orientals who visited the booth felt the warmth of friendship as they chatted about the exhibits with the ladies in attendance.

A large stand displayed rows of the monthly magazines of the various Women's Missionary Societies of Canada, and other interesting books and pamphlets published by the Mission Boards.

It would seem that these exhibits would complete the scope of women's work, But no! A wall poster called one's attention to "the first arm of defence'', to the source of all power. From the booth the Church women aided in the distribution of the ''Call to Prayer'' cards. No single card, or a number for united prayer in groups, was given until the purpose was made plain and the recipients found eager to enlist in the army of intercessors. In this way ten thousand were distributed at the Exhibition.

The Committee responsible for the arrangements are most appreciative of the splendid co-operation of very many Church women who ''manned'' the booth and who gave to the Exhibition visitors such accurate and interesting information about the articles on display.

The Knitting Marathon was an enthusiastic event among the thirty women's organizations. Each organization was responsible for securing three knitters, and scarves were the articles to be made, the length and perfection of knitting the standards set. How delighted we were that the Church women carried off the honours, and how grateful we are to the knitters who so expertly plied the needles for us!

''Women's work in peace and war'' was an innovation at the 1940 Exhibition. The Church women regard it as an opportunity for witness and look forward expectantly to another year when other forms of service through His Church may be shown. —*Georgina M. Batty.*

Publications Department

BY MARGARET NESS

FIRST, a word about invoice slips. It has been the custom of our Publications Department in Toronto, when books were ordered, to send to the purchaser two invoiec slips, one of which, it was expected, the purchaser would forward direct to her Presbyterial Literature Secretary. Now, for various reasons, it has been decided to use duplicate, instead of triplicate forms, thus forwarding only one slip to the purchaser and keeping as before one slip in the Toronto office. The purchaser may send this slip, as previously, direct to her Presbyterial Literature Secretary, or if for any reason she wishes to keep the invoice, she might notify her Presbyterial Literature Secretary of her purchase. But the Publications Department suggests that a considerable saving of postage would result if all invoice slips were given to the Auxiliary Literature Secretary (or the Corresponding Secretary) to be forwarded by her once a year to the Presbyterial Literature Secretary in plenty of time (before the end of the calendar year) for the amount to be entered in the Presbyterial annual report. Should any of the slips be definitely required by the purchaser or the Auxiliary (*e.g.*, when books or envelopes are bought for the Auxiliary and the Treasurer requires the receipted slips for the auditor), then the Auxiliary Literature Secretary could simply notify the Presbyterial Literature Secretary of the amount of these sales when she is forwarding the other slips. After all, the important thing is that the Presbyterial Literature Secretary should know the *amount* of all sales in her Presbyterial. The slips are of no other value to her, and a written record of the sales in any Auxiliary, forwarded to her by the Auxiliary, would be just as useful as the slips themselves, provided the record was accurate.

May we draw attention to what we consider one of the finest booklets yet published on China, ''The Amazing Chinese''. Well illustrated, it presents the salient facts about the country, the people, and the present situation in a short but arresting manner. This booklet should be on the ''must buy'' list of all our women. Price 35 cents.

Those wishing to present Christmas plays we would remind of our service whereby three or four plays are forwarded on approval on receipt of a 3-cent stamp. Please state for which group required (Senior, Girls, or Mission Band) and give the title of any play or plays already done.

YOUNG WOMEN

Mrs. John D. Holman, *Secretary*

ANNUAL REPORTS

THE following suggestions may assist Secretaries to prepare their annual reports.

1. In addition to a correctly filled out tabulated form the Recording Secretary of each group should send a written annual report to the Presbyterial Young Women's Secretary before December 31st.
2. Each Departmental Secretary should send a written annual report to the Presbyterial Secretary of that department (i.e. the Welcome and Welfare Secretary of a group should send a written annual report to the Presbyterial Welcome and Welfare Secretary) before December 31st.
3. Expressions of thanks to hostesses and soloists, while of interest to the group, need not be included in the report sent to the Presbyterial Young Women's Secretary.
4. Figures in each column of the tabulated statement should agree with the figures given by each of the Departmental Secretaries in their written reports. It should be the duty of each secretary to check the figures of her department with the Recording Secretary before the tabulated form is returned to the Presbyterial Young Women's Secretary.
5. The following information should be included in the Recording Secretary's annual report:

Did your group take part in the observance of the World Day of Prayer?

What study did you use?

Did your group join the Reading Fellowship?

Do you practise systematic giving through the use of envelopes?

Did your group send representatives to the following meetings: Provincial annual meeting, Presbyterial annual meeting, sectional meeting, or rallies, Young Women's Provincial Conference or a Young Women's Little Conference?

Did your group present a Life Membership, a Junior Membership, or an In Memoriam Subscription?

What other special activities or meetings did your group plan?

Reading Fellowship Notice.—We wish to remind all groups that the Reading Fellowship Contests close December 30, 1940. To date, no entries have been received for either Contest 2 (best-liked article in any 1939 or 1940 *Glad Tidings*) or Contest 3 (best one-act dramatization of chapter 4, *India on the March*). Will groups intending to enter these contests please see that their entries are in as soon as possible? (For contest details see Jan. '40 issue of this magazine.)

GIRLS and LEADERS

Mrs. John Kelman, *Secretary*

Dear Leaders and Girls:

THIS month brings to us again the ''Day of Remembrance'', and this year the 11th of November will have special significance for the members of our girls' groups. Heretofore they have observed the day as a memorial of something which happened long ago, before they were born. The meaning of the day with its solemn ritual and services was but dimly understood.

The services this month will hold new interest, because once again the grim reality of war is with us and in the two minutes' silence we shall remember; memories of days before the present war broke out, carefree days when nothing seemed of much importance, will crowd upon us; memory of that fateful Sunday one year ago when the word came that once again the sword of Britain was unsheathed in defence of freedom and right; memories of lads we knew who marched away to help defend us from the dread foe, some of whom we have already learned will not come to us again—all this and more will memory bring to us and somehow our emotions will almost overwhelm us.

Can we let the solemn observance pass merely as an emotional outlet? Will it mean no more to us than a call to remember—and forget? If so, we have not caught the spirit nor learned the meaning of the day.

Remembrance Day is not merely a memorial to the dead; it is a call to the living, that by the memory of those who gave their lives we shall be inspired to live for the ideals in defence of which they died. It is a call to purity of life and to aggressive action on our part, that those things—faith, freedom, justice, truth—shall not perish from the hearts of the peoples of the world.

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

AT the Council meeting in September a great deal of time and thought were given to the discussion of our Organization problems. You will see that it was agreed that one of our chief efforts for the coming year is to be among the younger members of our Society. With this in mind our discussion on the work of the Mission Band Department centred on two points: ''Help for the Leader'' and ''How we may work more effectively among our older Mission Banders'' (9 to 12 years). This month we are reporting some of the discussion on the first point, ''Help for the Leader''.

1. **Leaders' Council**—It was suggested that wherever possible a Leaders' Council should be formed. The object is to help the Leader to be more efficient in her work and to enable her to have real fellowship with other Band Leaders. At every meeting one definite subject should be studied, e.g. story-telling, conducting the worship service, poster-making, handwork, etc. If possible, have someone who has specialized in the subject give the lecture. One Leader should briefly review the chapter in the Story Book for the coming month, suggesting an interesting way to present the story, points to emphasize, anything of local interest, how to carry out the handwork, etc. There should also be time for discussion of problems and exchange of ideas. It is suggested that this Council meet at least every other month and that the Presbyterial Mission Band Secretary should convene it, if possible.

2. **Leader's Assistant**—We believe there would be less difficulty in securing and keeping Leaders and that our Leaders could do better work, if they had assistants. We would therefore suggest that any Leader who is carrying on alone and feels the need of help should appeal to her Auxiliary to find her an assistant.

3. **Sabbath School Training Classes**—Dr. Kannawin, Secretary of the Board of Sabbath Schools and Young People's Societies, has just published a handbook for Sabbath School Superintendents, teachers and officers, which he is sending to all our Superintendents, asking them to conduct Teacher-Training classes in their own schools. Although these classes are primarily for Sunday School teachers, they should be helpful to Mission Band Leaders, as Mission Band children come from the Beginner, Primary and Junior Departments of the Sunday School.

If your Sunday School Superintendent conducts such a class in your church this season, we believe you would receive a great deal of help if you attended. In addition to the help received from the lecture, you would have the opportunity of meeting and talking with those who teach your Mission Banders on Sunday. You would probably also have an opportunity of discussing how the Band could co-operate more closely with the Sunday School.

At the Council meeting one member said, ''I think definitely that our children should come foremost in our plans this year and, if our women would only realize that they are seeing the future of our Church in the youth of to-day and consider it a privilege to train them, our difficulties would be over.'' As the coming year the work among the young is to be specially stressed, we would suggest that Leaders discuss their difficulties with their Auxiliaries and ask them for whatever help they need.

New Honorary Members

Ontario

Stratford P.S.—Miss Mary Potts, Mitchell.

Toronto P.S.—Miss Lundia I. C. MacBeth, Dovercourt Road Church, Toronto.

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

THE Provincial Board met before Mrs. Gibson left for the Council meeting. The Welcome and Welfare Secretary reported ninety-one names received, all of evacuees from Britain; the financial report showed less money sent in this year than last; regret was expressed at the decrease of work in Northern Alberta.

Calgary P.S.—The Calgary Presbyterial Executive had as guests some Provincial Board members at their opening supper meeting on the 17th. Mrs. Burton gave a report of the camp at Bragg Creek when she took twenty-six girls out for two weeks. All the girls were enthusiastic for another camp next year; one result was another group for St. Andrew's. It was suggested that they prepare for next year's camp while the effects were still in mind, and Mrs. Polley of the Provincial Board told how the Millerville camp had been erected and organized and urged that it be used more. Mrs. Rae pressed the point that we must not neglect our missionary work at this time.

At the meeting of the Goforth Y.W. group of Knox news was given of Mrs. Goforth and her new book *Climbing* referred to. A paper was read on ''Character Building Texts From the Bible''. Miss Joan Inglis took the study on Indian Schools and hospitals. The members were eager to sew during the winter; they would see if they could help with the Supply work.

Edmonton P.S.—In September Mrs. H. O. T. Burkwall, for many years a missionary in China under the Women's Missionary Society, spoke to the First Church Auxiliary, making a stirring appeal for financial and other help for the British and Foreign Bible Society. Missions are dependent on the Bible and the spread of the Gospel in every language is rapidly increasing. It is a wonderful Providence of God that such missionaries as Dr. and Mrs. Burkwall should be chosen as leaders in the Bible Society in Edmonton.

Before Miss Helen McRae left for Vancouver, en route to China to work with the China Inland Mission, a farewell service was held in First Church. The Rev. Wm. Simons presided, and Dr. Mary Grant Atack and the Rev. R. Moynan of Hamilton spoke briefly; both had lived in the part of China to which Miss McRae is going. Addresses were given by Dr. and Mrs. Burkwall. Mrs. D. G. McQueen presented to Miss McRae two travelling cases from the congregation. Miss McRae's aunt, Miss Elizabeth McLennan, was a missionary of our Church for many years until the United Church took over that field.

Macleod P.S.—At the September meeting of the Lethbridge Auxiliary, Mrs. Garvin gave an interesting paper on ''Hospitals'', telling of the good work of the Society's hospitals at Canora and Rocky Mountain House. Mrs. Hogg led the devotional service and Mrs. Gray spoke on Current Events. The Mission Band Leaders are Mrs. McMaster and Mrs. Peebles.

Red Deer P.S.—The Presbyterian Young People's Camp, under the Synod of Alberta, was directed by the Rev. R. Sinclair, Innisfail, with Mr. D. T. Evans, student at Killam, in charge of sports and outdoor activities. The Rev. Stanley Smith, Regina, in his lectures covered the various World Religious Conferences and pointed out the need for Christian unity to-day. Added interest was given by the visits of three deaconesses, Miss Frieda Matthews, Edmonton, Miss Todd, Willowdale, and Miss E. Walker, Rocky Mountain House.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

VANCOUVER P.S.—The day before the Rev. Mr. and Mrs. Muchan sailed for India to begin work on the Jhansi field members of the Provincial and Presbyterial Executives entertained them at dinner, following a beautiful drive.

The Fairview Auxiliary had a very large meeting in September when Miss Burdick addressed them, giving a most enlightening picture of the missionary's life in the Orient at present.

Miss Ruth Heighton was heartily welcomed when she recently arrived from Formosa. She has returned to Canada on furlough and is at her home in Vancouver.

Mrs. Mary Campbell, who passed away a short time ago, will be greatly missed by her many friends of Richmond Auxiliary, of which she had long been an active member.

Mrs. C. P. Young addressed the Richmond Auxiliary on September 24th, giving most interesting sidelights on the medical missionaries, hospitals, and people in India.

MANITOBA

MRS. D. H. MATTHEWS, 190 BROCK ST. E., FORT WILLIAM, ONT.,
PRESS SECRETARY

WINNIPEG P.S.—The Home Helpers Department of Knox Auxiliary, Selkirk, had a very successful meeting, with twenty adults and twelve children present. The Secretary, Mrs. Corrigal, is to be congratulated on the fine meeting. The Rev. Mr. Clarke conducted the devotional service, after which those present enjoyed a social hour on the lawn, the Misses Smith being hostesses.

Mrs. N. McWilliams of First Church, Winnipeg, conducted the devotions at a meeting in St. James Church and Mrs. R. Brodie Anderson of Kildonan gave a very interesting address on the work of the Presbyterial *Glad Tidings* Secretary. She also spoke of the success of the ''holiday bags'' used, each member placing ten cents in the bag on each holiday; one Auxiliary sent in $14. Miss Sym of the Weirdale Nursing Home, Saskatchewan, who was a visitor at the meeting, told of her work as a nurse, of assisting the Superintendent to organize the work of the Nursing Home, and of organizing a C.G.I.T. group. St. James is looking forward to a successful year.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

CALLING all Auxiliary members! November, the month in which we renew our subscriptions to the *Glad Tidings! Have you done so?* For authentic information and current news of our mission fields there is nothing to equal our magazine. A whirlwind campaign for renewals and new subscriptions by the Auxiliary Secretary, assisted by a small committee, will bring wonderful results, and a subscriber once obtained is easily held. With its up-to-the-minute and most worth-while information for the missionary-minded woman it is a real bargain at 35 cents a year. Our aim for 1941: ''The *Glad Tidings* in every Presbyterian home in Ontario.'' Sample copies may be obtained from the Editor, Room 800, 100 Adelaide Street West, Toronto. —*(Mrs. K.) Alice L. MacLean.*

♣ ♣ ♣ ♣

''That all things be done decently and in order''—The last two months of the year suggest to Presbyterials and Auxiliaries the preparing for annual meetings and report forms loom large on the horizon. Every secretary has issued instructions and stressed the importance of correct figures, but we are still far from perfection. If correct figures are to be printed in the Blue Book every report form must be accurate, and *now* is the time to prepare for it. Attention is particularly called to the last sentence of the by-law regarding the Treasurer's duties: ''The books shall be examined annually by an auditor, preferably the auditor who examines the books of the congregation.'' This year we purpose living up to this by-law and no treasurer's report form will be accepted unless it is audited and signed by the auditor, who should have been elected at the last annual meeting. If this was overlooked, have it remedied at the next Executive meeting and have a capable auditor appointed. With the authority of the Provincial Board, all treasurers' report forms that have not been audited and signed by the auditor will be returned to the Presbyterial treasurer. —*E.M.T.*

The Golden Jubilee of Morewood Auxiliary in Brockville Presbyterial was celebrated with neighbouring Auxiliaries as guests. The Rev. A. S. McLean brought the session's greetings and Mrs. James Riddell the Presbyterial's. An impressive In Memoriam service was held. Corsage bouquets were presented to the President, two charter members, the oldest member present, and the hostess. To three members Life Membership pins were presented by their husbands. Prescott Young Women's Auxiliary had a special ''India Night'', the Rev. M. W. Heslip giving an address on India. Many attended the third annual rally of Young Women's Auxiliaries and Girls' Groups in Brockville. Miss A. Whatling based a special message to the young people on the text: ''Ye are my witnesses, saith the Lord.'' The Golden Jubilee of the Presbyterial's oldest Mission Band was celebrated in Prescott, with the Rev. M. W. Heslip, the minister, in the chair. The children contributed musical numbers; Mrs. Charles Robertson outlined the history of Mission Bands in the Presbyterial; an impressive flag ceremony led by two Boy Scouts was followed by the singing of the national anthem. At the September Presbyterial Executive meeting in Brockville, Mrs. Brodie, Literature Secretary, from whom came the idea of the ''Burning Bush'' greeting cards in use in so many Auxiliaries, reported on the many gifts made possible by the $5 ''Gift Help Fund'' of the Presbyterial. Many helpful booklets were enclosed in the follow-up letters sent to those in trouble or to the sick in sanitariums or hospitals. A girls' group was reported in Morrisburg with Miss Janet Brodie in charge. At Dunbar an Auxiliary meeting was conducted by the Mission Band, who brought a large contribution to the bale. In Kemptville the Home Helpers had charge of a meeting at which Mrs. Riddell, Presbyterial President, and Miss E. Carlyle, Presbyterial Home Helpers Secretary, were speakers. The latter also spoke at a meeting in charge of the Chesterville Home Helpers. Miss Whatling and Miss Stringer gave inspiring talks at the sectional meeting at Caintown.

A C.G.I.T. group has been organized at Duart in Chatham Presbyterial, with Mrs. P. A. McKellar and Miss Jean Campbell as leaders. At Duart Auxiliary's August meeting Miss Rachel Carnegie gave a graphic account of this group's week at Rondeau Park.

An enthusiastic Mission Band rally of Kingston Presbyterial in St. Andrew's Church, Belleville, was attended by seven Bands. Madoc Band members presented a play by Mrs. J. R. Hill. Jean Mills, president of the Belleville Band, received the banner from Mrs. Hill, who later delivered an inspiring address to the young folk. A message from the Presbyterial President, Mrs. G. E. Darling, was read. The telling by Jean McIntosh of the story of the M. G. Abey Children's Nursing Home and by Shirley Montgomery and Mary Agnes Fox of the Life of George Leslie Mackay were special features, as was the play presented by five Belleville girls. The Stirling group gave a demonstration of the Honour Member Test—to the nine members who completed the test Mrs. Hill presented pins. Posters made by the children were on display. The success of this rally was largely due to the efforts of Mrs. W. H. V. Walker, a Mission Band enthusiast.

Huron Presbyterial's annual rally was held in Carmel Church, Hensall. The Rev. Hugh Jack brought greetings from Presbytery. Timely suggestions by the departmental secretaries will, it is felt, lead to greater interest and efficiency in the Presbyterial's work. At roll call each Auxiliary gave its answer to the question, ''What are you doing to increase *Glad Tidings* subscriptions?'' The many helpful ideas given should benefit this department. Mrs. Victor Smith gave an inspirational address. ''In China with its suffering millions many are turning to Christianity as the only thing that can give them help and comfort. Let us hold fast our faith in God, which alone can give us strength and courage to face the days that lie ahead.'' Mrs. Hugh Jack, Presbyterial President, in closing her address, said: ''There are many calls for money to-day, and we must do all we can for our country and the Empire, but we must still put our Church first, even though it may mean sacrificing something that is less important. Prayer and self-denial are needed to-day as never before. May we go forward with new allegiance to God, who will never leave us or forsake us.''

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

''STUDY to show thyself approved unto God.'' There are few departments in our Society's work that give a greater opportunity for advancement and enlargement than the Literature Department. Among those with wide vision who realized this was the late Mrs. A. W. Lamb, who for a number of years was a most capable Secretary, a shining example to her fellow workers.

To those seeking information about our work, the literature available has been of inestimable value, and good use has been made of the loan packets and the other helps provided. The study book, *Moving Millions*, has been our ''best seller'' this past year. We call attention to the great variety of children's books that may be procured. Some of our meetings have featured a table of children's literature, with success. Inverness Auxiliary has, we believe, the pioneer Book-shelf in Quebec Presbyterial, an especially fine one. We recommend this source of good reading material to those who have not adopted it. We have chosen as our Book of the Month that new favourite, *Climbing* by Mrs. Jonathan Goforth, and suggest that it will make a most acceptable Christmas gift. ''A good book is a good friend always.'' —*M.D.H.*

''Ye shall be my witnesses'' was the challenge that brought about fifty young women of the Montreal district to a conference in Knox Crescent Church on September 28th. Mrs. Johnson, Presbyterial President, speaking on ''Redeeming the Time'', urged that fifteen minutes daily be set aside for Bible reading and prayer. Miss Bessie Fraser's reviews made the members resolve to read *Strong Meat, To-day in Manchuria*, and *Climbing*. Mrs. Percy Roberts, a missionary in Abyssinia before the Italian régime, in her address urged the necessity of witnessing for Christ in our daily lives. Here and there in Abyssinia there are still faithful witnesses to the love of Jesus, she said. Miss Jean Ferguson led in the worship service, assisted by Miss Betty Shepherd. Miss M. Macdiarmid and Mrs. N. Dunlop had charge of the open forum in the evening; all questions were on Auxiliary work, and the information brought out must help Auxiliaries desirous of doing better work. All would go back feeling that for them the words, ''Ye shall be my witnesses'' had a deeper significance because of this conference.

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

AFTER a number of years' valued service as Provincial Treasurer Mrs. Farley retired from office because of temporary absence from Regina and Mrs. J. W. Hedley was appointed to fill the vacancy.

Regina P.S.—First Church Auxiliary, Regina, had as the topic for discussion at its first meeting after the summer recess ''Christian

Literature needed and supplied''. Northside Auxiliary began its autumn work with the continuation of their study of *The Church Takes Root in India.*

Saskatoon P.S.—Saskatoon Presbyterial reports the resignation of the Young Women's and Girls' Organizations Secretary, which was regretfully accepted. Miss Steenson was asked to carry on the work for the rest of the year. Coleville Auxiliary is following a study given by Miss Lamont at the Presbyterial. Miss Lamont also visited Dinsmore Associate Society. In July the Auxiliary members and a number of visitors paid their annual visit to Mrs. McClean, an invalid who is a living example of one who has obeyed Jesus' words, ''Take up thy cross.''

North Battleford Auxiliary held a real prayer meeting, full of inspiration and encouragement. Parkview Auxiliary, Saskatoon, had a splendid September meeting; Miss Steenson took the study and gave an excellent paper on Higher Education; Mrs. Edwards read ''The Call of the Hour''; through her able guidance all the members felt encouraged and comforted.

To the Dr. James Robertson Auxiliary in Saskatoon Miss Louise Reith gave an inspiring address on ''Laying Foundations''.

St. Andrew's began its fall work with a letter from the Rev. Allan Reoch, which brought them up to date on the work in Manchuria. Mrs. Barnet stressed the fact that our problems are not of the East or of the West. We must all be missionaries; the world is our field and we of the West must take care lest our conduct be a barrier to the work of the East.

New Frontier

There still is left to men a new frontier;
    Let none believe there is no virgin soil
For venturing, no land for pioneer
    To prove with plow and harrow. Fruit of toil
Beyond the dreams of harvesters remains.
    There is a land so beautiful and fair
That all is ordered well, both sun and rains,
    And men arrive in caravans of prayer.

Unfathomed areas are yet untrod
    Where pearly vistas lie on every side
For him who goes adventuring with God.
    A man needs only faith for chart and guide,
And prayer, to reach the place that angels hold.
    Let's help earth breathe again, make wars to end,
And find the mystic rainbow's pot of gold—
    Let's pioneer anew, O brother, friend!

—Dorothy Callaway, in *Good Housekeeping.*

Treasurer's Statement

September 30th, 1940

RECEIPTS:

Refund from Deaconesses	$ 29.04
PROVINCIAL GIVINGS:	
Manitoba	385.45
Ontario	4,000.00
Quebec	525.00
Saskatchewan	130.00
	$5,069.49

DISBURSEMENTS:

Hospitals:	
Canora	$ 357.99
Rocky Mountain House	236.95
Weirdale	136.83
Chinese in Canada	816.04
Cecilia Jeffrey Indian School	401.99
Cecilia Jeffrey Indian School, Government Grant	714.77
Birtle Indian School	335.60
Birtle Indian School, Government Grant	1,115.06
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	83.15
Huntingdon	76.50
India:	
Bhil Field	171.66
Jhansi Field	476.65
Manchuria	108.32
Formosa	702.14
Japan	87.50
Organization	480.75
Publications	991.21
Special Retiring Allowances to Missionaries	130.00
Library	18.29
Lantern Slides	1.25
Welcome and Welfare and Deaconesses	1,359.36
Exchange	5.52
Supplies	161.86
Council Expenses	43.38
Miscellaneous, Fees, etc.	431.00
Deputation	125.00
Administration	476.47
	$10,090.24

RESERVE FUNDS

RECEIPTS:

Legacy Fund—	
Estate of Mrs. Annie Glassford, through St. Andrew's Auxiliary, Kingston, Ont.	$ 100.00
Special Fund—	
Rent of Bungalow in Japan	15.00
Payment on Prince Albert Residence	100.00
Pension Fund—	
Manitoba Provincial, Gold Boxes	2.49
	$217.49

DISBURSEMENTS:

Sustaining Fund—	
Christian Medical Council	50.00
Camp at Shoal Lake	200.00
	$250.00

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

New Organizations

Ontario

Guelph P.S.—Mission Bands, St. Paul's Church and Knox Church, Guelph.

Ottawa P.S.—Mission Band, St. Paul's, Hawkesbury.

PROVINCIAL LANTERN SLIDE SECRETARIES

Alberta.—Mrs. G. Metcalfe, 1305 11th St. W., Calgary.
British Columbia.—Mrs. James Harley, 157 West 14th Ave., Vancouver.
Manitoba–Saskatchewan.—Mrs. D. Duncan, 830 6th St., Brandon, Man.
Ontario.—Mrs. John Booth, 3 Nealon Ave., Toronto.
Quebec.—Mrs. J. H. Currie, 3648 Durocher Avenue, Montreal.

W.M.S. MEMBERSHIP PINS

Ordinary Membership Pins, silver, 75c. each. **Life Membership Pins,** 14 kt. gold, $3.25 each. **Honorary Membership Pins,** with new bar, complete, $5.00; new bar applied to old Life Membership Pin, $2.75. (Return old pin to us to have bar attached). Money must accompany order.

Orders must be sent direct to the PRESBYTERIAN WOMEN'S MISSIONARY SOCIETY, Room 800, 100 Adelaide St. W., Toronto

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What to Read

BIBLE QUIZ	$ .60
UKRAINIAN CANADIANS AND THE WAR, one of the Oxford Pamphlets on World Affairs	.10
CHRISTIAN WORLD FACTS, a ''religious digest'' with articles by such well known men as Leslie Moss, William Paton, A. L. Warnshuis. Excellent material for speakers. Autumn 1940 edition	.25
AS A WOMAN THINKETH, short missionary editorials by Margaret Seebach	.35
STAND BY FOR CHINA: Excellent new book. Very readable, with vivid sketches of Chinese who are helping to build a new nation	.65
THE AMAZING CHINESE: Pictorial and pithy	.35
MISSIONARY WORSHIP PROGRAMS	.35
MONTHLY ENVELOPES .... per package	.02
HOME HELPERS ENVELOPES .... 30c for 100, 8c for 25	

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RENEW THE "GLAD TIDINGS"

For the last half of the year we are charging only 25c. for single subscriptions and 20c. for those going in bundles. Send renewals and subscriptions to your Presbyterial *Glad Tidings* Secretary, to be forwarded to the central office. All money orders should be made payable to The Editor of *Glad Tidings.* Write for sample copies to Miss Helen Mackintosh, Editor, Room 800, 100 Adelaide Street West, Toronto 2, Ont.

Form of Bequest

I give and bequeath to the Women's Missionary Society (Western Division) *of the Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with the United Church of Canada) the sum of .... dollars, free of succession duty, to be paid for the purposes of the said Society (Western Division) to the Treasurer for the time being thereof, whose receipt shall be a sufficient discharge for the payment.*

Vol. XVI DECEMBER, 1940 No. 12

THE GLAD TIDINGS

The Women's Missionary Society
of the
Presbyterian Church in Canada
Toronto 2

Women's Missionary Society, W.D.
Council Executive

President

Mrs. A. R. McMURRICH, 169 Balmoral Avenue, Toronto 5.
Midway 4338.

Vice-Presidents

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The Glad Tidings

Vol. XVI TORONTO, DECEMBER, 1940 No. 12

Unto you is born this day . . . a Saviour, which is Christ the Lord
Glory to God in the highest, and on earth Peace, good will toward men.

RING, YE BELLS

A Christmas Invocation

Ring, ye bells of Christmastide,
Silver tones of truth fling wide.

Snap the bonds of fear and danger
By the message of the Manger:

Child laid low and star set high—
Mystic links with earth and sky.

Ring for fairer days to be,
Girt with grace and liberty;

Purged of selfish aim supine,
Pure in lore of love Divine.

Let a flawless faith unfurled
Be the banner of the world.

Bind the broken, brace the weak,
To the faint, new courage speak.

Give a glad and joyous hail
To the light that will not fail.

Make your chime a triumph song,
For the brave who suffer long;

Till the King of Bethlehem
Wears His Christmas diadem.

—Barbara Ross McIntosh in *Life and Work.*

Daily Prayer

O God, the Father of us all, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness and guide the nations as one family into the ways of peace.

Take away all prejudice, hatred and fear.

Give grace to all who serve and suffer because of war.

Strengthen in us the will to understand one another, and forgive us our trespasses as we forgive them that trespass against us.

To those who by their counsels lead the peoples of the earth grant a right judgment, that so through them and us Thy will be done.

Through Jesus Christ our Lord. Amen.

Editorial

Mrs. D. E. McDonald

A CABLEGRAM from India has brought news of the sudden death from influenza on the morning of November 12th of Mrs. D. E. McDonald. The sympathy of all goes out to her husband, the Rev. D. E. McDonald of Amkhut on the Bhil Field, and to her mother, Mrs. R. W. Moore of Toronto, and other members of her family.

New Secretaries Elected

TWO changes in the list of officers appearing in the November *Glad Tidings* were made too late for attention to be called to them last month. At the Council Executive meeting on October 15th Mrs. W. A. McLennan was made Secretary for Hospitals and School Residences, whose work she has carried on since Mrs. Carter resigned early in the year, and Mrs. Harold Ferrier was elected to succeed her as Secretary for Manchuria and South China.

Reappointed as a Part-time Worker

AS the work of the Ukrainian mission in Toronto is constantly increasing and Mr. Fesenko has undertaken the additional work of preparing and sending out Christian literature for Ukrainians throughout Canada, the

Council Executive has again appointed Mrs. Fesenko, who is a graduate of the Missionary and Deaconess Training Home, as a part-time worker to help in this important part of our Church's work. Mrs. Fesenko is gladly welcomed back to the staff of the Women's Missionary Society from which she resigned three years ago.

Grateful for Deaconesses

THE Council Executive recently received two letters thanking the Women's Missionary Society for the services of deaconesses in different parts of the Dominion. One was from the Executive of Red Deer Presbyterial, where Miss Todd on the Willowdale field ''is loved by all, . . . and is a constant source of strength to the women;'' and Miss Elizabeth Walker is doing a ''very wonderful work'' at Rocky Mountain House, ''organizing Sunday Schools and women's groups and visiting isolated homes; . . . her services are very much needed in the outlying districts.'' Both deaconesses are ''an inspiration and strength to the whole Presbyterial''. The Session of Fairbank Church, Toronto, too, wrote to express appreciation of the services of Miss S. V. Scott, especially in connection with the Sunday Schools and young people's organizations and in visiting the homes. Since she has been there a number of new members have been added to the congregation and more are looked for. The Session hopes that Miss Scott may be able to continue her work at Fairbank.

Word has just been received of the birth on October 8th at Szepingkai, Manchuria, of John Allan, the son of the Rev. Allan and Mrs. Reoch.

A Correction

IN the summary of the proceedings of the Council Meeting published in the November *Glad Tidings* a mistake occurs on page 426. The fifth recommendation, to which the Council agreed, was that $18,000 (not $1,800) of the General Fund invested in bonds be transferred to the Pension Fund.

Annual Reports

AS the time draws near for the preparing of reports on the year's work we would again urge the necessity of reports being accurate and complete, if they are to be of value. It may be well, therefore, to note some points in connection with last year's reports.

The drop in the number of members reported last year caused a good deal of anxiety and disappointment but, serious as it really was, it would not have been quite so bad as it seemed, if the membership of all branches had been reported. For instance, twenty-three senior Auxiliaries and Associate Societies and fourteen Young Women's Auxiliaries did not report any members at all; if these thirty-seven branches had reported their membership, the total of adult members would have been better, at least. Then six girls' groups failed to report the number of members and thirty Mission Bands. In all, *seventy-three* branches of the Society reported no members. The annual report, moreover, shows fifteen senior and nine Young Women's groups with no officers listed, and at least forty Mission Bands with no leaders. Sometimes the latter omission is due to the fact that a leader has not been secured for the Band before the report is sent to the Presbyterial Secretary at the end of the year, but when the position is filled, the leader's name and address should be reported at once, so that it may appear in the printed report. Then, when there is a change of leader or of any officer of any branch whose name would be printed in the report, notice of that change should be sent in at once so that, when published, the report may be as correct as possible.

Each Presbyterial officer who receives reports from local branches should see to it that she gets a report from every branch that should send one and that the report received is complete, and clear. It is much more difficult for the Provincial to check up on reports of local branches, and almost impossible for the Council Secretary to do it after they reach her. All reports should be forwarded *promptly.*

From the point of view of the editor, last year's reports showed an improvement, especially in the matter of accuracy and legibility. It is hardly necessary to say that many hours' work would be saved and, what is more important, the printed report would be more useful, because more accurate, if everyone who is responsible for making out a report makes very sure that all matters are correctly reported, that all figures are accurate, and that all names and addresses are correct—then that figures and names and addresses especially are written *very legibly.*

According to the decision of the Council the constitution and by-laws of the Society will be omitted from next year's ''Blue Book''. Branches are urged, therefore, to keep this year's report on hand for reference. The November *Glad Tidings,* the Council number, should be kept with the report, as necessary to complete it. Another omission in the next report will be the list of names and addresses of missionaries, deaconesses, and other workers—these are printed in this issue of the *Glad Tidings,* and any changes will be published in the magazine.

Ring out, ye crystal spheres,
Once bless our human ears,

. . . .

For if such holy song
Enwrap our fancy long,
Time will run back, and fetch the age of gold;

. . . .

Yea, Truth and Justice then
Will down return to men.
—*Milton.*

A Message To Our Branches

AT this time of uncertainty, when the work in so many of the mission fields will of necessity have to be abandoned temporarily by our missionaries and when our women are wondering what is to be done, the Council Executive wishes to send a message to every member, young and old. That message is: Hold fast and be of good courage.

This is no time to ''kick against the pricks'', or to bemoan our fate; neither is it any time to wonder if the Society can do with less money. Rather is it a time to plan to accomplish many things in Canada hitherto left undone for lack of funds, to strengthen our Church and so strengthen Canada. Of what use will it be to win the war, if victory finds the Christian forces weak in Canada? And what of India, where we are still free to work and where endless opportunities await the Christian Church? So the message we send is: Give as you have always given, work with one mind and one purpose, and, above all, pray without ceasing. Keep in mind the disappointment of our missionaries, the helplessness and sorrow of the native Churches at the removal of their leaders, and pray that in God's good time we may again be entrusted to be co-workers in these fields now so torn and troubled.

Let us remind ourselves of all our splendid missionaries and rally round them. It is the intention of the Council Executive to keep each one on our staff, putting them to work in Canada or elsewhere at the type of work best suited to them.

Now is our time and our opportunity to put all our work on a strong basis. There are endless opportunities, if our women will rally round us. To use these opportunities the Council Executive pledges itself and, by so doing, pledges the members of the Women's Missionary Society.

—H. M. Strachan.

Installed as Principal of the Training Home

IN Calvin Church, Toronto, on October 17th the Presbytery of Toronto installed Mrs. G. D. Ralston as Principal of the Missionary and Deaconess Training Home. The Rev. W. T. McCree, Secretary of the Training Home Board, led in the devotional service. Then the Rev. E. Foreman having recounted the steps leading up to the appointment of Mrs. Ralston as Principal in succession to Miss Ferguson, whose resignation was accepted by the General Assembly, the Moderator of Presbytery, the Rev. A. Neil Miller of Brampton, conducted the dedication service, setting her apart for the work to which she had been appointed by the General Assembly of the Church.

The Rev. Joseph Wasson, Chairman of the Training Home Board, delivered the address, basing his remarks on Romans 16: 1, 2, where Paul commends to the Roman Christians Phebe, ''a servant''—or in Dr. Moffat's translation, ''a deaconess—of the church at Cenchrea''. According to some authorities she was the first deaconess, the first of a recognized order. The order of deaconesses did come into being early in the history of the Church and prove very useful, the speaker said, an order which, in our Church at the present time, is represented by a body of young women whose members serve in all parts of the Dominion.

The Hospital Opens The Way

FOR some time I have been going to tell you about our follow-up work amongst patients who have become interested in the Gospel message while they have been with us in the hospital. We have always tried to see that all patients coming to the hospital have the Way of Life presented to them, as we realize part of our commission is to "preach the Gospel."

The hospital Biblewoman teaching group of children at outpost clinic, with Ruth Quinn helping.

In the hospital, patients continually ask, "Why do you do so much with your own hand?" I recall one patient who asked me, when watching me trying to clean up a dirty wound, "Why do you not put a little medicine on top and let it make the wound better? I would not touch such a *karab* (dirty) wound." I suppose he felt he would become contaminated if he did touch it. That, by the way, is one thing that nurses do face, because according to Indian thought one loses prestige in doing some of the things we have been taught to do as nurses. The Indian idea is to let the sweeper do the work.

One man once remarked to me, "If your religion allows you to do those things (referring to the way his wife had been nursed and cared for), I want to know more about it."

Hudson Taylor once said, ''One of the best attributes for a missionary is to be saturated with the love of God.'' While one does not feel saturated with that love, one longs more and more to show it in one's life. One realizes that it is love that will help win these people with whom we work.

And so as patients watch us work in the hospital they see that there is a force behind our efforts and gradually they become interested in our message as well as in our medicine. But we cannot let these interested ones leave us and just forget all they have heard. In the last two years we have made a greater effort to see patients after they have returned to their homes. When the nurses and compounders (dispensers) report those who have been receptive to the Gospel teaching, a record is kept, and the evangelist goes to their homes and continues the teaching.

Champa Bai, a patient who became a Christian before she died, asked us to take her children and bring them up in the Christian way. Their father promised to bring them to us, but relatives brought pressure to bear on him, and up to date the children have not been brought to us. On several occasions Dr. and Mrs. Quinn and I have gone to the home, and promises were given, so that we are still hoping that these children will be given to us.

Kecriya was another patient who was with us for months. He was known as Miss Douglas' special patient, as she was the one who succeeded in getting any response from him, and in teaching him Bible verses. Both Kecriya and his father were very receptive to the Word and when we visited their home we were well received; friends were called in, and in a short time we had a good congregation to speak to.

The Word is preached and the promise is: ''My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.''

In Dr. Quinn's letters I have some later reports about the work. ''Nahaliya reports that former patients are definitely continuing their interest. Nankiya, the Bhil who was admitted with the arrow in his chest, is becoming more and more receptive and our hopes are high for him. Reports are encouraging from some places. Jiwan Singh, who was reading with Herbert when in the hospital, was not at his home when Nahaliya visited there, but his father and four brothers were there and listened attentively, and asked him to come again and tell them more. Nahaliya gives a good report of Bahadur Hindu, who had pneumonia. Apparently quite a group gathered to talk with Nahaliya at this man's house, and he thinks they were definitely interested.''

We feel that not only do former patients continue their interest, but their relatives, too, are hearing the message.

A group of enquirers from a Bhil village made the statement; ''What we need is a strong friend, one who can deliver us from our sin, give us rest of heart and strength to live right lives. Jesus Christ is such a Friend.'' —*Isabel McConnell.*

Visitors From The Church In India

NEWS of the Church in India was brought to Canadian Churches by the Rev. Frank Whittaker and Mrs. Whittaker, who on their way back to India from England were getting in touch with the many Boards and Societies that made possible his work as Secretary of Evangelism of the National Christian Council of India, with special responsibility for work in connection with mass movements to Christianity in that country. They have made an extensive survey and had the opportunity of studying all Protestant missions in India and seeing the missionary work being carried on, giving special attention to rural work, as the most important in India. The National Christian Council of India, Mr. Whittaker explained, is really an Indian institution, the organ of the Church of Christ in India, with more than half its members Indians. The triennial meeting, with representatives from all parts of India under the presidency of the Bishop of Dornakal, was, he felt, the most representative religious gathering ever held in that country, a conference of the Church of Jesus Christ in India.

It meant much, he said, that the Church in India should be united at this time of war, helping to lay the foundation on which the new world must be built when peace comes. The war meant the closing up of the ranks in the Churches, the people getting together to pray, plan, know and understand one another, and give themselves to God to be used for the evangelization of that land. There is, he said, in Indian Christians a burning passion for a greater measure of real spiritual unity; the divisions of the West are meaningless to them. They want to get together because they are confronted by a common enemy. The Church in India is faced with greater opposition than ever before. There is a resurging of old religions; it is felt to be a patriotic thing to revive Hinduism. The old tolerance seems to be going and a new intolerance showing itself. The ancient faiths are on the defensive. Christian forces are having to unite, and stand up against insidious attacks and persecution. Some members of the body of Christ are suffering, and all suffer with them; German and Scandinavian missions have been cut off from the home Churches, and where German men were interned, many churches and institutions were bereft of their leaders. Through the action of Christian Councils, Christians got together, and got in touch with the Government, which was anxious that this good work should not be interfered with, recognizing the danger of people being deprived of leaders. Because they were a united body, praying and planning together, they could make provision for carrying out that work. An appeal through India on behalf of the orphaned missions met with a generous response. Just as in time of distress the British Empire was becoming more united, as the bombing of London is uniting the people as never before, all doing everything possible to help, so the various members of the Church of Jesus Christ are rallying to the help of those in distress, forging links that bombs can never break.

In India Christians believe this is a time for no retreat, a time when God is calling them on every side to go forward. There are great community movements to Christianity—depressed classes with new hope, as they have caught a glimmering of a vision of a new day, in Christ. Thousands of Hindus are coming into the Church. From 1921 to 1931 to the Christian community 150,000 were added every year; and that number has increased since then. From every community of the depressed classes members have come into the Church, from the aboriginal peoples, and from many other classes, all believing that they have found in Jesus Christ, and in Him alone, the true Leader. Multitudes are seeking Christ.

The Christian Church in India is confronted with the fact that the help given by the Churches of the West may not be always possible. To the Indian Christians this is a call from God to rely more on Him, a call to be His agents for the salvation of the people of India. For the last five years there has been a movement to enlist every Christian—man, woman, or child—as a witness for Christ. Each one, literate or illiterate, has a work to do in bringing others to Christ. Recalling Lord Grey's words at the beginning of the last war: ''I see the lights all over Europe going out'', Mr. Whittaker said in closing: ''In these dark days the lights of one country after another are being extinguished; the Church of Christ is threatened, battered, and distressed. But God has kindled other lights in other parts of the world. There is a star in the East, a light in China, and a light in India that nothing can put out. Give thanks for this universal Church of Christ; against that the gates of hell shall not prevail.''

In an address at the School of Missions Mr. Whittaker spoke of how the older Churches can help the young Church in India now when it is faced with almost unbounded opportunities for advance. Missionary societies should devote their resources to the equipment and development of the young Church growing up; reinforce the witness of the Church already in being, strengthening its leadership, preparing workers to take control, and reaching communities that cannot be reached by the local church. The key to the situation, he said, is the raising up of an evangelizing Church, with the closest possible partnership between the missions and the Indian Church, the latter increasing in importance. The work on any field is the joint responsibility of all missions on that field; co-operation should be the guiding principle of all planning, and all resources should be used for the more effective evangelization of the area.

Mrs. Whittaker spoke particularly of medical mission work in India and the new forms that work is taking and will take. Eighteen years ago she went to India as a medical missionary to work with a Zenana hospital, but later her interest moved to the people out of reach of a hospital. Medical missionaries now say they have to change the emphasis of the work. At one time mission hospitals were the only hospitals, but of late years the Government has put up equally well equipped ones, so that there are excellent hospitals and doctors in all the cities; the one problem is the nurses. A matter to be considered is whether medical missions should not be trying to help them by supplying them with Christian nurses. Then there is the new need of people in villages, miles from the railway and cities, who are not getting medical help. In some places the Government is very much alive to the problem, but there are few workers. Missionaries already have contact with those villages; much of their evangelistic work is being done in them, and wherever they go Christian missionaries take medical aid. A question to be decided is whether they should go on with hospital work in the cities or go out to the villages and help there. The call of the village, Mrs. Whittaker said, comes in another way. In touring they have seen the tremendous opportunity for preventive medicine. In many ways missionaries could help the people become more healthy in their village life, and many have felt that in medical work the emphasis should be on preventive medicine, improvement of surroundings—diet, water supply, etc.; especially is this true in a tropical country. So far the Government has not found anyone for leprosy work who is not a Christian; and this is almost as true in the case of tuberculosis. People are afraid to go to the fine, well equipped Government institutions; they have not yet learned that ''perfect love casteth out fear.'' More and more missions must co-operate with the Government and provide for them the workers they cannot get. A great deal is to be done, too, for smallpox. In training catechists, more and more instruction should be given on how to prevent disease, as a part of Christian teaching.

India must have Christian Indian doctors and nurses, and still needs the large hospital to train them. Mrs. Whittaker appealed to the Churches here to see that help is still given, putting forward the need of more doctors and nurses for India, that preventive work as well as other Christian medical work may be carried on. ''Heal the sick''—There is a new vision of what that means in India, she concluded, and what it means for the Canadian missions to carry on that work, as missionaries and their Indian colleagues are putting into practice the words of the Master.

The Kings

Friends, we have sought Him far and near,
This Saviour-King of whom we hear;
We have lived by knowledge, and wealth and spear,
    And are weary of all, if change might be.
Lo, here we come in the midnight cold
To a shepherd's inn on the outer wold
And the guiding star stands still, behold . . .
    Can *this* be the King's abiding-place?

The Host of Heaven

God is more near in man's despair
Than a man has wisdom to be 'ware:
Open your hearts, your King is there;
    You shall look at Him face to face.

—*John Masefield.*

Impressions of Union Theological Seminary

WHAT do the words ''Union Theological Seminary'' suggest to the minds of people reading or hearing them? To some there comes the idea of a place of study and research for only the very intellectual and learned; others think of Union Seminary as a place where the teaching is dangerous because so liberal or ''modern''; but to one who spent four weeks in summer session there, it is a memory of helpful, challenging and creative teaching and discussion.

There were surprises at Union. One did not expect to find such friendliness and personal interest as were experienced in all contacts. At the Residence those in charge were always cheerfully ready to give time and thought to the directing of strangers to the many places of interest in and around the city of New York. In the classroom one felt that the lecturers were interested in the members of their classes as individuals. After almost every lecture, if time permitted, there was a group of eager students asking questions of the lecturer and discussing with him certain points or facts of the lecture. The same friendliness was evident also at Teachers' College, which is affiliated with Columbia University, where a most helpful and suggestive course on work with children was taken.

To one considering going to the Seminary there had occurred the thought that there might be times when ''the faith of our fathers'' would have to be defended, in one's own mind at least. In matters of interpretation and authorship there was the declaration by the lecturer of his own belief, and the reasons, but no insistence that all should agree with him. There was no question of agreeing or not agreeing, but only a challenging call to faith and obedience, when such subjects were being discussed as the Righteousness of God, Jesus Christ the Revealer of God and Saviour of the world, and man's responsibility to work with God in His redemptive plan for the world.

There was variety and breadth of outlook in the lectures. The subjects of some of the courses taken were: ''Ministry to the Individual'', ''The Christian Gospel and the World at War'', ''The Church's Opportunity with Children and Youth'', ''The Ministry of Music'', ''Christian Faith and the Philosophy of History'', ''The History, Literature, and Religion of the New Testament'', ''Beyond the Social Gospel''.

At Union there came anew the realization that all knowledge, all gifts and talents are trusts from God, to be used for Him in the service of His children, in the telling of the Good News; that all departments of life may and should contribute to the advancement of His Kingdom. Jesus Christ was the centre of all the teaching—He is indeed the Way, the Truth, and the Life.

It was a privilege to live in the Residence and there meet young people from many parts of the country, engaged in various types of service, all eager to make their lives count in the advancement of the Kingdom of God on earth, and all there because of the impelling desire to be better fitted for the performing of the work God had committed to their care.

—*Lily Macarthur.*

Getting to Know Her Field

– Miss Elizabeth Walker reports on her first three months in the West.

ROCKY Mountain House, ''The Gateway to the West''—so read the rather imposing signboard that directed us to our final destination on June 29th. It was with mixed feelings of adventure, expectation, and foreboding that we finally drove up to the beautifully situated building known as ''The Presbyterian Hospital''. Here a real welcome awaited Miss Foulkes and me.

. . . Since that first day I have had occasion to realize more fully how much needed the hospital really is and the great distances some sick, weary souls have come to receive treatment and care. Every Tuesday morning, with the permission of Miss McRae, it is my privilege to visit the Presbyterian patients and thus helpful contacts are made with many families in the outlying districts. It is rather nice to enter a home, perhaps two weeks later, to find someone you already know, having met in the hospital. It helps, too, visiting patients whom you have already met in their own homes. So the ties of friendship and need bind us to one another.

The prospect of attending the girls' camp at Sylvan Lake was a happy one, as fourteen of our own Presbyterian girls were going from Rocky Mountain House. The ten days at camp provided me with a golden opportunity for becoming acquainted with our girls here, besides the four Anglican friends who were there. I was glad to conduct a mission study group every afternoon and the senior Bible Study group after morning worship.

On returning from camp I was at last able to begin definite work both in town and country. Through contact with children at regular Sunday School services and the annual picnic I was rapidly getting to know the many young children I had seen on the streets of Rocky. Having asked them to speak to me when we met, I was pleasantly surprised to find that their parents had been instructed, by the children, to do likewise. The enterprising youngsters were more helpful than they knew, and I felt more at home when on my daily rounds of visiting. During the absence of the Rev. Mr. Peck on holiday, I had the new experience of conducting Sunday services for four Sundays, both at Rocky and Arbutes, ten miles east of town. A happy sequel was contact with the Arbutes ladies at their regular Ladies' Aid meeting, where it was decided to devote the first part of the afternoon to definite mission study and also give part of their offering to the Women's Missionary Society. A very profitable discussion was held on

''What exactly is the Women's Missionary Society?'' We also hope to organize a Mission Band at Arbutes school.

''What lies beyond the Gateway to the West?'' This question kept ringing in my mind, and perhaps will find an echo in the minds of those keenly interested in the expanding work of our Church. The mountain peaks towering in the distance as if set down in a sea of timber lend enchantment to the scene. The very fact that no farm-house can be seen in the surrounding wilderness of spruce, pine, and poplar trees adds more intensity to the question, ''What lies beyond?''

By a single stroke of Providence I was enabled to receive names of thirty families in the district known as Ferrier, lying west of Rocky Mountain House. The North Saskatchewan River forms a barrier to all transportation west; lacking a bridge, vehicles and pedestrians are ferried across on a somewhat ancient ferry, the only drawback to concentrated effort in the western district being that the ferry cannot operate at certain seasons of the year, owing to ice and floods. The Presbyterian deaconess was gladly welcomed at the homes.

After I had visited the thirty families in the Ferrier district and been assured of interest and co-operation in the organization of a Sunday School, it was decided to organize on September 1st at Garth School, mid-way between Rocky and Ferrier. A student from the Calgary Bible College had been conducting services at Garth for a month. He very kindly called to see if he should announce that the Presbyterian deaconess would conduct a Sunday School after he left. I had visited two Vacation Bible Schools where his sister was carrying on work, so the co-operation and interest was helpful, and I hope to reap the benefit of good seed sown before my advent to Garth School. In that district I attended the Women's Club meeting and a social gathering, where I not only met those whom I had already visited, but was able to preside at the piano for the ''sing song''. The rather terrifying thought assails me frequently that I must of necessity become a ''one man band''. There is a positive dearth of musical instruments in the country schools.

The work to be undertaken in country districts would be well nigh impossible if it were not for the wise provision of the Women's Missionary Society in supplying a car. I am only sorry a good car must be entrusted to the terrible roads that surround this area. I am sure that nowhere in Canada will one find more heart-breaking and back-breaking roads. Yes, back-breaking, for because of mud and sand a shovel is an absolute necessity and, acquiring one at an auction sale, the deaconess has made good use of it. When it rains, the roads are impassable. Perhaps such a condition constitutes one of the biggest drawbacks to missionary work. However, daily progress is being made to remedy this condition and I am daily assured that the roads are better this year than ever before.

Many residents have been settled here since 1914, others have come up from the prairies, and with no access to church or its services, have gradually lost contact and in some cases are actually starving for want of spiritual food. The unfortunate part is that many do not realize their lack. . . . I believe the Church of Christ is the best and only means of bringing the necessary uplift and help. We must as a Church, and also individually, answer the question, ''Am I my brother's keeper?'' The Women's Missionary Society, through its workers, is seeking to answer that question. It is a slow, painstaking work, but one gladly undertaken by myself and others, for the sake of Him who said; ''Come unto me all ye that labour and are heavy laden, and I will give you rest.''

It seems advantageous to concentrate effort on the surrounding school districts, so that visiting has been carried on at several points, west, north, and south of Rocky Mountain House. Each district presents its own difficulties which must be worked out to suit local conditions. For instance, the children in one area can readily come to Sunday service, while others who have long distances to go five days a week are not able to return for Sunday School. This means the possibility of classes for Bible teaching during the week, also the organization of Mission Bands.

In a northwesterly direction across the North Saskatchewan River lie the school districts of Crimson Lake and Buster Creek. Most of the farm homes are off the main highway and a guide saved time and energy. I was indeed fortunate in having a young Danish lad, whose parents are members of the Nazarene church, accompany me on the three-day trip around that district. We encountered rough roads, mud holes, and serpentine trails, yes, even fallen trees had to be pried off the road, but, nothing daunted, we covered the whole district. Since then clothing has been supplied to some needy families.

Ten miles north of Rocky Mountain House lies the Friscoe School District. Many of the children live from two to four miles from school. It was disconcerting to find a number of the children had never had religious instruction. . . . I was glad to have some illustrated Sunday School papers a friend had given me for distribution. In every district visited I found the same thing, lack of Christian literature.

The large territory lying south of Rocky Mountain House, known as the Prairie Creek and Cow Creek area, promises to yield more Presbyterian families, who have been out of touch with the Church for a number of years. Many settlers there are English and Scottish. A beginning has been made in that area through visitation of families in the district surrounding Everdell School. One bright spot in the day's outing was receiving a subscription to the *Glad Tidings* from a woman who is a Home Helper. I try to utilize every opportunity for meeting people from the country districts. Who would dare minimize the effectiveness of an auction sale? There has been an epidemic of sales lately, and Saturday afternoon finds us well occupied chatting with country friends and enquiring as to road conditions. National Registration was another opportunity not to be missed. Having volunteered for work on Monday, it was not surprising that I met many from the surrounding area, when the total registration for the day was 600. The day proved busy in another way, too, because noon hour found us receiving visitors who had called for parcels of clothing.

''The Gateway of the West'' has ushered us into a field of unlimited opportunities for carrying on mission work. The need here is so great that an army of workers is needed to do effective work! When one hears of new districts growing rapidly because of oil discoveries in the southwest, the thought immediately comes to mind, ''When will the Church go in and possess the land?''

> ''Faith, mighty faith, the promise sees, and looks to God alone,
> Laughs at impossibilities, and cries, 'It shall be done'.''

Christmas, ...

''Peace on earth, goodwill to men!''
So yet the Christmas message runs:
Still it echoes high and clear
Above the thunder of the guns.

Reads it like a cynic's jest,
When peace from all the earth hath fled,
While now the unbeliever cries:
''See, your Lord of Peace is dead!''?

Not so, for that we fight to gain
Is peace secure and firm at last
For those whose peace so long has been
By threat'ning shadows overcast.

And since St. Michael's hosts in arms
Once hurled from Heaven by force the foe
Who plotted mischief—though we fight,
We keep God's peace the better so!

Nay more, we know, though late its dawn,
The day will come when wars shall cease.
So now in faith we celebrate
The birthday of the Prince of Peace.

—Grace Mary Golden.

(Written for the first Christmas of the first world war)

In Saskatchewan

– From Miss Ruby Walker's report for the three summer months

BEFORE leaving the Weyburn district I called on several Presbyterian families in the Hume and Yeomans district. When Mr. Younger Lewis of Swift Current was at the Assembly, I conducted his morning and evening services on June 16th. I also visited the Sunday School and the girls' meeting. Mrs. Younger Lewis kindly offered to accompany me as I visited a number of the country homes. We had a very exciting time. Some of the roads were dreadful, up hill and down dale, but at each stop we received a real welcome, and all felt glad that again our Church had remembered them. We have some very fine and enthusiastic people at Pambrun and Courcelette, which is forty miles from Swift Current. My stay on this field was a very happy one. While there the missionary and I visited twenty families. Several of the families visited live at Vanguard and, owing to the distance, are unable to attend the services at Pambrun. Each Tuesday evening a prayer-meeting is held at Pambrun, to which the people of all denominations are invited. At the meeting I attended there were about forty-five present. The missionary being at Swift Current on Sunday June 29th, I conducted the services on his field. At Pambrun the Sunday School meets at eleven o'clock and service is at twelve. The Sunday School at Courcelette (about ten miles from Pambrun) is at two thirty and the service at three thirty. I was greatly impressed by the faithful attendance of the people both at Sunday School and service at these points. In the Bible Class at Pambrun there were sixteen adults and at Courcelette eighteen, and in each case all remained for service. . . . I had, too, the opportunity of speaking to about thirty-five women at the Auxiliary meeting.

After the Saskatoon Summer School I went to Moose Jaw to direct the "Stay at Home" camp, thirty-five girls registering from Moose Jaw, Weyburn, Swift Current, Assiniboia, Briercrest, and Camlachie. . . . Several days in July were spent at the Rosetown Bible Vacation School, for which seventy registered. For morning worship I gave a series of talks on the Lord's Prayer, and for an hour each afternoon I had a group for teen-age girls. Our periods were spent on the work and activities of girls' groups, and together we planned and outlined programmes for missionary, educational, and social meetings.

The last few days of July were spent in the Robsart district. Again the people in this southwest corner of Saskatchewan have met with disappointment. For the past few years the crops have suffered from drought and that was followed this year by a plague of grasshoppers; I never thought they could do so much damage. Some of the ladies told me that it was impossible to keep them out of their homes and that they had actually destroyed the curtains on the windows. They have stripped the trees of their leaves and destroyed the crop. They left nothing but ghastly desolation. In spite of this, the people keep happy and instead of becoming discouraged they are eager and ready to try again. Our missionary on that field has three preaching stations, holding services in all three each Sunday. I also spent a Sunday there and in spite of muddy roads and much difficulty in getting through the mud holes, at times having to go through fields, we reached the schools and had fine services. The families were well represented and all seemed eager to hear of our work elsewhere. At Ridgecliff and Divide we organized Associate Societies. I feel that these groups will mean a great deal to the women and through study they will be kept in closer contact with our work.

The beginning of August was spent in Briercrest and Camlachie and similar work carried on. August in Saskatchewan is rather a busy month and it is difficult to get people together for meetings. I was invited to speak at a Young People's meeting and at the church services on Sunday. Camlachie is proud this year to be the Banner Mission Band in the Moose Jaw Presbyterial. Short visits were also made to Moosomin and Sintaluta.

During the past three months I have travelled about 3,500 miles over good roads and bad roads, but mostly bad. One day I travelled twenty miles and not a house in sight. I was quite amused when a gentleman, directing me to another farm home, said, ''It is the house eight miles up the road where the trees are.'' That is typical of the prairies. In many places the only trees one sees are those planted by the farmer around his house. But in spite of all this I love the prairie with its vastness and one does not wonder that those who have been defeated through crop failures are loath to leave their prairie homes for northern points. I addressed twelve congregations, visited six Sunday Schools, and addressed eight midweek meetings. I often feel proud of our Church and those who make such a work possible. After visiting 250 families this summer I realize more than ever that our Church is a real blessing. Through these visits some rich contacts have been made, but I know that in order to consolidate the work further visits will have to be made. Leadership is lacking, but with people who are willing to assist us in our work this difficulty will soon be overcome.

* * * *

– *Miss Anne McPherson tells of her work in the Presbytery of Saskatoon*—

I organized Sunday School at Ealingford, and when I went back for the second trip I was thrilled to find that the work had gone steadily forward, the people carrying it on themselves. . . . I had only about ten days at Ealingford the last time, but I made a return call at every home in the district, held a meeting with the teachers, took the Sunday service, and also spoke to the adult Bible class at Sunday school. There in that little school-house on my last Sunday we had close to a hundred people attending the service. I wished I were twins so that one of me could return to Toronto for my last year while the other one of me could stay on the prairies.

We had a splendid four-day Bible school at Coleville, fifty-five attending from the different points, from fourteen to about twenty-five years of age. It was during a particularly hot spell, but they made the most of every minute of the school. From breakfast on, the day was a very strenuous one. Mr. and Mrs. Rowat of Saskatoon were there, both helping with the lectures, and Mr. Ransom of Rosetown was the speaker each evening; and how those young folks enjoyed the singing of our hymns and old psalm tunes during the music appreciation period!

At Tramping Lake the people are of different nationalities. They have not had a church service of any kind for a long time. I took two services there and we had about eighteen out the first Sunday and thirty-three the next. Those who were out were very eager that services should continue; they seemed to enjoy the service and get a lot out of the hour of fellowship. . . . The services at the Inksters' home at Luseland are an inspiration. They have opened their home, as they have no building of any kind available, not even a school-house, and the sincerity and spirit of worship in that little gathering would draw anyone closer to God. I took two services there this last trip. It meant a lot to me to have that time with them. How I wish for them a little building and a full-time leader!

During the eleven weeks I spent on the field I made calls at 107 homes, and follow-up calls at all the homes in the Ealingford district. Those who were ill were called on, and any opportunity taken for prayer and reading with them.

Bethlehem's Star

(Written in the Chapel of the Manger
in the church at Bethlehem, Palestine.)

Star of hope to souls in night,
    Star of peace above our strife,
Guiding where the gates of death
    Open to the endless life;
Wanderer from the nightly throng
    Which the Eastern heavens gem,
Guided by the angels' song
    To the Child of Bethlehem.

Not alone on Judah's hills
    Have earth's weary pilgrims trod,
Nor have heirs of David's throne
    Solely right to "reign with God."
But, where'er on this green earth
    Earnest faith and longing are,
Heavenly light and hope have birth
    'Neath the smile of Bethlehem's star.

—**Author** unknown.

Prayer

O THOU who art a Spirit, help us to realize that they who worship Thee must worship Thee in spirit and in truth, for the Father seeketh such to worship Him. There is no good in us that would recommend us unto Thee, yet we dare approach Thy Throne, through Jesus Christ our Saviour. We ask Thy forgiveness for all our sins and pray that Thou wouldst empty us of self and send us out cleansed to do Thy service.

We thank Thee for the many opportunities we have for service for Thee and our fellow men. Help us to be faithful witnesses, especially in the home, on the street, in the place of business, or wherever our daily task takes us. We thank Thee for all who have gone forth, leaving friends and home and loved ones, to carry the message of salvation to those who are held in the bondage of sin and darkness. May Thy work prosper in their hands! We thank Thee for the great army of humble faithful women, who give of their love and devotion, of their time and talents, in the carrying on of Thy work.

Heavenly Father, remember our nation in her struggle for freedom, honour, and truth against a ruthless foe; be Thou her rock of defence. Guard and protect our King and Queen. We thank Thee for their example as they share the dangers of their people. May those who bear the heavy responsibilities of war be upheld in these difficult days by the prayers of the nation. We pray Thee to be near to all who suffer because of this war. Give them courage for the needs of each day. And may the star of peace that shone on Bethlehem nineteen hundred years ago soon drive out from the hearts of men and nations all strife, hatred, and war, so that through the wide world there may be peace and good-will to all men. Through Jesus Christ Our Lord. Amen.

LET US PRAY: That peace may be restored to the world, and that the nations may be ready for the task of reconstruction;

- That to that end the Church may strive unceasingly to prepare men now for the great task which will face them, by upholding high ideals, combating the growth of hatred or desire for revenge;
- For all missionaries enduring anxiety and privation, cut off from their home country, and for all who are interned.

—*International Review of Missions.*

SUBJECTS TAUGHT IN MISSION SCHOOLS

THE first question about which we have to be clear is this: What is the ultimate object of the mission school? Why is so much time and money being spent by our mission and missionaries on education? A mission school exists not primarily to impart secular instruction, however well it may do so, but as an integral part of mission activity and evangelization. The ultimate aim of the mission school is to lead boys and girls to a knowledge and acceptance of the saving grace and power of Jesus Christ. In every mission school, regular and systematic teaching is given in the principles of the Christian faith. This, I believe, to be a fundamental part of any mission school curriculum, not only that the Christians may be able to give ''a reason for the faith that is in them,'' but that those of other faiths may learn what is implied in the Christian religion. In this connection I may add that it not infrequently happens that those who are converted to Christianity have first learned of Christ in a mission school. We, too, have something of the vision which inspired John Wycliffe when he hoped that every Englishman would be able to read the Scriptures in his own language; we, too, hope and pray that the day is not far distant when every Indian Christian will be able to read the Bible for himself. But such a hope can only be realized as we succeed in training the boys and girls to read (and to write) well.

The history of India is very largely the history of her religion, or rather religions. In seeking to acquaint our Indian Christians with the history of their own land we are thus fulfilling a double purpose: (1) imparting a very necessary knowledge of its historical events and institutions and showing how these came into being. Much of the unrest and aspiration of the Indian people is no recent development; its roots lie deep in history. Furthermore, the Christian Church in India is being influenced, and will be still more influenced, by these aspirations—political and social. It is surely our duty to give our Indian Christians proper guidance in these matters; (2) giving a knowledge which, if not extensive, may at least be accurate, of other faiths. This is one of the most clamant needs of our Indian Christians. The Indian delights to discuss religious matters. How often have I seen our Indian Christians, quite sure of their own faith, yet unable to understand or to answer the arguments of their opponents!

Again, one of the greatest curses in India is debt. In this matter our Indian Christians are neither better nor worse than the members of other communities, and the cause of their indebtedness is often simply an ignorance of arithmetic. Our Indian Christian as a rule is a poor arithmetician; figures mean little or nothing to him; a loan at so much per cent. is to him quite meaningless. Hence he falls an easy victim to the money-lender and rarely escapes from his toils. True, certain States have tried to deal with this problem by introducing legislation to limit the amount of interest which may be charged on loans. But where the possibilities of evasion and false representation are so great, the best safeguard of the Indian Christian lies in his knowing ''just how many beans make five''.

This is another urgently needed service which the mission school renders. —From *Other Lands.*

OUR LETTER BOX

Busy at New Work

After three weeks in British Guiana Miss Sherrick writes:

MISS MARTIN and I are installed in the manse at New Amsterdam. I have been here three weeks, but she came up last Saturday. I am sure we will be comfortable and happy here. Just now everyone (in the schools) is busy preparing classes for the Cambridge examinations in December, but after the New Year I hope we may have a study group for teachers for an hour once a week to discuss methods of teaching, classroom managament, etc.

In addition to the school work I have been helping all I can with church and Sunday School work and taking Sunday services, helping with week-night meetings, visiting homes with the catechists, etc. As Miss Martin and I are to hold the fort in this district while Mr. Dunn is on furlough there will be plenty of work to keep us both busy. I am to help in the places that I can look after on the bicycle, while she is to take the points that are farther afield.

I have been speaking Hindi a bit. For the most part it is only understood by the older people, but some of them seem glad to use it. It seems that the day is fast coming when it will have completely died out here.

Miss Sherrick tells of her trip down:

We arrived in Halifax the evening of September 1st and went straight to the boat, as passengers were to be aboard by midnight. We sailed about 9 a.m. in a thick fog, so saw little of Halifax or of the harbour. There were fog horns hooting all around us.

It was not long till we realized that we really were at sea. Shortly after noon the boat began to toss. Through the afternoon and on into the evening we had a real blow. We just got the tail end of the hurricane that was off Cape Hatteras. I retired to bed right after lunch and only got up in the evening long enough to take off my clothes. The steward reported very few in the dining-room for dinner, so I was not the only one. The boat was ''blacked out'' all the way down. All ports were shut at sundown. The lights in the corridors were very dim and there were no lights on deck. Once the moon got bright we didn't miss the lights on deck much, but the cabins were very hot with everything shut up tight. . . .

After leaving Boston we did not see land again until we sighted Bermuda on Thursday afternoon. After we picked up the pilot we skirted two sides of the island quite close to shore and had a good view of it. As it was almost dark when we got in our sight-seeing was rather curtailed. At Bermuda we acquired a load of Frenchmen, who were off French ships that had been taken over. As they were not willing to fight, they were being sent to Martinique under guard.

After leaving Bermuda we had a quiet week-end but on Monday started a busy week of calling at the islands. Monday we called at St. Kitts and Nevus, Tuesday at Antigua and Montserrat, Wednesday at Dominica and St. Lucia, where we lost our Frenchmen, Thursday at Barbadoes, Friday at St. Vincent and Grenada, and Saturday at Trinidad. We went ashore only at a few of the islands. At most places we anchored out and had to go ashore in small boats. They were higher than I expected. They are not as tropical as the islands of the Pacific. All the towns are much cleaner than we are used to in India. Quite a number of the trees and fruits were familiar to me. As the boat was almost deserted after we left Trinidad, we had a very quiet Sunday. We arrived in Georgetown very early Monday morning. So ended the journey. What this land holds for me remains to be seen.

The Jobat Hospital

– *Miss Bessie M. MacMurchy writes from Jobat, India:*

. . . In the whole state (of Jobat) there is one State doctor and a small dispensary. There is no public health education, no clinic work, etc. We have found it very difficult to get people interested in these things. We are specially keen to establish ante-natal and well-baby clinics, but so far the only success has been with the Christian people on the compound. A little encouragement comes from the fact that we do have a few more Hindu and Mohammedan women coming each year for confinement. Just this week Dr. Quinn had a note from the doctor in the State hospital in Kuksi twenty-five miles away saying he wished to bring his wife to Jobat for confinement.

The number of in-patients in the hospital so far this year is about 450, more than 100 more than for the same time last year. I feel this is due to the fact that Dr. Quinn's fame is spreading through the country.

Patients are periodically sent to us from the State dispensary, and the State doctor thanked Dr. Quinn one day for the way in which he is received when he comes up to our hospital. The doctor in Alirajpur has occasionally sent a patient here. At present Dr. Quinn is conducting a class in First Aid, and two or three student compounders from the Jobat State dispensary are attending the classes. These are small things, but they show that the feeling is good.

We feel that the training of boys and girls will help to improve conditions in the places in which they will eventually live. Superstition, ignorance, and indifference are real enemies here. It is hard for those who have always lived where medical attention and sanitation are taken for granted to realize how dirt and filth and disease are accepted as part of living conditions in another part of the world.

When the new Governor for Central India was here a few months ago, he was tremendously impressed with our hospital and said he felt we meet a great need in the district.

For some time Dr. Quinn has had a man going out to the different villages to keep contact with patients who have seemed interested in the Gospel while in the hospital. The doctor himself goes to Bhabra each Monday and to Kuksi each Tuesday for preaching and clinics. On Wednesdays one compounder goes to a village ten miles away and on Fridays another goes to another village eight or ten miles distant. Every Sunday evening Dr. Quinn takes a car-load of men to Bagh for a service. At each of these places contact is kept with former patients. I went to Bagh a week ago Sunday and was so happy to see several former patients at the service (held in the courtyard of a former patient who professes belief in Christ but has not been baptized). They sang the hymns with us and listened attentively to the preaching.

The hospital is fairly busy these days, with about thirty patients. We had an emergency appendectomy last night. A woman who had her gall bladder out a month ago is now ready to go home, looking like a different person. She was an opium addict but has been broken of the habit while in hospital. We hope she won't resume it. She is keen to hear the Gospel message. As she lives in Jobat, we shall be able to keep in touch with her. There are four small babies in the women's ward at present, two of them patients and two the children of patients. I set the second-year girls at daily baths for them, and I wish you could look in on them some morning. One baby was quite dirty. It felt so grieved at being bathed in a tub, but did look sweet when it was clean and powdered and attired in a blue and white check dress. The nurse had a good time playing with it as she bathed and dried it. One of the babies is eleven months old and weighs seven and a half pounds. The mother came in a month ago with acute arthritis. When she was well on the way to recovery she evidently decided to have the baby brought to the hospital. Pritiwanti is taking a real interest in looking after it.

What a comfort it is in these dark days to know that ''God is still on the throne, and He will look after His own.'' How terrible to live without such assurance!

A Bible School at Jhansi

– *Of this new work at Jhansi Miss Simpson writes:*

Regarding the Bible School, we have felt for some time the need of training our own people for evangelistic work; it seems so hard to get a place in India, at least in this part of India, which is satisfactory. We feel the necessity of giving our workers sound teaching if they are to be successful workers in the vineyard, so our Council members were unanimous in their desire to start a Bible School. It seemed as though the boys' school was going to be closed anyway, the need did not seem so great when there is another mission school for boys in Jhansi and a government school also. After the rains Mr. MacKay can take the boys out to this new district we are acquiring from the American Presbyterian Mission. The Bible classes were started in the summer months by Mr. Cheshire. Dr. Thurrott's two workers attended, besides many others who were here for the summer. It was more like a summer school, but since Mr. MacKay returned from the hills he and Mr. Moti Lal have been running the school, if we can call it that yet. Dr. Thurrott's workers have gone back to their village. There are only a few boys in the school so far, but we are hoping that it will grow and as others get to know about it they will send their boys. We have two outside boys now. I have a Biblewoman, too, who is attending the classes, or rather she was until she developed the mumps.

This is Our China by Madame Chiang Kai-Shek

''WE have never ceased to resist. We will not cease. We have withdrawn, but we have not been defeated. Nor shall we be defeated if we are able to procure the means to defend ourselves. If the whole world is indifferent, we will do our best. If we are conquered, the enemy will harass America as she is now harassing us.''

No, this is not London calling. It is Madame Chiang Kai-Shek speaking for China in May 1938—before Dunkirk, before Munich, when Japan was trying out on China the methods of her European co-mates and brothers in duplicity and barbarism. The democracies sent good wishes to China, metal to Japan. Madame Chiang shrewdly asked, ''Is the spectacle of the first-class powers, all standing silently in a row as if so stupefied by Japan that they dare not utter a reproach, the forerunner of the collapse of international ethics?''

The new China that was on the eve of peace and prosperity when Japan struck marches on. She has achieved unity, found her soul, thrown off isolationism, learned humility. The fools have had their day. There is to be no experimenting with ''isms''. Foreign trade must go on. Machinery must not create unemployment. There must be education of the hand and the heart as well as of the head, a spiritual renewal, a strengthening of character. China is realizing her need of spiritual solace, and devoted missionaries and native Christians are leading her to its Source.

Short chapters, good type, varied and well indexed topics make easy reading. The author is ''too intellectually honest to try to hide the truth''. In the forthright English of everyday speech she expresses her convictions with precision and force.

—E.M.

Christmas Suggestions

By Margaret Ness

Let this Christmas be a book Christmas.

Yuletide in Many Lands. This 1940 edition is just as attractive as the one previously published. Beautifully illustrated, this booklet (about 14″ by 10½″) tells of Christmas customs, and has many full-page pictures and illustrated carols. There is an attractive envelope for mailing purposes. Price, 35 cents.

Such Loving Kindness. A beautiful story of Christmas in a Settlement House. Christmas edition. Price, 35 cents.

Quiet Corner Reflections and **Silver Linings** by Patience Strong. Each book has fifty-eight pages of ''prose poems''; each poem being suitably illustrated. These make ideal gifts. Each 85 cents.

Life's Little Problems and **Life's Little Pleasures** have always been favourite ''books for the guest room''; they also make excellent gifts, especially for shut-ins and invalids. Each 50 cents.

Goforth of China and **Climbing** by Mrs. Goforth. Missionary books that are worth-while gifts. Each $1.50.

More and more our women are turning to devotional books, and two that would make acceptable gifts are **The Place of Help** and **My Utmost for His Highest**, by Oswald Chambers. Each $1.25.

The Three Sisters. An outstanding story of the Soong family, of which Madame Chiang Kai-shek is a member. $2.65.

As a Woman Thinketh. Missionary editorials that are stimulating and witty. Price, 35 cents.

Tale of Tai. A charmingly illustrated story of sturdy little Chinese Tai. For children, but grown-ups will love it. Price, 35 cents.

The Stories Jesus Told, Jesus the Good Shepherd, Jesus Opens the Gates, Sing Praises. With large print and with black-and-white pictures, these new little books are gifts that children will enjoy. Only 10 cents each.

Simple Prayers for Little Folks is an attractive illustrated booklet containing ten prayers. With envelope. Price, 10 cents.

Plays. We have two new plays for children; **Christmas Treasures** (35 cents), in which a group of children look at picture books, the pages of which come alive to show them the real meaning of Christmas; and **Finding the Christmas Secret** (35 cents), in which children meet garlands, bells, candles, stars, and carollers. There is also **The Shining Window** (35 cents) for Young People's Societies or other church groups, in which the members of a family are united by the ''shining window''. All three have songs (music included).

For Auxiliaries, **A Christmas Service of Devotion** (7 cents) proved very popular last year.

Those wishing us to send, on approval, two or three plays from our wide selection of many types, please send a three-cent stamp for postage. Please state approximate number in cast, length of time desired and range of ages.

The Senior study material is to consist of four small books and mimeographed outlines. Price, 75 cents.

Reports

REPORTS. Bothersome things! Perhaps so, but they are necessary things, and can become a real joy if viewed in the right light. Hear the Report Form "speaking":

I am the Report Form.

I belong to the Women's Missionary Society and am loaned to the officer of the local society for a few days only.

I cost many dollars to print and to send out, and when I am wasted I take money that could be used to good missionary advantage.

I always reveal to those who send me out the real character of those who receive me.

I tell of the shiftless one who loses me.

I tell of the unprofitable servant who fails to complete me and return me where I belong in time to do my proper work.

I reveal, also, the servant of God who puts God's work first, perfectly done.

I can do my society credit by faithfully portraying its work.

I am the Report Form. —*Adapted.*

A Prayer for Christmas Night

Star of the world's first Christmas,
The Wise Men's guiding light,
Lead torn humanity in ways
Of brotherhood to-night.

Song that on earth's first Christmas
Was harmony in flight,
Where hatred rules, repeat your strain—
Good will with men, to-night.

Love born on that first Christmas,
Beyond all depth or height,
Upon this war-embittered earth
Bestow your peace to-night.

—Edith Porteus Thayer in *Women and Missions.*

YOUNG WOMEN

Mrs. John D. Holman, ***Secretary***

Show me Thy face!
My faith and love
Shall henceforth fixèd be,
And nothing here have power to move
My soul's serenity.

Show me Thy face!
The heaviest cross
Will then seem light to bear;
There will be gain in every loss
And peace with every care.

Show me Thy face,
And I shall be
In heart and mind renewed,
With wisdom, grace and energy,
To work Thy work endued.

DURING the season just before us, the face of the Christ Child will smile up at us from many a Christmas card. So far as we know, no likeness of Christ's face was ever made during His life on earth; yet the world is full of pictures of Him.

During the years of Christ's life on earth, human tenderness gently veiled the glory of His face, except on that high mountain apart, with Peter, James and John, when he was transfigured before them. ''His face did shine as the sun'', even ''his raiment was white as the light.'' Was it of this experience that John wrote long afterward, ''We beheld his glory, the glory as of the only begotten of the Father''? Twice in John's Gospel, Christ described Himself as the Light of the world, and added, ''He that followeth me shall not walk in darkness, but shall have the light of life.'' Here we find the clue to the radiant living possible for every Christian. ''Beholding the glory of the Lord, we are changed into the same image;'' following him, we shall have the light of life.

''O God, thou art my God; early will I seek thee; my soul thirsteth for thee, to see thy power and thy glory. I beseech thee, shew me thy glory'' . . . ''Now unto him that is able to present us faultless before the presence of his glory, to the only wise God our Saviour, be glory both now and ever. Amen.''

His name shall be the Prince of Peace,
For evermore adored,
The Wonderful, the Counsellor,
The great and mighty Lord.

His power increasing still shall spread,
His reign no end shall know;
Justice shall guard His throne above,
And peace abound below.

—S. C. Prentice in *Women and Missions.*

MISSION BANDS

Mrs. A. R. Riddell, *Secretary*

A CHRISTMAS LEGEND

A CHRISTMAS story once held dear in the heart of every Russian child is the legend of Babouscka. Long, long ago this little old woman, Babouscka, lived in a hut at a place where four great roads met. One cold, snowy day as she was busy sweeping out the tiny hut, she was frightened by a great procession of people coming down the road. There were three Kings, with crowns on their heads and jewels in their robes, who rode splendid white camels harnessed in gold and silver. One carried a beautiful, transparent jar filled with a golden liquid called myrrh. Another carried a richly woven bag heavy with gold. The third had a vase filled with a rich perfume.

Eagerly the servants of the three Kings told Babouscka of the journey they were making into a distant land. Eagerly they pointed to the Star in the sky that was leading them to the place where a tiny Child lay.

‘‘And who is this Child?’’ asked Babouscka.

‘‘He is the King of Kings,’’ they answered, ‘‘and we go to worship before Him. Come with us, Babouscka.’’

But Babouscka quickly answered, ‘‘I cannot leave my work. Wait here until the morrow and I shall join you in your search for this King of Kings.’’ But they could not wait for her.

So the next day, when her hut was clean and her shelves well stocked with fresh bread, Babouscka started out alone on her search. But there was no star to show her the way, there were no tracks in the newly fallen snow for her to follow. Eagerly she stopped at each hut, hopefully she peeked into each crib, searching for the Christ Child. Day after day, year after year, she sought, always hoping, always disappointed, always regretting her failure to follow the Star.

At Christmas time the little Russian children used to wait and watch for the legendary Babouscka as she trudged from door to door, bringing her gifts to each baby, searching each little face, and turning away in unspeakable grief and sorrow. And each Russian child pitied her because once she had thought that her own duties were of greater importance than her worship of the King.

‘‘Come! He is the King of Kings. Come now with us and worship this newborn Babe.’’ —From a story by M. H. Clements.

GIRLS AND LEADERS

Mrs. John Kelman, ***Secretary***

CHRISTMAS VESPER SERVICES

AMONG the lovely traditions of the Canadian Girl in Training movement is the Christmas vesper service. We remember the quiet church, the familiar carols, the reading of the story of the first Christmas. ''And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And lo, the angel of the Lord came upon them . . . and said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.''

This year the National Girls' Work Board, convinced of the need of unifying and deepening our C.G.I.T. movement, has prepared a Vesper Service to be used throughout Canada. It provides an opportunity for leaders, girls, parents, and friends of C.G.I.T. to share in our task. Offerings received at these services will make possible the work of our National Secretary, who, with you, believes that the sure foundation for ''peace on earth, good-will toward men'' is the commitment of minds and hearts to Christian fellowship. So we make this venture of faith, believing in your concern for a growing strength of Christian conviction and attitude among our girls.

It is suggested that services be held on Sunday December 15th in the late afternoon after Sunday School. If it is not possible to have a special vesper service, it might be part of the regular church service; or it might be held on another day than Sunday.

It is suggested that, wherever possible, Girls' Work Boards and Girls' or Leaders' Councils undertake the promotion of services, which may be held in the group, the church, or the community.

The C.G.I.T. movement, based on the Sunday School class meeting in the mid-week, is part of the whole work of the Church. Therefore in planning for vesper services it is important that the understanding and co-operation of ministers, superintendents and other church officials should be secured. This is another opportunity to interpret C.G.I.T. to the whole congregation and we hope that greater understanding for our national movement will result.

A Vesper Service Poster has been prepared by the National Girls' Work Board and will be mailed directly to registered leaders. It is a reproduction, 19 inches by 25, of a photograph of a Canadian Girl in Training at worship. . . . It is hoped that these will be displayed in all churches. After the service the poster may be put up in your Sunday School or C.G.I.T. room.

An appropriate and beautiful Vesper Service has been specially written for us. . . . A Vesper Service Story for use with the Service has been prepared—''White Christmas'' by Frances Russell, the story of the Christmas experiences of a group of girls and their Austrian friend. (Enough copies of the Service for the group and a copy of the story may be obtained from your Provincial Girls' Work Board.) You may, however, wish to use an appropriate story of your own.

Where a special service and offering are not possible, and the vesper is part of the regular church service, it is suggested that the offering be taken by special arrangement with the minister and church officials. . . . After the service . . . the offering should be sent to the National Office, 21 Dundas Square, Toronto, Ontario. —From *The Torch.*

New Organizations

Alberta

Edmonton P.S.—C.G.I.T., St. Andrew's Church, Edmonton.

British Columbia

Victoria P.S.—C.G.I.T., St. Andrew's Church, Victoria.

Manitoba

Brandon P.S.—Affiliated Society, Le Pas; Mission Bands at Le Pas and Portage la Prairie.

Ontario

Barrie P.S.—C.G.I.T., Meaford.

Chatham P.S.—C.G.I.T., Muirkirk.

Hamilton P.S.—Mission Band, Knox Church, Hamilton.

Lindsay P.S.—Mission Band, Wick.

Orangeville P.S.—Mission Band, Waldemar.

Ottawa P.S.—C.G.I.T., Hawkesbury.

Saskatchewan

Moose Jaw P.S.—C.G.I.T. and Happy Helpers Mission Band, St. Paul's Church, Moose Jaw.

Regina P.S.—C.G.I.T., Indian Head.

God asks one gift from me—no more
The same from wise or rich or poor;
He seeks the love of my poor heart,
Would have it wholly, not in part;
What though 'tis dark and cold and bare,
The Lamp of Love can make it fair.
He bids us love—the homeless child—
The outcast: weary stranger,
To light the Star of Faith for them
To guide them back to Bethlehem.

—*C. A. B*

PROVINCIAL NEWS

ALBERTA

MRS. A. B. MCGORMAN, PENHOLD, PRESS SECRETARY

EDMONTON P.S.—The Presbyterial Executive and all members of the Society join in extending heartfelt sympathy to Mrs. E. Gibbs, Presbyterial President, in the death of her only son.

The annual conference of the Edmonton Presbyterian Young People's Societies opened with a banquet on Saturday, October 12th, with sixty young people present. After the Communion service at nine Sunday morning, all dispersed to their various churches in Edmonton. In the afternoon Rev. R. Good of Ottawa addressed the young people, speaking on the place and duties of the young people in the church. Following the Sunday evening service the Director of Music in First Church, Mr. Henry Atack, gave an instructive talk on ''Some Aspects of Church Music'', followed by several organ selections to illustrate points in the address.

At the Thank-offering meeting of First Church Auxiliary Mrs. D. G. McQueen, before speaking on the subject ''The World and Missions'', told of the first Thank-offering meeting held in Edmonton fifty years ago.

Members of the Strathcona Auxiliary were entertained by a former Presbyterial President, Mrs. G. W. Scott. This was a ''Glad Tidings'' meeting.

Macleod P.S.—The semi-annual Executive meeting of Macleod Presbyterial was held in St. John's Church, Medicine Hat, on October 16th. Mrs. W. D. Grant Hollingworth came from Calgary to preside. The morning session was spent in frank discussion of problems confronting the Auxiliaries. In the afternoon a comprehensive report was given by the Provincial President, Mrs. R. S. Gibson of Calgary, who was on her way home from the Council meeting in Toronto. The President gave a brief but inspiring talk on our Society's work and need during the present war, stressing its importance and urgency. At luncheon greetings were brought by the Rev. Wilfred Butcher, who had arrived from Newfoundland a few days before to be the minister of St. John's Church.

Red Deer P.S.—For the Thank-offering meeting of the Rocky Mountain House Auxiliary Mrs. Hanna of Red Deer gave a beautiful bouquet of roses in memory of her mother, Mrs. W. J. Ross, a former President. The following Sunday this bouquet was placed on the pulpit and Auxiliary women took full charge of the service, with Miss E. Walker, deaconess, addressing the congregation, speaking particularly on the need of men, especially young men, in Church work.

The semi-annual meeting of Red Deer Presbyterial was held in Innisfail on October 10th, with Mrs. J. Williamson of Carstairs presiding. Reports showed that secretaries were busy, but the financial report showed less money sent in to date. Miss Todd, deaconess, told of the success of the girls' camp and the good attendance at it. The Rev. Robert Sinclair reported on the Young People's camp and asked the ladies to endeavour to get more to this camp next year. Miss E. Walker, deaconess at Rocky Mountain House, stirred the members with her word picture of her work in the outlying districts. She told of the poverty in some places and of the need. Already many Sunday Schools have been started, some having their Sunday School lesson during the week at the school, as it is impossible to cover them all on Sundays. Miss Todd of Willowdale spoke at the Carstairs Thank-offering meeting on ''The Life and Work of a Deaconess''. Mrs. R. J. Chrystal gave a paper on ''The Thanksgiving of Paul and Silas in Prison.'' Later Mrs. Williamson, Presbyterial President, read the same paper at the Thank-offering meeting at Olds.

BRITISH COLUMBIA

MRS. J. M. STEWART, 4103 WEST 11TH AVE., VANCOUVER, PRESS SECRETARY

KAMLOOPS-OKANAGAN P.S.—Mrs. C. P. Young's visit to this Presbyterial was very much appreciated. She spoke at Penticton on October 16th and subsequently at Vernon, Armstrong, Salmon Arm, and Kamloops. At the well attended Thank-offering meeting at Kamloops on October 21st Mrs. Young, whom the Rev. M. S. Blackburn introduced as ''one of our most devoted and respected missionaries in the Lord's vineyard,'' gave an interesting and instructive address on ''Life on the Bhil Field''. All hope soon to have the privilege of having another speaker ''from the field'', as it stirs up interest and creates a more intense desire to aid our missions and missionaries.

Westminster P.S.—The Janet Thomson Auxiliary, Vancouver, had a rather unusual meeting in October, when the subject was ''Chinese Missions in Canada''. Miss Ruth Yeandle, wearing the authentic Chinese dress, gave a most informative talk on her work in Vancouver. Delicious Chinese food was served on dishes from China.

So inspiring was the recent regional meeting at Chilliwack that it was decided to make it an annual affair, next year's meeting to be held at Murrayville. The Chilliwack Auxiliary President, Mrs. Duthie, welcomed the guests and the devotional services were led by Chilliwack, Murrayville, and Mount Lehman Auxiliaries. Mrs. Pollock, Presbyterial President, who presided, referred in her address to the fact that the first missionary work in British Columbia was done from Cooke's Church, Chilliwack, where they were meeting. Interesting discussions on different phases of the work were helpful, as was also the short talk by Mrs. Bryce, Home Helpers Secretary, urging the necessity of prayer in these trying days. At noon the members of the different Auxiliaries met one another and became better acquainted over a box luncheon. After Mrs. Deas' report on the Mission Bands it was agreed that a request be forwarded through the proper channels to the

Council Executive that lantern slides, both Scriptural and missionary, suitable for Mission Bands be prepared. Mrs. McArthur, who had books on display, referred to the fact that some of the Auxiliaries now had circulating libraries among their members, which were proving most helpful to all concerned—ten cents is charged for the reading of a book. Mrs. MacInnes, Provincial President, gave an interesting account of the Council meeting. Tea was served by the Chilliwack Auxiliary.

MANITOBA

Mrs. D. H. Matthews, 190 Brock St. E., Fort William, Ont.,
Press Secretary

THE semi-annual meeting of Manitoba Provincial Board was held in First Church, Winnipeg, with Mrs. R. W. McGee presiding. Encouraging departmental reports were received. Miss Macdonald, deaconess, gave a very interesting outline of the work she is doing at Elmwood church. Mrs. McGee's very fine report of the Council meeting in Toronto contained much valuable information. An address by the Rev. W. M. Mackay, synodical missionary, showing growth in our work at all places, especially in the north country, was much appreciated. In his address the Moderator, the Right Rev. William Barclay, spoke of the great need of the Church and of the task that lies ahead. We need, he said, to reach out, and not weary in well-doing.

Brandon P.S.—At a meeting in Knox Church, Minnedosa, at which representatives from Neepawa and Rolling River Reserve Auxiliaries were present, Miss Lamont, Field Secretary, gave an address on ''Missionary Work in War-time'', stressing the necessity for prayer and for increased activity in our country to offset the forced decrease in the ''sending'' countries where war conditions exist. Miss Lamont also suggested that sectional meetings be held annually to discuss problems, and to get help and guidance in these troublous times.

Superior P.S.—To Superior Presbyterial, meeting in First Church, Port Arthur, Mrs. C. LeCocq, President, gave a very fine report of the semi-annual meeting of Manitoba Provincial Board in Winnipeg.

Winnipeg P.S.—For her address at Old Kildonan Auxiliary Thank-offering meeting Mrs. Nevin McWilliams took as her subject ''Our Church a Laboratory''. Speaking of tests in the field of prayer—Does it work? Is it worth while? Does it get results?—she said, ''When men meet the conditions required, God replies,'' citing as an example our missions in Manchuria as an answer to the prayers of Dr. Goforth. Mrs. R. B. Anderson gave a very fine résumé of mission work in India, referring especially to medical missions.

Knox Auxiliary, Stonewall, had Mrs. J. P. Duffin, Presbyterial President, as guest speaker for their Thank-offering meeting. The theme ''Be thankful'' was chosen by the speaker, who stressed the importance of prayer as a common talent we all possess and should use to show our true thankfulness. The report of Miss L. Simpson's work in connection with the orphanage at Jhansi, India, was read. Mrs. H. H. Dunwoody, Miss Hazel Macdonald, Miss Flora Henderson, and Miss Mary Henderson all contributed to the programme.

ONTARIO

MISS E. MACBETH, 206 HAVELOCK STREET, TORONTO, PRESS SECRETARY

THE Last Check-Up! Let there be no thought of a deficit for 1940—Every Presbyterial was represented at the October Provincial Board meeting and never was there such full discussion and reports from every department, the whole time being devoted to what would be of the greatest value to Presbyterial Presidents. If the information and inspiration of that meeting has been passed on to Presbyterials, then the expense of such a large meeting is fully justified. But if the benefit is locked away in the privacy of twenty-four Presbyterial Presidents, then it is money and effort wasted. It would be interesting to hear how the information was given out, and if the whole Presbyterial Executive received inspiration, which would soon make itself felt in Auxiliaries. The Secretary of Finance and the Treasurer gave enthusiastic reports up to September 30th, and warned the presidents that just one quarter was left in which to make up deficits. There can be no element of surprise in the financial standing of Presbyterials at the end of the year! The Thank-offerings were generous, showing that Canada appreciates being ''the most favoured country in the world''. Particular thanks are due to Chatham, Guelph, Lindsay, London, Peterborough, and Stratford, whose increases made it possible to send on to the General Treasurer $750.00 more than in 1939. Let every Presbyterial rise to the highest effort possible and prove that Presbyterians, though so interested in war activities and working diligently, see the importance of the greatest of all wars (which will alone end war), so that the time may be hastened ''when the earth shall be filled with the glory of God, as the waters cover the sea.''—E.M.T.

The Provincial Board of Management met in Calvin Church, Toronto, October 2-4, Mrs. John Williams presiding. Twelve new Mission Bands and four new Young Women's groups were reported and interest and enthusiasm in Girls' and Young Women's work. The organization of prayer groups and systematic envelope and free-will offerings were stressed as the best and most effective means of meeting our responsibilities. Loving tribute was paid to the memory of Dr. Margaret O'Hara, who lived, loved, and laboured so faithfully for many years in India. Speaking of missionary endeavour in New Zealand, Mrs. J. G. Inkster compared work in Canada and in New Zealand. Miss Pelton spoke on ''Conditions of the Present Missionary Enterprise in Europe''; she also outlined the proposed study for senior Auxiliaries. Miss Stella Romanish, formerly of the Girls' Work Board, spoke on ''Life in Northern Ontario and its Challenge''. Mrs. V. A. Smith, the official delegate to the Council, brought in her findings of the meeting, with many helpful suggestions to be sent down to Presbyterials and Auxiliaries. Books were on display and Miss Ness spoke of the studies for girls and Mission Bands. Mary Harasyn and Libbie Parkuto expressed appreciation of the privilege of attending camp.

Toronto Presbyterial's autumn rally took place in Glebe Church on September 19th. In his address the Rev. D. Marshall, Whitby, formerly of British Guiana, stated that through thirty-three primary and two high schools Christian contact has been made with the East Indians in British Guiana. The East Indian, when taught the Christian message, usually has great faith and a surprising grasp of Christian tenets, he said. Mrs. Inkster, recently returned from eight months' sojourn in New Zealand, spoke on the work among the Maoris. Mrs. A. R. McMurrich stated that because of war conditions the sailings of new missionaries and those returning after furlough to overseas fields had been postponed and explained the plans being made for them. She also said that the Foreign Missions Conference, to which our Church belongs, is hoping by the co-operation of all denominations to help European missions and missionaries that because of war and the European situation have had all support suddenly cut off. At the evening session, in charge of the Young Women, members of the Leaders' Fellowship led in the worship service. Miss Pelton reviewed their new study, heartily commending it to the young women. Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training Home, spoke of the need of the West, especially Saskatchewan, where the many racial differences and the scattered population give rise to serious problems. She appealed for a strengthening of the Church's home base, especially the weak but strategic places along our ''western front''.

At the Huron Presbyterial Executive meeting in Clinton Mrs. D. J. Lane reported the Provincial Board meeting and urged the members to stress the need of consecrated giving in order to reach the allocation. Mrs. W. Weir conducted a Mission Band conference; Mrs. J. R. Hill stressed the importance of Mission Band work and demonstrated story-telling; the discussion brought out many helpful suggestions for work sessions. Caven Auxiliary, Exeter, including Home Helpers, honoured the oldest member, Mrs. E. Christie, on her 90th birthday; a gift was presented and a sketch given of her more than fifty years of active service; Mrs. Christie recalled many happy memories and expressed her joy at being able to serve so long.

Well attended sectional meetings were held in Barrie Presbyterial at Beeton, Bracebridge, Elmvale, Stayner, Guthrie, and Town Line, with Mrs. W. A. McLennan, Mrs. R. N. D. Sinclair, and Dr. Jessie MacBean giving addresses; part of the Provincial Finance Convener's letter was read at all meetings, stressing the need of meeting allocations, of giving prayerfully, with sacrifices made cheerfully and from the heart. Stayner Auxiliary held its Thank-offering meeting on Sunday October 13th, Mrs. C. G. Jones, Elmvale, giving an inspirational address.

At the Young Women's rally in Carleton Place, in Lanark and Renfrew

Presbyterial, Miss Isabel McConnell, missionary nurse from Jobat, told an interesting story of the growth of the hospital work in India.

At a Mission Band Leaders' rally at the home of Mrs. W. P. Gamble, Guelph, Mrs. A. R. Riddell and Mrs. J. A. McClure were special speakers. We must not count our success by the pennies received or the articles made, Mrs. Riddell warned, but should stress missionary education and teach the children to become world friends, interested in other children at home and abroad. Mrs. McClure demonstrated story-telling. Eighty girls attended a rally in Preston, at which Miss Harriet Christie and Miss Violet Tennant spoke. Miss Pelton addressed about two hundred young women at a splendid rally at Fergus. At Preston Auxiliary's annual supper meeting one hundred were present. Mrs. Gamble, Presbyterial President, urged the members to be loyal to the Church and to the missionary cause. She also showed pictures of the visit of the King and Queen to Canada and the United States.

Dufferin Auxiliary, Toronto, regretfully accepted the resignations of Mrs. E. Maddox and Mrs. J. Simpson after more than a quarter of a century's faithful service as Mission Band leaders.

In Brockville Presbyterial Mrs. H. C. McKellar, Hamilton, addressed Thank-offering meetings at Kemptville, Prescott, Morewood, Spencerville, Iroquois, and Brockville. At Lansdowne Miss Irene Stringer of India spoke to the Elizabeth Beatty Auxiliary and received a quilt for the Jhansi bungalow. Good attendance and encouraging reports contributed to the success of the Kemptville sectional meeting at Mountain Station; a soul-searching message for the times was given by Mrs. McKellar; at Dunbar, Mrs. James Riddell, Presbyterial President, was the special speaker. At successful Mission Band rallies at Lansdowne and Winchester Springs, with 120 present, a helpful demonstration on how to study the Bible through song and story was given by Mr. Lloyd Henderson of Montreal College. Mrs. McKellar and Miss Stringer presented certificates and seals; the banners were received by Lansdowne and Morewood.

QUEBEC

MRS. C. RITCHIE BELL, 357 DE L'EPÉE AVE., OUTREMONT, PRESS SECRETARY

THE Quebec Provincial Board held its semi-annual meeting on October 15th in Knox Crescent Hall, Montreal. Mrs. J. W. Dougherty presided. There was a large attendance from Quebec Presbyterial. The Treasurer reported that $6,950 had been forwarded to the general treasurer, $450.00 more than for the same period last year. The girls' work was emphasized, there being fewer girls' organizations and a great drought of leaders. A decrease in subscriptions to the *Glad Tidings* was noted with regret, and every member was urged to make a special effort to bring up the number of subscriptions. Miss A. Dickson, in reporting on the Chinese work in Montreal, said that a regular church service was held every Sabbath with an average attendance of 50 or 60; that women are attending more regularly is encouraging. Mrs. Gouldthorpe reported twenty-four students at the

Huntingdon Residence. Miss I. Munro told of her work at the port and at Gordon Mission. The President gave a very full but concise report of the Council meeting in Toronto. Dr. Robert Johnston, Chairman of the Home Mission Sub-Executive of the Board of Missions, spoke on the Home Mission work of our Church. He said that it was no easy task to carry on the mission work of the Church; everything was cabined and confined by the lack of money. Our Church people, he felt, had not the right conception of the stewardship of money; if people were living the true Christian life, there would be no lack of money. To do the task nearest at hand well and willingly was the very best way in which each member could best serve the King of Kings, our Church, and our country.

Miss Isabel McConnell, Reg.N., on furlough from the Bhil field, India, addressed several meetings in Montreal and Quebec Presbyterials, speaking especially of the power of Christianity to change people. The doors of opportunity for Christian mission work may be closing in some countries, she said, but the people of India had never been so receptive to the message of Christianity. As Christian missionaries, she emphasized, they are just carrying out Christ's commission. The mission hospital at Jobat is well equipped and has sixty beds. The patients are of every caste and creed. All nurses and helpers are Christians, so that patients see Christianity at work in the hospital, and ask many questions about a religion that allows even educated white people to work with their hands. The Bhil people were very much concerned about the war and felt that a company of their best sharpshooters should be organized; they were quite confident that these would make short work of Hitler.

Provincial Supply Work.—Quebec Presbyterial sent out bales to the Cecilia Jeffrey School (value $100); Rolling Indian Reserve ($11.35); Huntingdon School ($11.70). Montreal Presbyterial reports the work progressing in the Mission Bands and girls' groups; two parcels were given to Miss Munro for her work. The Junior and Senior Auxiliaries sent eleven outfits (valued at $485.00) to the Cecilia Jeffrey School; bales to the Huntingdon School ($30.00), to Val d'Or ($15.00), to the Chinese work ($10.00), Miss Munro's work ($10.00).

SASKATCHEWAN

MRS. G. J. MACDONALD, ASSINIBOIA, PRESS SECRETARY

MOOSE JAW, P.S.—To a most appreciative congregation at a missionary meeting in St. Andrew's Church, Assiniboia, Miss A. Whatling, on furlough from India, gave an address on her work there, pointing to the many successful missionary enterprises that are carried on by the Women's Missionary Society. Miss Ruby Walker, deaconess at large, also gave an address, stressing the local aspect of the Women's Missionary Society. Choruses were given by the Mission Band. Mrs. W. W. Stewart presided.

Regina P.S.—The Edna Bell Auxiliary of First Presbyterian Church, Regina, has compiled a novel history of its development since its organization five years ago, with a preface written by Mrs. Edna Bell, now of Vancouver, whose name the Auxiliary bears. Most of the members were at some time members of Mrs. Bell's Sunday School classes. In the booklet all the group's undertakings are described in detail in the hope that younger groups may find some suggestions for arranging programmes.

At a joint summer fireside meeting of the Laura Pelton and the Edna Bell Auxiliaries the five remaining charter members of the Laura Pelton Auxiliary graduated into the Edna Bell Auxiliary, Mrs. R. Nygaard bidding them farewell, Miss Helen Edgar welcoming them. These new members were again welcomed at the October meeting.

First Church Auxiliary, Regina, welcomed Dr. and Mrs. Gilmour at the October meeting. The subject of study was ''Present-day Conditions and Problems in the Overseas Work.'' Mrs. J. B. Shaw gave a very interesting paper on the work in Formosa and Manchuria; Miss E. D. Cathro spoke on the work in British Guiana, and the Jhansi and Bhil fields in India. From all fields came stimulating accounts of marvellous spiritual awakening and pleas for more teachers and leaders.

Miss Annie Whatling was spending a few weeks in Saskatchewan before sailing to return to her field in India, and was to speak at the Thank-offering meeting in First Church, Regina.

Saskatoon P.S.—At the first Mission Band rally in Saskatoon, held on October 12th in St. Andrew's Church, sixty-two children and friends were present. Mrs. George Porteous, Superintendent of St. Andrew's Mission Band, presided and the leaders took part in the worship period. Miss A. Whatling of India gave a most interesting talk on boys and girls in India.

A Netherlands publication early in the year told of a custom which has been followed since the sixteenth century in a Protestant Church in a small village in the French province of Doubs. When the church was built in 1550, the church council decreed that, when service was held in hours of darkness, each parishioner should bring his own lamp to the church. The lamps, which are of antique pattern, are the property of the church and are lent to the people. There is a torch in the porch at which each lights his lamp on arrival, and in each pew there is a lamp holder inscribed with the present owner's name. It is said that the parishioners are kept regular in their attendance by the thought that their absence means darkness where there should be light.

O winds, be calm, and earth, be mild,
And let the heavens be sweet with light,
Hush every stir and sound, a child
Comes to His mother's arms to-night.

—*M. E. Lochhead.*

Treasurer's Statement

October 31st, 1940

RECEIPTS:

Refund from Deaconess on Expenses	$ 1.33
A Friend	200.00
Ewart Trust Fund “Education of Missionary Candidate”	350.00
Interest on Legacy from the Estate of Janet P. Campbell, “Bhil Field, India”, as directed by the W. M. S. Auxiliary, St. Andrew's Church, Quebec	72.00
Government Grant for Cecilia Jeffrey Indian School	5,517.11
PROVINCIAL GIVINGS:	
Alberta	231.36
Ontario	12,750.00
Quebec	1,100.00
	$20,221.80

DISBURSEMENTS:

Hospitals:	
Canora	$ 349.16
Rocky Mountain House	183.15
Weirdale	348.33
Chinese in Canada	704.43
Cecilia Jeffrey Indian School	426.40
Cecilia Jeffrey Indian School, Government Grant	1,465.40
Birtle Indian School	$ 336.51
Birtle Indian School, Government Grant	1,375.23
Mistawasis Indian Day School	45.00
Presbyterian Residences:	
Saskatoon	80.00
Huntingdon	75.00
India:	
Bhil Field	173.33
Jhansi Field	487.44
Manchuria	133.32
Formosa	765.31
Japan	1,490.83
Organization	378.00
Publications	528.17
Special Retiring Allowance to Missionary	30.00
New Missionary	53.08
Lantern Slides	24.17
Welcome and Welfare and Deaconesses	1,297.42
Exchange	3.85
Supplies	12.57
Council Expense	33.00
Education of Missionary Candidate	75.00
Deputation	110.00
Administration	412.55
Transferred Bonds to Pension Fund on order of the Council	17,910.00
	$29,306.65

RESERVE FUNDS

RECEIPTS:

Sustaining Fund—	
Interest	$ 17.47
Legacy Fund—	
Estate of Jessie Allan, Toronto	275.00
Interest	52.30
Special Fund—	
Rent of Bungalow in Japan	15.00
Payment on McCrea house, Vegreville	47.50
Interest	4.22

Pension Fund—

Quebec, Gold Mites Boxes	98.61
Alberta, Gold Mite Boxes	21.57
Settlement from Church Pension Board	18,632.00
Bonds transferred from General Fund on order of the Council ($18,000)	17,910.00
Interest	9.52
	$37,083.19

DISBURSEMENTS:

Pension Fund—	
Paid for Government Annuities	$18,778.00
Sustaining Fund—	
Relief of Orphaned Missions	1,500.00
Formosa Trust Fund—	
Relief of Orphaned Missions	2,500.00
	$22,778.00

(MRS. DANIEL) HELEN M. STRACHAN,
Treasurer.

Listen to a fable of treasurers. ''Mrs. Lacking-in-Vision'' was a very careful treasurer; she received and recorded with care every cent which came to her. She sent it to the Board treasurer in equal quarterly payments. When the end of the year came she counted all the gifts and found that her society was just $10.85 below the gifts of last year. She closed the books, sent in the money to the Boards, and reported to her society that they had ''done very well—only $10.85 below the giving of last year''. In another society ''Mrs. Enthusiasm and Vision'' was treasurer. She, too, was careful to make equal quarterly payments, but when she counted up the last gifts, behold she lacked $10.85 of making the apportionment. She began to figure 6,610 societies minus $10.85 would equal a loss to the salaries of missionaries and mission stations of $71,718.50. She rushed to the telephone and said to the president of her society: ''We are going to help the Boards have a deficit of $71,718.50 unless we hurry and do something about it.'' The shocked president replied: ''Oh, our little society can't possibly do that!'' The treasurer answered: ''Indeed we can, if 6,610 societies followed our example, but I have a plan for a better example. Let's ask all our officers and the members of our Spiritual Life Group to come to my home to-morrow afternoon for prayer and thanksgiving for a fully met budget and then each one of us will go out and give each member of our society an opportunity to give an extra love gift. I know it will work. Prayer plus love always does.'' Her plan worked with enthusiasm. Which kind of a treasurer or a society are *you?*—From *Women and Missions.*

WOMEN'S MISSIONARY SOCIETY STAFF

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Hospitals. Miss Mary W. Cuddy (Superintendent), Hugh Waddell Memorial Hospital, Canora, Sask.; Miss Irene McRae (Superintendent), Rocky Mountain House, Alberta; Miss Mary Lyons (Superintendent), Weirdale, Sask.

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OVERSEAS

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Jhansi Field. Miss Lily Simpson, Reg. N., Dr. Elizabeth Thurrott, Miss E. M. Magee, B.A., Miss Annie L. Whatling, The Canadian Presbyterian Mission, Jhansi, United Provinces, India; Miss Irene Stringer, on furlough, 24 Stuart St., Kingston, Ontario; Miss Margaret MacRae, Reg. N., under appointment, at present on hospital staff at Rocky Mountain House, Alberta.

Formosa. Miss Ethel Chisholm, Reg. N., Miss Hildur K. Hermanson, Reg. N., Miss Margaret M. Ramsay, Miss Isabel Taylor, A.T.C.M., 79 Miyamaecho, Taihoku, Formosa, Japan; Miss Dorothy C. Douglas, Tansui, Formosa, Japan; Miss Ada E. Adams, B.Sc., on furlough, 53 Millwood Road, Toronto, Ontario; Miss Alma M. Burdick, on furlough, 156 St. George St., Toronto, Ontario; Miss Ruth Heighton, on furlough, 1132 Salisbury Drive, Vancouver, B.C.; Miss Mildred Weir, on furlough, Agincourt, Ontario.

Manchuria. Mrs. Langdon W. Gehman, Reg. N., Miss Helena W. Gibbs, Szepingkai, Manchuria, via Japan.

Japan. Miss Mary E. Anderson, Nagamine Yama, Oishi, Nadaku, Kobe, Japan.

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Jhansi Field. Mr. and Mrs. Angus MacKay, Mr. and Mrs. John L. Cheshire, Rev. Joseph and Mrs. Muchan, Jhansi, United Provinces, India.

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Manchuria. Rev. Allan and Mrs. Reoch, Rev. E. H. and Mrs. Johnson, Szepingkai, Manchuria, via Japan; Rev. W. G. and Mrs. Davis, Taonan, Manchuria, via Japan.

Japan. Rev. L. L. and Mrs. Young, Miss Ethel G. MacDonald, Nagamine Yama, Oishi, Kobe, Japan.

China. Rev. Z. K. Zia, Christian Literature Society, Shanghai, China.

British Guiana. Rev. deC. and Mrs. Rayner, Miss Esther Thomson, Box 288, Georgetown; Miss Thelma G. Martin, Canadian Manse, New Amsterdam, Berbice; Rev. James and Mrs. Dunn, on furlough, 217 St. Patrick St., New Westminster, B.C.; Dr. Cropper (retired) and Mrs. Cropper, Georgetown.

Superintendent of Chinese Missions in Canada. Rev. David A. Smith, 175-10th Ave. W., Vancouver, B.C.

Information the Best Appeal

A minister in a suburban Church reports that he was pleased after reading to his congregation some extracts from the Mission Bulletins, to find a £10 note left in his church hall with directions from an anonymous giver to divide the money equally between the Home and Overseas work. Another minister writes to say that he now appeals less for funds, but keeps the congregation well posted with interesting missionary information, and the funds come in better than ever.

—*The Harvest Field*, New Zealand.

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Ontario

Chatham Presbyterial Officers, page 134—Home Helpers Secretary, Mrs. W. A. Williams, R.R., Merlin.

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